Acta Apostolicae Sedis

Volume XXVIII (1936)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1936

Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXVIII, SERIES II, VOLUME III, ROME. PRINTED BY THE VATICAN POLYGLOT PRESS, MCMXXXVI.

[*Latin ed. p. 5*]

Ann. and Vol. XXVIII, January 2, 1936 (Series II, Vol. III) - No. 1. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. The Holy Father, Pope Pius XI, has issued the following LETTER to the Most Reverend Brothers, Patriarchs, Primates, Archbishops, Bishops, and other Ordinary of places who hold peace and communion with the Apostolic See: "ON THE CATHOLIC PRIESTHOOD."

PIUS PP. XI. To the Most Reverend Brothers, greetings and the Apostolic Blessing.

Scarcely had We, by the hidden counsel of God's Providence, been raised to the highest office, when We never ceased to devote Our active concern to those who, among the many children We have in Christ, have been elevated by the dignity of the priesthood, and who have undertaken that office, so that they might become "the salt of the earth and the light of the world"; and We have not neglected to show a particular concern for that youth, so dear to Us, which, within the sacred precincts, prepares and disposes itself to perform such a noble office. Indeed, within a few months of the beginning of Our Pontificate, before addressing the entire Catholic world, as is customary, through letters, We sent an Apostolic Letter, "Officiorum omnium," to Our beloved Son, who presides over the Sacred Council of Seminaries and the University.

1. MATTHEW V, 13, 14.

2. Encyclical Letter, *Uroano*, dated December 23, 1922.

3. A. A. S., Vol. XIV (dated August 1, 1922), pp. 449 and following.

[*Latin ed. p. 6*]

Acts of the Apostolic See - Official Commentary. To the Superiors of Religious Orders, We have endeavored to establish those norms by which seminaries should be instituted and regulated. Whenever pastoral solicitude moves Us to consider more attentively the affairs and necessities of the Church, the same solicitude embraces priests and religious, whom, as you know, We hold in high regard. Indeed, Our pastoral solicitude for men of the sacred order is clearly demonstrated by the seminaries, some of which We have established where they were lacking, or which We have enriched with new and larger buildings, at considerable expense, and have equipped with every resource, so that they might more worthily and suitably fulfill their purpose. And since it pleased Us, at the end of the fiftieth year of

Translated by churchlatin.ai, a product of Boyne Archives

Our priesthood, to solemnly celebrate such blessings; and it pleased Us to receive the studies of Our sons, which were sent to Us from all over the world, with paternal affection; We did so with this intention, that rather than Our own private person, the very dignity of the priesthood and the office itself should be praised, deservedly and meritoriously. Furthermore, through the Apostolic Constitution "Deus scientiarum Dominus," dated May 24, 1931, We decreed that the Ecclesiastical Universities should be brought into better order, so that the culture of the clergy and the sacred discipline might be promoted even more.

Indeed, what is now proposed to Us is of such weight and importance that We deem it fitting to address this matter through these letters, so that not only those who possess the most precious gift of the Christian faith, but also those who seek the truth with a sincere and upright mind, may recognize the exalted majesty of the Catholic priesthood and its service, which, by the counsel of Divine Providence, is beneficial to all; which, of course, We earnestly desire, especially those who, guided by a certain heavenly instinct and inspiration, are called to undertake the sacred duties.

1 A. A. S., vol. XXIII (1931), pp. 241 sqq.

[*Latin ed. p. 7*]

We deem it fitting, in a particular manner, that at the close of this year, the Feast of the Purification, before the immaculate and radiant image of the Virgin Mary, men of the sacred order, from every language and every rite, were seen surrounded by heavenly light, as We celebrated the Eucharistic supplication, which lasted for three days, and as We imparted the brightest rays of heavenly grace at the setting of the Jubilee of the Redemption of mankind, extended to the entire Catholic world; a Jubilee of the Redemption, whose ministers are the venerable and most dear priests to Us, who have never been more diligent, nor more deserving of praise for their work in the Christian cause, than during the course of this Holy Year, in which, as We noted in the Apostolic Letter "Quod Nupter," the nineteenth century since the institution of the divinely established Catholic priesthood was commemorated. And just as this Letter, like other Encyclical Letters issued by Us at a more opportune time, through which We have illuminated the Catholic doctrine with the light of the more serious causes that concern the men of this age, so too does this Letter seem to Us to fulfill the solemn precepts, and as it were, to crown them. For the priest, by divine inspiration and mandate, is the chief apostle of Christian youth, and an indefatigable defender; he, who, in the name and with the authority of the Church, ratifies the marriage bond, prays for its well-being, and protects its perpetuity and sanctity against the attacks of lust, concupiscence, and errors; he, who proclaims the fraternal bond of men, who instills in all the mutual duties of justice and Christian charity, and who, finally, with all his effort, points out to the rich and to the working class the true goods,

Translated by churchlatin.ai, a product of Boyne Archives

as if with his finger, and strives to pacify the minds that are tormented by the inequalities of economic conditions and the corruption of morals, thus aiding them.

[*Latin ed. p. 8*]

The Acts of the Apostolic See – Official Commentary – contribute greatly in three ways, so that the conflicts within civil societies are either resolved successfully, or at least mitigated. Furthermore, the priest is the most excellent herald and instigator of that holy penance and expiation, to which We have urged all good men to make amends, as far as they are able, for the impieties, the abominations, the vices, which so greatly plague and disgrace the human race at the present time; indeed, today – if ever – we stand in need of the mercy of the Divine Redeemer and His forgiveness.

Undoubtedly, the enemies of the Church are not ignorant of the power of the priestly office; and therefore – as We have lamented in writing to Our most beloved Mexican people – they strive above all to destroy it, so that the seed may be uprooted from human society, and so that, at length, they may pave the way for the complete destruction of the Catholic name: which they vehemently plot, but will, without doubt, never achieve.

At no time has the human race not experienced the necessity of priests, that is, of men who, by legitimate authority, are reconcilers of God and men, whose entire life's work encompasses those matters which pertain to the eternal God, and who offer prayers, expiations, and sacrifices on behalf of society, which are truly required for the public practice of religion, to acknowledge God as the supreme Lord and the first principle, to propose Him as the ultimate end, to give Him eternal thanks, and to render Him propitious. Indeed, among all peoples, whose customs are manifestly such that they are not compelled to act against the most holy laws of human nature, ministers of the sacred rites are found, although they are often subject to vain superstitions; and wherever they profess anything,

1 Litt. Encycl. Quadragesimo anno, dated May 15, 1931.

2 Litt. Encycl. Caritate Christi, dated May 3, 1932.

3 Litt. Encycl. Acerba animi, dated September 29, 1932.

[*Latin ed. p. 9*]

9. The acts of Pope Pius XI state: "Men, wherever they erect altars, do not fail to honor priests with a special reverence. However, when the divine Revelation shone forth, the priestly office was indeed marked with a far greater dignity; a dignity which, in a certain way, is foreshadowed by Melchisedech, the priest and king, whose example the Apostle Paul refers to the person and priesthood of Jesus Christ. For, according to the illustrious opinion of Paul himself, "For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.": namely, his office does not concern human

Translated by churchlatin.ai, a product of Boyne Archives

and fleeting things, however worthy of esteem and praise they may seem, but divine and eternal things; and furthermore, things which, although they may be despised and ridiculed by reason of human ignorance, and which – as we have seen, and are still experiencing – can be inflamed with malice and wicked fury, nevertheless claim the first place in the private and public devotions of men, who, feeling themselves to be born of God, are commanded to acknowledge that they can truly find rest in Him alone. In the sacred writings of the Old Testament, the priesthood is established by rules, which Moses, guided and instructed by God, promulgated, and special offices, duties, and rites are attributed to it. Indeed, it seems that He Himself, according to the counsel of His providence, wished to impress this principle most deeply into the minds of the uncultured Hebrews, so that, by its light, events, laws, dignities, and institutions might be illuminated: namely, that sacrifice and the priesthood should be especially concerned with being sources of hope, glory, virtue, and liberation, exciting the minds of all towards the messianic expectation. The temple of Solomon, that marvelous structure, both for its splendor of riches and for its institutions..."

[*Latin ed. p. 10*]

The Acts of the Apostolic See – Official Commentary. This monument was not erected merely to commemorate the earthly dwelling of divine majesty, but also to proclaim the highest dignity of that priesthood and sacrifice, which, although represented by images and symbols, nevertheless foreshadowed mysteries, so that even Alexander the Great, before the sacred person of the Supreme Priest, might reverently bow his victorious brow; and even the celestial God Himself was, as it were, incited to anger when the impious King Baaltassar sacrilegiously profaned the liturgical vessels. However, the priesthood of the Old Testament derived its majesty and glory not from any other source than from the fact that it announced the new and eternal Testament given by Jesus Christ, established indeed by the blood of the true God and the true Man. The Apostle of the Gentiles, briefly and succinctly treating of the extent, dignity, and office of the Christian priesthood, expresses his thought with the words: "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God." The priest is a minister of Christ: he is, therefore, an instrument of the divine Redeemer, so that His wondrous work, which, with its supernatural efficacy, redeems all mankind and leads him to a higher worship, may be able to continue through the ages. Indeed, and we solemnly declare what is justly and deservedly true, "He is another Christ," since He represents the person of Christ, as when He says: "As the Father hath sent me, so I send you"; and in the same manner as the Master, through the voice of the angels, sings "Glory to God in the highest," and proclaims peace "to men of good will." Indeed, as the Council of Trent teaches, Jesus Christ instituted the priesthood and the sacrifice of the New

Translated by churchlatin.ai, a product of Boyne Archives

Covenant in the Last Supper.

[*Latin ed. p. 11*]

The Acts of Pope Pius XI record that he intended to offer himself as a sacrifice to God the Father through death upon the altar of the Cross, so that He might accomplish eternal redemption there. However, because through death, His priesthood was not to be extinguished, in the Last Supper, on the night He was betrayed, He visibly left a sacrifice to His beloved bride, the Church, as human nature requires, a sacrifice by which that bloody offering, to be accomplished once upon the Cross, would be represented, and its memory would remain until the end of the ages, and its power would be applied for the remission of those sins which we daily commit. Declaring Himself a priest forever, according to the order of Melchisedech, He offered His body and blood under the species of bread and wine to God the Father, and under the same symbols, He gave to the Apostles, whom He then constituted priests of the New Testament, to take, and He commanded them and their successors in the priesthood to offer, through these words: "Do this in my memory." From that time onward, the Apostles and their successors in the priesthood instituted the offering of that "pure oblation" foretold by the Prophet Malachias, which is a great and holy name among the nations; and which, in every part of the world and at every hour of the day and night, will be perpetually performed until the end of human history. This is the true sacrifice of the divine host, not merely a sign; and therefore, it has an efficacious power to reconcile the human race, wounded by sin, with the eternal majesty of God: "For when this offering is pleasing to the Lord, He grants the grace and gift of penance, and He remits even great sins." 1 2 3 4 5 6 7 1 2 3 4 5 Hebrews, VII, 24. / Corinthians, XI, 23. 1 Corinthians, XI, 24 sqq. Psalm CIX, 4. Luke, XXII, 19; 1 Corinthians, XI, 24. 6 Cf. 7 Council of Trent, Session XXII, Chapter 2. Malachi, I, 11.

[*Latin ed. p. 12*]

Acts of the Apostolic See - Official Commentary 1.2 In explaining the reason for this, the same sacred Council of Trident explains with these words: "For it is one and the same Host, offered now by the ministry of priests, which is the same that He Himself offered then on the Cross, differing only in the manner of offering." From this, the incomparable excellence of the Catholic priest becomes clearly apparent, who, endowed with the power to transform into the very Body of Jesus Christ, makes that wondrous presence on the altar, and, in the name of the Divine Redeemer, offers to the eternal Majesty of God a most pleasing sacrifice. "These things," says Chrysostom, "are truly admirable – admirable and full of wonder!" Moreover, the priest has not only attained the power to transform into the true Body of Jesus Christ, but also into His mystical Body, that is, the Church, a most exalted and supreme authority. It is not necessary, Venerable Brothers, to

Translated by churchlatin.ai, a product of Boyne Archives

linger for long in explaining this beautiful doctrine of the mystical Body of Jesus Christ, which was so dear to the Apostle Paul; and which teaches us that the divine Person of the Incarnate Word, and also all those whom He has embraced as brothers and to whom the aforementioned grace flows from Him, form one communion of members, of which Christ is the Head. Indeed, the priest – as is customary for the administrator of almost all the sacraments, which are, in a certain way, streams through which the grace of the Redeemer flows to the entire human community – is constituted a "dispenser of the mysteries of God," so that he may distribute this grace to the members of the mystical Body of Jesus Christ. Therefore, the priest is present with the faithful, in every hour of their mortal life, to offer them this same grace, which is the beginning of heavenly life, received from divine power, or to increase the grace already given to them. When a human being is first brought into the light, the minister of the sacraments cleanses and renews him with the font of lustral water, imparting to him a more noble and precious life, namely, a supernatural life, which makes him a son of God and of the Church; so that he may strive for spiritual things.

[*Latin ed. p. 13*]

The Acts of Pope Pius XI, volume 4, page 13, state that these trials make him even more virtuous. Furthermore, the priest, also enriched with a special dignity, through the Sacrament of Confirmation, is enlisted into the service of Jesus Christ; and when the child of Angelorum is able to discern the Bread from Heaven and understands the great importance of this food that nourishes and revives him, he is nourished and strengthened by this living and life-giving sustenance. If, however, he should stumble, the minister of the sacraments raises him up through the Sacrament of Penance and strengthens him in the name and with the authority of God; and if, through the duties of marriage, he is chosen by the Creator to assist him as a helper, so that the gift of human life may be propagated to posterity, and thus both the multitude of the faithful on earth and the number of the elect in the eternal beatitude of heaven may increase, then, as a legitimate witness of the Church, the priest is also present, who prays to God for the blessing of his marriage and his chaste love. Finally, when the end of this mortal life approaches, and people need strength and help to endure the presence of the divine Judge, even then the minister of Jesus Christ, bending over the suffering members of the dying, cleanses and comforts them with the sacred chrism. And so, after the priest has accompanied the faithful throughout the entire course of this earthly pilgrimage, until the very door of eternity, he carries their remains to the tomb with the prayers of the sacred rites, which speak of immortal hope; but he does not yet abandon them to the companionship of the eternal age; rather, if they need consolation and comfort, the same prayers offer them solace. Therefore, as a guide on the right path, as a minister of healing and salvation, and

Translated by churchlatin.ai, a product of Boyne Archives

as a dispenser of heavenly gifts, the Christian is never without the priest, from infancy to burial, and to the joys of heaven. However, among the various duties of his office, which the man of the sacred order performs for the benefit of the mystical body of Jesus Christ, we wish to pursue in more detail, especially that which we have mentioned above: the authority, "which," as we borrow the words of St. John Chrysostom, "God has not given to angels, nor to archangels," namely, the authority to remit sins: "Whatever sins you remit, they are remitted to them; and whatever sins you retain, they are retained."

[*Latin ed. p. 14*]

Acta Apostolicae Sedis - Commentarium Officiale 14 1 "quae, postquam data sunt, retenta sunt." Hoc potestas est quae timeri debet, et quae tam propria est Deo, ut ipsum animus hominum, elevatus, cogituri non potuerit, ut diceret: "Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only?" Et vere, cum vidimus hominem, auctum sacrali dignitate, hanc eandem facultatem uti, non possumus temperare nosmetipsos, ut, non more Pharisaeorum, sed veneratione et admiratione movendi, illa verba dicamus: "Quis est hic, qui etiam peccata dimittit?" Sed Christus, qui homo et Deus est, qui quidem "But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy)." eo consilio cum sacerdotibus eam communicare voluit, ut, divinae misericordiae largitate, expiationis necessitati succurreret, quae omnium animos sollicitat. 2 3 4 Magna est ergo consolatio huic, qui, conscientiae stimulis anxietate et paenitentia afficitur, illam sententiam audit, quae nomine Dei prolata est: "Ego te absolvo a peccatis tuis." Cum vero hoc audit ab eo, qui ipsemet officio tenetur eandem sententiam ab alio sacerdote impetrandi, non idcirco misericordiae Dei beneficium minuitur, sed magis augetur; quandoquidem Dei potius quam hominis manus consideratur, quae rem prorsus mirabilem operatur. Quapropter – ut verbis scriptoris praeclarissimi utamur, qui ea mentis acie, quam vix in laicorum ordine inveneris, de rebus etiam sacris agere sollemne habet – <(ubi sacerdos, animo vehementer movens ob indignitatem suam suorumque munerum granditatem, ad nos reclinatum caput nostrum sacratis manibus extulerit; ubi, mente demisso quod sacri foederis sanguinis largiter effectus sit, itemque mirundus quotiescumque vitae effectricia verba ediderit, peccator ipsemet admissis absolvet peccatorem, nos quidem ex eius pedibus erecti, rem haud indignari nos egisse reapse experimur... Siquidem ad hominis pedes provoluti sumus, qui Iesu 1 2 3 4 Io-, XX, 23. MAIÌC, II, 7. Luc , VII, 4 9 . Luc , V, 24.

And they that sat at meat with him began to say within themselves. Luc

Translated by churchlatin.ai, a product of Boyne Archives

, VII, 4 9 . Luc , V, 24.

[*Latin ed. p. 15*]

Acts of Pope Pius XI, 15: "He bears the person of Christ... and we have done so that we may attain to that most precious office of the children and sons of God." These powers, which are conferred upon the priest through a particular sacrament, because they arise from an indelible form imprinted upon his soul, by which, as it were, he becomes "a priest for eternity," are not fleeting or transient, but stable and perpetual. Even if, through human weakness, he should fall into errors or dishonor, he will never be able to erase this priestly form from his soul. Moreover, the priest does not merely acquire this priestly form, nor only those elevated powers of which we have spoken through the sacrament of Orders, but he is also enriched with a new and particular grace, and with a particular help, by which, if he faithfully invokes the divine power of heavenly gifts, and with his free works assists, he will certainly be able to fulfill the arduous duties of the ministry he has undertaken, and to perform those most important functions which even the most outstanding athletes of the Christian priesthood, such as Chrysostom, Ambrose, Gregory the Great, Charles Borromeo, and many others, held in such high esteem. Furthermore, the priest is a minister of Christ and a dispenser of the mysteries of God, and also has a "ministry of the word," which, indeed, is a right that cannot be alienated, and also the office demanded of him by the Redeemer, which cannot be neglected: "Go, and teach all nations..., teaching them to observe all things whatsoever I have commanded you." The Church of Jesus Christ, the guardian and teacher of divine revelation, who cannot err, spreads these treasures of heavenly truths through her sacred ministers, proclaiming Him who is "That was the true light, which enlighteneth every man that cometh into this world." And she sows this seed with divine generosity.

[*Latin ed. p. 16*]

16. The Acts of the Apostolic See – a commentary, indeed, which, despite the contempt shown by human wisdom, yet, like a grain of mustard seed, takes root in the hearts of those who sincerely seek the truth, and from which a firm and robust tree is erected, so that it cannot be uprooted even by the force of violent storms. Amidst the various errors that the human mind has produced, and the unrestrained license that swells within them, and in the depraved morals that human wickedness has brought about, the Church of God is erected, like a tower guiding ships with nocturnal fires. Furthermore, it condemns every deviation from the truth, and indicates the path to be upon by all, in a straight and righteous manner. And woe to us, if this, like a lighthouse, were somehow prevented from spreading its shining light – which, undoubtedly, can never happen, given the promises of Jesus Christ – but were instead hindered! It is now clear to all how the

Translated by churchlatin.ai, a product of Boyne Archives

human race has fallen, because it haughtily rejected divine revelation, and because it followed false commentaries on philosophical and moral matters, which, although disguised with the appearance of truth, are utterly perverse. If, through the steep decline of errors and vices, it has not yet reached the depths, it is certainly due to the doctrine of Christian truth, which is spread throughout all nations. Indeed, the Church fulfills its entrusted "ministry of the word" through sacred ministers, whom it sends to various nations, established in the various orders of the ecclesiastical hierarchy, so that they may be tireless heralds of that truth, which alone can bring about the flourishing and preservation of civil society. The priest's discourse descends into the hearts of all, and brings them light and comfort; the priest's discourse, even in the midst of the vortex of temptations, emerges serene, exhorting to virtue, and fearlessly proclaiming the truth: that truth which illuminates all the uncertain aspects of human life and arranges them in their proper order; that virtue which no adversity, even *casus*, can overcome.

[*Latin ed. p. 17*]

17 The acts of Pope Pius XI can be such that even death itself cannot remove them, but rather renders them safe and immortal. If, moreover, we consider the precepts which the priest, faithfully fulfilling the office of his ministry, ought frequently to impress upon [others], and if we perceive the power inherent in them, it is undoubtedly clear how great and full of benefits is that influence and that impetus [of the Holy Spirit] in attaining the reformation of morals and the tranquility of peoples. And this is especially true when he reminds the proud and the humble of the fleeting course of this life, and teaches them how fleeting are earthly goods, how precious is the acquisition of spiritual gifts for the immortal soul, and finally, how severe is the judgment of the eternal Judge, who, with His incorrupt and certain gaze, scrutinizes all hearts « and will render to each one according to his works ». Surely, nothing is more fitting than to preach and impart this and other similar precepts, in order to mitigate the burning desire for pleasures, and also to restrain the insatiable greed for external things, which, indeed, at the present and present time corrupt and dishonor so many people, and compel various orders of society to contend with each other with hostile feelings, not only failing to provide assistance to one another, but also harming one another. When, moreover, excessive self-regard flourishes everywhere, when so many quarrels break out, and when such terrible schemes of revenge emerge, nothing is more fitting and more appropriate than to proclaim and impart the « new commandment » of Jesus Christ; namely, the commandment of charity, which must extend to all, and not be confined by the boundaries of nations and peoples, but must even embrace the enemy and exclude no one. For we have, for almost twenty centuries, experienced in a brilliant and illustrious manner

Translated by churchlatin.ai, a product of Boyne Archives

how powerful are the precepts of priests, by which the word of God is faithfully transmitted and, as it were, reflected, so that "For the word of God is living and effectual and more piercing than any two edged sword; and reaching unto the division of the soul and the spirit, of the joints also and the marrow: and is a discerner of the thoughts and intents of the heart." (Heb 4:12)

[*Latin ed. p. 18*]

18 The Acts of the Apostolic See – An Official Commentary, which stirs up excellent deeds everywhere, and instills the most noble virtues in all. Every benefit which the Christian name has brought to human society originates, as it were, from the very beginning, from the institution and work of the Catholic priesthood. Therefore, it is right to hope for good things in the future, besides which "And we have the more firm prophetical word" from the unwavering promises of Jesus Christ. And furthermore, the work of the missions, which so clearly demonstrates the capacity for expansion with which the Church is endowed by divine power, is most effectively promoted and brought to a happy outcome by those sacred ministers, who, as heralds of faith and guardians of charity, through countless and arduous labors, extend and spread the divine fence even to the furthest reaches. Finally, the priest, following the example of Jesus Christ in this also, who "And it came to pass in those days, that he went out into a mountain to pray" and "ever lives to pray for us," is, by his office, a public intercessor for all before God: it is his duty not only to offer, in the name of the Church, the proper and true sacrifice of the altar to the heavenly God, but also "Offer to God the sacrifice of praise" and common prayers; indeed, through psalms, supplications, and hymns, which are largely borrowed from the sacred Scriptures, he daily and repeatedly fulfills the duty of adoration due to God, and performs the necessary office of intercession for men, for those who are anxious, troubled, and, if ever, in need of divine help today. Who could enumerate the penalties that priestly prayers avert from the heads of erring men; and how many and what benefits they obtain and bestow upon them? If even a private supplication possesses such solemnity and such great promises from Jesus and Christ, how much more do the prayers of the Church...

[*Latin ed. p. 19*]

Acts of the Holy Pontiff Pius XI, year 19, in the name of the beloved Bride of the Redeemer, and by virtue of their office, possess, without doubt, a greater power and efficacy. Therefore, Christian men, although they are often forgetful of God in times of prosperity, are nevertheless led by a natural instinct, and with firm confidence, believe that all things are possible through prayer offered to the Divine Majesty, and therefore they turn to prayer in all the circumstances of this life, and they seek to have these

Translated by churchlatin.ai, a product of Boyne Archives

prayers offered by the sacred ministers, both publicly and privately: from the praying priest, every kind of misfortune finds solace; and to him, in this earthly exile, they come, imploring heavenly aid. Indeed, "the priest stands between God and human nature: bringing benefits from thence to us, and carrying our prayers there, reconciling the Lord who is angered." Furthermore, as we have mentioned above, even the enemies of the Church seem to perceive and understand the great dignity and power of the Catholic priesthood, which is why they attack it with the most vehement and persistent attacks, fully aware of how closely the Church and its ministers are bound together. And moreover, those who today strive most fiercely against the priesthood, with hostile hearts, reject the heavenly God: which, indeed, makes the men of the sacred order worthy of the highest honor and the greatest esteem.

II. Therefore, Venerable Brothers, the priestly dignity is most excellent; and neither do certain failings, although lamentable and pitiable, admitted through human weakness, diminish the splendor of this highest dignity; nor can these very failings of a few overshadow the brilliant praises of the priesthood—achieved through virtue, doctrine, devotion to religion, and martyrdom. And this is all the more so because the unworthiness of a man does not render his ministry ineffective: for it has been thoroughly demonstrated that the unworthiness of a minister does not diminish the power of the sacraments.

1 S. Io. CHRYSOST., Homil. 5 in Isaiam.

[*Latin ed. p. 20*]

The Acts of the Apostolic See – the official commentary – concern those matters which derive their efficacy from the most holy blood of Jesus Christ, and not from the holiness of priests; that is to say, they are instruments of eternal salvation, and, using the words of the theological discipline, they effect their action "ex opere operato." However, it is clear that such dignity requires in all those who are invested with it, that outstanding excellence of mind, purity of spirit, and integrity of conduct, which correspond to the majesty and sanctity of the priestly office. This, as we have said, constitutes the priest a mediator between God and men, because through him, and by his mandate, He who is "the one mediator between God and men, the man Christ Jesus" acts. Therefore, he ought to strive to approach more closely to that perfection which is proper to his office, and to render himself more pleasing to God daily through the integrity of his life and works; for God values and loves virtue more than the sweet fragrance of incense, or the splendor of sacred buildings. "For," as St. Thomas says, "since they are made mediators between God and the people, they ought to be blameless in the sight of God, and of good reputation in the sight of men." But on the contrary, if anyone performs and administers sacred things, and leads a reprehensible life, he makes them profane, and becomes sacrilegious:

Translated by churchlatin.ai, a product of Boyne Archives

"Those who are not holy ought not to handle holy things." Therefore, even in the writings of the Old Testament, God commanded priests and Levites: "And offer the loaves of proposition. Let them therefore be holy because I also am holy: the Lord, who sanctify them." Leviticus 21:8. And the most wise King Solomon, in the hymn of dedication of the temple, specifically requested this from the sons of Aaron from God: "Let thy priests be clothed with justice, and let thy saints rejoice." Indeed, Venerable Brothers – using the words of St. Robert Bellarmine – "if so much justice, holiness, and zeal were required in those priests who offered sheep and oxen, and praised God for temporal blessings," 1 2 3 4 5 1 Cf. 1 Timothy 3:2. Summa Theologica, Supplement, q. 36, a. 1, ad 2. 2 Decretum, dist. 88, can. 6. Lenten Office, XXI, 8. * Psalm 131:9.

[*Latin ed. p. 21*]

Acts of Pope Pius XI, 21, concerning benefits; what, I pray, is required of those priests who offer the divine Lamb and give thanks for eternal benefits? "Indeed, the dignity of prelates is great," says St. Lawrence Justinian, "but it is of greater weight: since they are placed in a high position before the eyes of men, it is necessary that they also be erected in the highest summit of virtue before all who behold them; otherwise, they will not be judged according to merit, but according to their own judgment." Truly, all the reasons which, in order to demonstrate the excellence of the Catholic priesthood, we have briefly touched upon, are now again brought to our mind, so that we may earnestly exhort those same men to fulfill the office of perfect sanctity with which those who administer the sacraments are bound. For, as the Angelic Doctor teaches: "For the proper execution of the orders, any goodness is not sufficient, but an excellent goodness is required; just as those who receive the order are constituted over the people by the degree of the order, so also they must be superior in merit of sanctity." Moreover, the Eucharistic sacrifice, in which the innocent victim is immolated, cleansing the sins of men, in a particular way demands that the priest, through the sanctity of his life and the integrity of his morals, offer himself to God, as far as he is able, worthy of Him to whom he offers daily that Host, which is the very Word of God, made flesh for our sake. "Know what you do," the Church admonishes with the words of the Bishop consecrating the deacon, who will soon be raised to the priestly honor. Furthermore, the man of the sacred order is a generous distributor of divine graces, of which the sacraments are like fountains; but it is most unbecoming that such a distributor should be lacking in that very grace, or that he should be a negligent and careless guardian of it. Moreover, the truth of the faith is to be taught by him; and it is never faithfully and effectively transmitted, unless with...

1 2 3 4

*Explanation, in Psalms, Ps. 131, 9.

Translated by churchlatin.ai, a product of Boyne Archives

*De instit. et regim. Prael., c. 11.

*Summ. Theol., Supplem., q. 35, a. I, ad 3.

*Pontif. Rom., de ordinat, presbyt. m.

[*Latin ed. p. 22*]

Acts of the Apostolic See - Official Commentary: The virtue of this institution is its guide and teacher, according to the saying, "Words move, examples draw." It is also from this that the evangelical law is to be preached; however, if one desires that those who hear it embrace this very law, there is nothing more fitting, nothing more powerful, with the divine grace aspiring, than if the Christian people see the herald of sacred truth diligently observing the precepts he himself has transmitted, by the probity of his own life. The reason for this is clearly explained by St. Gregory the Great with these words: "That voice penetrates the hearts of the listeners more readily than the life of the one speaking commends it, because what is commanded by speaking is aided by being demonstrated." Thus, indeed, the Sacred Scriptures teach us that the Divine Redeemer "began to do and to teach"; and that the multitudes, with joyful voices, acclaimed not only that "never had any man spoken like this man," but especially because "all things he did were good." On the other hand, "those who say and do not" can be compared to the scribes and Pharisees, whom Christ, rebuking, and with the divine word, which they legitimately proclaimed, with authority, admonished the people with such a sentiment: "Scribes and□□□ Pharisees have sat down upon the seat of Moses; all therefore that they shall say to you, observe and do; but do not according to their works." Whoever does not commend the truth he imparts by the example of his own life, undoubtedly destroys what he seeks to inspire from this very source. But God, on the contrary, benignly supports the labors of those heralds of the Gospel, who first, having diligently performed their works, strive with all their heart to attain their own sanctity: thus, indeed, the flowers emerge and bloom, irrigated by their sweat; the fruits swell and grow: and so, when the harvest is ripe, "going they went and wept, casting their seeds." 1 2 3 4 5 6 1 2 3 Epistle, Book I, Epistle 25. Acts, I, 1: "The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach,.". Cf. John, VII, 46: "The ministers answered.". 4 Cf. Matthew, 6; Mark, VII, 37; XXIII, 2-3. Psalm CXXV, 6.

[*Latin ed. p. 23*]

23. It must be noted that sacred ministers fall into a most grievous error if, not guided by a righteous purpose and compelled by it, they neglect their own sanctity, and devote themselves with excessive zeal to external matters, even though these matters may be praiseworthy, pertaining to their ministry. For if they act in this way, they not only render their own eternal salvation precarious and uncertain—as the Apostle of the Gentiles feared,

Translated by churchlatin.ai, a product of Boyne Archives

using these very words: "I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should be disapproved" — but they also, in order not to squander the gift of divine grace, undoubtedly lose the impulse of the Holy Spirit, who most wondrously attributes efficacy to external works of the apostolate. Furthermore, since it is a precept for all Christians: "Be you therefore perfect, as also your heavenly Father is perfect," all the more are sacred ministers commanded to consider these very words of the Divine Master as particularly applicable to themselves, who, by a special divine inspiration, are called to a closer imitation of Jesus Christ. Therefore, the Church most seriously impresses upon all members of the clergy this most important duty, which she has included in her laws: "Clerics ought to lead a life interior and exterior which is holier than that of laymen, and they ought to excel before them in virtue and in righteous deeds." And since the priest "fulfills a ministry on behalf of Christ," it is necessary that he live in such a way that he applies to himself the words of the Apostle: "Be ye followers of me, as I also am of Christ;" that he live as another Christ, who, by the brilliance of his virtue, captivated and captivates the entire human race. But although it is fitting that the chorus of all virtues flourish in the priestly soul, there are certain virtues which particularly befit sacred ministers. Above all, piety, as the Apostle of the Gentiles exhorts his most beloved Timothy: 1 Corinthians, IX, 27. Matthew, V, 48. Code of Canon Law, canon 124. Cf. 2 Corinthians, V, 20. 1 Corinthians, IV, 16; XI, 1.

[*Latin ed. p. 24*]

Acts of the Apostolic See - Official Commentary 1: "Exercise yourself to piety." For, since those reasons and connections which exist between the priest and the celestial Power are so close, so intimate, and so frequent, it clearly follows that they must be joined and, as it were, completely permeated by the sweet influence of piety; and since piety "is profitable for all things," it is especially necessary for the priestly office. If piety is neglected or disregarded, actions, even if most holy, and the most august rites, will be performed according to custom and habit; indeed, they will certainly lack the inspiration of the spirit and of life. However, Venerable Brothers, the piety of which we speak is not that light and external piety which, although it pleases and comforts the soul, does not nourish it nor compel it to attain sanctity; but rather, we mean that solid piety which, not subject to the passions of the senses, is firmly based on the principles of the most certain doctrine and on the sound judgment of the mind, so that he who possesses it can resist the impulses of temptation. This, indeed, although it must be directed primarily to the celestial Father, is no less directed to the most holy Virgin Mary; for sacred ministers, inflamed by a certain zeal of charity, ought to love her more than laymen, because, just as the bonds by which the priest is united to Jesus Christ are stronger, so too are the

Translated by churchlatin.ai, a product of Boyne Archives

connections which exist between Mary and the Divine Redeemer. Another most excellent and closely connected ornament of the Catholic priesthood is that chastity of morals, which, so that the clergy of the Latin Church, initiated into the higher Orders, may observe it with all diligence, they are commanded by a most serious "duty, so that, if they should fail, they will incur the guilt of sacrilege. Although such a law does not entirely bind the administrators of the Eastern Church, they are nevertheless also subject to ecclesiastical celibacy."

[*Latin ed. p. 25*]

The acts of the Popes, especially when dealing with the highest ranks of the hierarchy, necessarily require and demand this. Since this virtue is shown to be fitting for the priestly ministry, even by human reason alone; for indeed, "God is Spirit," and it seems entirely appropriate that one who serves the Divine should, in a certain way, "forsake the body." The ancient Romans had already recognized this as proper; for that most eloquent of their orators, when interpreting the most ancient law: "One must approach the gods chastely," said these words: "The law commands that one approach the gods chastely, namely, with the mind, in which are all things; and it does not abolish chastity of the body, but this must be understood: since the mind is far superior to the body, it is more important to preserve chastity in the mind, so that chaste bodies may be enough." Furthermore, in the codes of the Old Testament, Moses commanded Aaron and his sons, in the name of God, that for the week during which their consecration was completed, they should not go out of the Tabernacle, and therefore should observe continence during those days. But from the minister of the New Law, who far surpasses the priests of the Old Law, a greater purity of chastity is undoubtedly required. The first outlines of sacred celibacy are described in canon 33 of the Council of Eliberitas, held at the beginning of the fourth century, when the persecution of the name of Christ was still raging; which certainly testifies that this practice was already established at that time. This prescription of the law does nothing other than give force and add to a certain, so to speak, requirement, which arises from the preaching of the Apostles and the Gospel. The Divine Master, whom we call "the flower of the Virgin Mother," so highly esteemed the gift of chastity that He elevated it above the common virtue of men; and from a tender age, in the house of Nazareth with Mary and Joseph, He...

[*Latin ed. p. 26*]

26 Acta Apostolicae Sedis - Commentarium Officiale: ut ambos ordines educaret; quod animos integros et castos, Ioannis Baptistae et Evangelistae, peculiari caritate dilexit; quod denique gentium Apostolus, fidelis ille evangelicae legis doctrinaeque Christi interpres, inaestimabiles virginitatis laudes praedicat — ad sollertiorem praesertim Dei famulatum quod attinet

Translated by churchlatin.ai, a product of Boyne Archives

— : ”But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord: how he may please God.” Haec omnia, Venerabiles Fratres, non efficere non poterant, ut Novi foederis administri et caeleste lectissimae virtutis huius invitationem experirentur, et eorum numero eniterentur adscisci ”quibus datum est capere verbum istud,” et observantem huic instituto obtemperationem sibi sponte imponerent, quod deinceps, in universa Latina Ecclesia, gravissimo ecclesiasticae auctoritatis praecepto sancitum est. Siquidem, in Quarten exeunte saeculo, Concilium Carthaginiense adhortatur: ”ut quod Apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus.” Neque vel praeclarissimorum orientalium Patrum documenta desunt, quae ecclesiastici caelibatus praestantiam efferant, quaeque testentur, hac etiam de re inter Latinam Orientalemque Ecclesiam tunc temporis consensionem iis in locis viguisse, in quibus severiori disciplinae obtemperaretur. Itaque — ut illustriora exempla adhibeamus — S. Epiphanius, in Quarten item exeunte saeculo, asseverat caelibatum ad subdiaconos usque pertinere: ”Eum qui adhuc in matrimonio degit ac liberis dat operam, tametsi unius sit uxoris vir, nequaquam tamen ad diaconi, presbyteri, episcopi aut hypodiaconi ordinem admittit (Ecclesia), sed eum dumtaxat qui ab unius uxoris consuetudine sese continuent, aut ea sit orbatus; quod in illis locis praecipue fit, ubi ecclesiastici canones accurate servantur.” At disertus prae omnibus videtur hac super causa S. Ephraemus Syrus, Diaconus Edessenus universaeque Ecclesiae Doctor, qui ”Spiritus Sancti 1 2 3 4 1 3 3 4 I Cor., VII, 32. Cfr. MATTH., XIX, 11. Conc. Carthag. I I , can. 2; cfr. MANSI , Collect. Conc., tom. I I I , col. 191. S. EPIPHAN . , Adversus haeres. Panar., 59, 4 (MIGNE , P. C, XLI, col. 1024).

[*Latin ed. p. 27*]

”Acta Pii PP. XI 87-1: The cithara is deservedly called ’meritorious’.” Indeed, Pope Pius XI addresses his friend, Bishop Abraham, with these words, carefully chosen: ”You respond to your name, Abraham, for you too have become the father of many; but since you have no wife, as Sarah had with Abraham, behold, your flock is your wife. Educate his sons in your truth, may they become sons of the spirit and sons of the promise, so that they may be heirs in Eden. O beautiful fruit of chastity, in which the priesthood rejoices... the horn has raged and anointed you, the hand has rested upon you and chosen you, the Church has desired and loved you.” And again: ”It is not enough for a priest and for his name, who offers the living body, to purify the soul and cleanse the tongue, and to purify the hands, and to make the whole body clear, but he must be entirely pure at all times, because he is placed as a mediator between God and mankind. Let us praise Him who has cleansed His ministers!” Chrysostom likewise affirms: ”He who ministers as a priest must be so pure as if he were placed in the heavens among those Powers.” Furthermore, the very excellence

Translated by churchlatin.ai, a product of Boyne Archives

of the Christian priesthood, and, as Saint Epiphanius says, its "incredible honor and dignity," which we have briefly touched upon above, clearly demonstrate the supreme worth of chastity and the appropriateness of the law by which this institution is prescribed for those who minister at the sacred altar: since he performs a service which is a kind of ministry above the spirits, "who stand before the Lord," is it not entirely fitting that he should live a heavenly life to the best of his ability? Since he must be "in all things" devoted to the Lord, does it not behoove him to abstain from earthly things, and that his "conversation should be in heaven"? Since he must strive so diligently and constantly for the eternal salvation of mankind, it is fitting that he should be aided by the divine power of the Redeemer.

[*Latin ed. p. 28*]

Acta Apostolicae Sedis – Official Commentary. Furthermore, for his part, does it not seem fitting that he should free his mind from the cares of his own family, which would detract from and distract from a considerable portion of his new vocation? It is certainly a magnificent and admirable sight, which so often occurs in the Catholic Church, that young men, before entering the order of Subdeacons, that is, before completely dedicating themselves to divine service and worship, freely and willingly promise to renounce the joys and comforts that they could honestly enjoy in another way of life. We freely say this; for, having received the sacred order, it is no longer fitting or permissible for them to enter into earthly marriage, yet they approach the sacred duties, not compelled by any law or person, but moved by their own will. Nevertheless, the words which we have uttered concerning the ecclesiastical celibacy are not to be understood as if we intended to somehow disapprove of or condemn that discipline which has been legitimately established in the Eastern Church; but our intention is solely to bring forth that truth which we consider to be the most glorious aspect of the Catholic priesthood, and which, as far as the souls of priests are concerned, seems to us to be more worthy, more appropriate, and more in accordance with the plans and desires of the Most Sacred Heart of Jesus. Moreover, those who administer the sacred rites must excel in continence, not only in love of chastity, but also in the restraint of worldly things. For it is seen that men, driven by the allurements of vice, proceed with excessive self-regard, selling everything for money, buying everything at a price; and, rightly despising the insatiable greed for wealth, they seek the profit of souls, not their own, but the glory of God. They are not mercenaries, who labor only in order to obtain the reward of their work.

[*Latin ed. p. 29*]

29 May the acts of Pope Pius XI receive their reward; not like those who, although they fulfill the duties assigned to them, also seek their own pri-

Translated by churchlatin.ai, a product of Boyne Archives

vate advantage and strive for higher things. Let them be "good soldiers of Christ," who "do not involve themselves in worldly affairs, so that they may please him to whom they have enrolled themselves;" let them be stewards of God and fathers of souls; and let them understand that the effort they expend, with which they are consumed by studies and concerns, cannot be compensated or redeemed by human treasures and honors. Although it is not forbidden for them to receive what is upon their own sustenance, according to the words of the Apostle: "Those who serve at the altar partake also of the table,"... and "the Lord commanded that those who preach the Gospel should live of the Gospel;" nevertheless, since they are "called into the service of the Lord," as the very name "clergy" indicates, they should desire no other reward than that which Christ promised to his Apostles: "Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you." Woe to the priest who, forgetting the divine promises, "displays a desire for dishonest gain," and mixes himself with the profane crowd, about whom the Church laments with the words of the Apostle: "For all seek the things that are their own not the things that are Jesus Christ's." For in this way, he not only fails to fulfill the duty assigned to him, but he also brings disgrace upon the flock entrusted to him, who would undoubtedly recognize that his conduct is contrary to the evangelical precepts, which the divine Master has clearly laid down, and which he himself must proclaim to his people: "Do not lay up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven." If we consider the example of Judas, "one of the twelve," as the Evangelist sadly recounts, he fell because of...

[*Latin ed. p. 30*]

The official commentary of the Acta Apostolicae Sedis, in thirty volumes, demonstrates that the desire for worldly things leads to ruin and downfall; it is easily understood that this same insatiable desire has, over the course of centuries, brought about so many and such great harms to the Church. Indeed, cupidity, which the Holy Spirit calls "the root of all evils," can lead a man to any vice; and if it does not progress to that extent, a priest, infected by the contagion of such a vice, knowingly or unknowingly, becomes an ally of the enemies of God and His Church, and lends his aid to their wicked schemes. On the other hand, that sisterly and sincere moderation in external goods wins over the hearts of all men to the priest; and this even more so, because when a man, detached from worldly things with his whole heart, and nourished by the intimate virtue of the Christian faith, is inflamed by that love, he is joined at no time to every kind of compassion for the afflicted, which makes him the father of the poor; and he treats those whom he serves, remembering the words of Jesus Christ: "And the king answering shall say to them: Amen I say to you, as long as you did it to

Translated by churchlatin.ai, a product of Boyne Archives

one of these my least brethren, you did it to me," as if he were worshipping and embracing the Redeemer Himself with singular charity. Therefore, a man of the sacred order, freed from those bonds which would bind him too tightly to worldly things—namely, the bonds of his own family and the ties of his own advantages—will surely be inflamed by that heavenly fire of love, which we call the love of souls, which springs forth from the depths of the Heart of Jesus Christ, and which strives for nothing other than to reach the hearts of men and to set aflame the whole human race. This ardor for the glory of God and the salvation of men—as we are taught by the Sacred Scriptures about the Redeemer—ought to burn and consume the ministers of the Church, so that, putting themselves and their own concerns aside, they may devote themselves entirely to their exalted office, and may experience every day more and more how to fulfill the various parts of their duty more fully and more widely.

[*Latin ed. p. 31*]

31. The Acts of Pope Pius XI: Can a priest meditate on the precepts of the Gospel, and perceive the lament of the Good Shepherd, who says: "And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd"? And can he observe "the fields which are already white to harvest," without offering himself as an unwearied laborer to "the Lord of the harvest," and being so inflamed with zeal that he leads astray such wandering sheep to the right path? Can he see such great and frequent multitudes "lying as sheep, having no shepherd,"—not only in distant regions to be cultivated by missionaries, but, alas, even in cities and towns where the name of Christ has long flourished—without sharing in that vehement compassion which so deeply and constantly moved the divine soul of Jesus Christ? We speak of a priest who truly knows that he "has the words of eternal life" and that salvation and grace can flow from his hands? Indeed, we give immortal thanks to the heavenly Power, which illuminates the foreheads of sacred ministers with such a light of apostolic zeal, a splendor truly worthy of praise; and we see, with no small paternal joy, Our Venerable Brothers and beloved sons—that is to say, Bishops and priests—coming together as if in a chosen and most excellent company, responding to the invitation of the Supreme Governor of the Church, so that, with ever greater daily progress, they may proceed to the very ends of the earth, with the purpose of engaging in contests for the peaceful triumph of truth against error, of light against darkness, of the Kingdom of God against the kingdom of Satan, in *Fismes* and in *Asperen*. But from this very fact that the Catholic priest is ready and zealous, it necessarily follows that he must be imbued with the spirit of discipline, and, if we may speak in a Christian manner, with the study of obedience; that is, with that obedience by which the various

Translated by churchlatin.ai, a product of Boyne Archives

orders of the ecclesiastical hierarchy are closely and harmoniously united.

[*Latin ed. p. 32*]

32 The Acts of the Apostolic See – the Official Commentary – state, "Thus, the Holy Church is surrounded, adorned, and governed by a most wondrous variety, with some being consecrated as bishops, others as priests of a lower order... and from many and diverse members, a body of Christ is formed." These ministers of the sacred rites, newly ordained to the priesthood, pledge obedience to their respective bishops; and likewise, the bishops, on the day they are raised to the pinnacle of the priesthood, pledge themselves with the most solemn words to that supreme and most venerable leader of the Catholic cause, the successor of the blessed Peter and the Vicar of Jesus Christ. 1 Thus, this duty of obedience binds the various orders of the hierarchy and its members ever more closely together, both with each other and with the Supreme Pontiff, so that the Church of God, truly militant, becomes terrifying to her enemies, "as an ordered array of troops"; and likewise, those who are zealous are moderated, while those who are laboring with weakness or inertia are encouraged; and to each, their proper role and duties are assigned; and each, in carrying out these duties, should so dedicate himself that he never opposes legitimate authority; which, indeed, pertains to nothing other than to prepare the way for the Church's most extensive work. Let each accept the norms of their superiors as the precepts of Jesus Christ himself; who is truly one, to whom all must obey, the leader and author of the Catholic religion, and who "was made obedient even unto death, death on a cross." 2 3 The Divine and Supreme Priest willed that His most perfect obedience to the Eternal Father be made manifest to us in a singular way; of whose obedience, frequent testimonies are found in the writings of the prophets and evangelists: "Wherefore, when he cometh into the world he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me." 4 1 8 3 4 Pont. Rom., de ordinat, presbyt. Cf. Cant., VI, 3, 9. Cf. Philipp., II, 5. Cf. Hebr., X, 5-7.

[*Latin ed. p. 33*]

Acta Pii PP. XI 33 1 "My food is to do the will of him who sent me." Also, and while hanging on the cross, He did not deliver His soul into the hands of the heavenly Father until He had solemnly affirmed that all things which the Holy Scriptures had foretold about Himself – that is, the office entrusted to Him by the Father, even to that hidden mystery, which He declared "Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said" – were completely fulfilled. Surely, in this action, He wished to declare explicitly that, without fail, the ardent desire of souls must be entirely subject to divine guidance at all times; for it is always necessary that they conform themselves to the

Translated by churchlatin.ai, a product of Boyne Archives

will of those hierarchical and legitimate guides who represent the heavenly Father and communicate His commands to us.

2. However, the characteristics of a Catholic priest, which We desire to illuminate and define for the whole world, are not entirely clear if we overlook another ornament of the priestly soul, namely, doctrine, which the Church demands of him. For, having received from Christ Jesus the office and duty of teaching the truth, he is constituted a "teacher in Israel." He is commanded to impart the precepts of salvation; and, as the Apostle to the Gentiles admonishes, these precepts must be imparted "To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor." But how can he communicate doctrine to others if he himself is not instructed and adorned with it? Through the prophet Malachias, the Holy Spirit foretells: "For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts." And no one can offer more weighty admonitions, for the commendation of priestly wisdom, than those which the very heavenly God Himself spoke through Oseas: "Because you have rejected knowledge, I will also reject you, that you may not serve as a priest."

[*Latin ed. p. 36*]

The Acts of the Apostolic See – an official commentary, outstanding through the ages – and, speaking in general terms about the investigations of the sciences, diligent work has been advanced. If God, sometimes "playing in the world," has willed, even in our times, to raise men, almost entirely devoid of these disciplines of which we speak, to the priestly dignity, and through them to accomplish wondrous things; this, without doubt, happens for this purpose, that more value be placed by us on sanctity than on learning, and that we place our faith, rather than in human, in divine power: indeed, for this reason, it is most fitting for us to repeatedly repeat that salutary sentiment and to consider it with a determined mind: "God hath chosen foolish things of the world, that he may confound the wise... that no flesh should glory in his sight." Nevertheless, just as in the divine order of nature, the miracles of things interrupt the force of natural laws for a moment of time, but do not abolish them; so also such men – in whom the sanctity of life, in some way, compensates for all other things – are, indeed, endowed with a supernatural virtue, so that they do not diminish, nor do they undermine, the truth and necessity of the precepts which We impart.

Indeed, since sacred ministers, as We have said, ought to shine forth with the praises of virtue and wisdom, so that from them "the good odour of Christ" may be diffused in every way, We consider it all the more opportune at present, that the Action of Catholic laymen – that is to say, that undertaking which We so greatly encourage and approve, and which excites minds to the highest peaks of perfection – brings laymen of the secular

Translated by churchlatin.ai, a product of Boyne Archives

order more closely together with priests, so that they may both assist with auxiliary works, and may have Christian life and the study of the apostolic life as perfect examples, and may be leaders in doctrine.

2 Corinthians 2:15: "For we are the good odour of Christ unto God, in them that are saved and in them that perish."

Proverbs 8:31: "Playing in the world."

[*Latin ed. p. 37*]

Acts of Pope Pius XI, 37, III. But if the dignity of the Catholic priesthood is so great, if it demands such excellent qualities of mind, it follows, Venerable Brothers, that it is absolutely necessary that those who are to be ordained are trained in a proper and harmonious manner. Aware of and mindful of this necessity, the Church, throughout the course of the ages, and with maternal solicitude, has perhaps promoted nothing more than the proper formation of priests. Indeed, she knows that the morals of the people and their profession of the Christian faith depend on the work of the clergy, and that the same effort derives its power from the instruction given by those who administer the sacraments, since upon them also falls the sentence of the Holy Spirit: "The young man shall not depart from the way he has been accustomed." Therefore, guided by the inspiration of God, She has decreed that seminaries should be established everywhere among the nations, in which those who are to be ordained should be educated with particular care. Therefore, Venerable Brothers, those of you who share with us the duty of governing the Church, must keep seminaries in mind; and they must be the most important part of your concerns. Above all, be diligent in the selection of moderators and teachers, and especially of that one to whom the most important office of shaping priestly souls is entrusted. Equip these sacred colleges with priests adorned with the greatest virtues; and do not hesitate to withdraw them from duties, even of greater apparent importance, which, however, cannot be compared with this principal matter, to which no other duty can be equal. Seek them out from all places, wherever you may find those who are suitable and apt for this noble institution. Let them be such that they teach priestly virtues by example, and even more so than by words; and let them impart instruction in such a way that they form a strong, manly, and apostolic spirit in the students. Let their works, piety, chastity, and the discipline of morals and studies flourish in the seminary; and let the young men be instructed in Proverbs, XXII, 6.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis – The official commentary, present against the allurements of vices and, for the future, against those things which are contrary to them, sets forth distinctions of more serious importance – with which, indeed, one must be diligently prepared, « that all may be saved » –

Translated by churchlatin.ai, a product of Boyne Archives

and must be vigilant. And so that those who are to be priests may attain that doctrine, as We have said, which times demand, it is a most important duty that, after having studied the classical disciplines, which they call, they thoroughly absorb Scholastic philosophy, and that they practice it properly « according to the reason, doctrine, and principles of the Angelic Doctor ». This « perennial philosophy », as Our Predecessor of immortal memory, Leo XIII, called it, is not only necessary for them to more deeply explore the truths of the Christian faith, but also so that, against any deceptions of our age, they may be fortified, and in any investigation of studies in which they are engaged, the keenness of their minds may be so sharpened that they may see the truth more clearly and more readily than those who are ignorant of this philosophical discipline, however much they may be endowed with broader learning. If, as sometimes happens, either narrower dioceses, or a small and lamentable number of students, or finally, a lack of suitable men and resources, do not allow each Bishop to have his own, properly and excellently equipped seminary – namely, according to the norms of the Code of Canon Law, and other prescriptions of the Church – then it is most fitting that the sacred prelates of the same region join their forces with fraternal spirit, and contribute them to a common seminary, which will fully respond to the most noble task demanded of it. The benefits that will arise from this will undoubtedly compensate for the inconveniences and expenses incurred; and even that which sometimes saddens the hearts of Bishops – namely, to see their sacred students separated from the Pastor for a period of time – will be remedied, so that they may devote themselves to their apostolic studies, with which they burn.

[*Latin ed. p. 39*]

The Acts of Pope Pius XI, number 39, speak of the need to provide support for those working in the missions, and also for those who are taken from their local parishes, where they will sometimes devote their efforts – and, we say, this will be amply and indeed more than adequately compensated for by the spiritual benefits they will receive, which will greatly benefit their own diocese and those they serve. Therefore, we have never ceased to promote and encourage such endeavors, and, when the opportunity arises, we have urged and strongly recommended them. And, as is well known, we have, at considerable expense, with great care, and with a large sum of money, either established, or expanded, or made more suitable, not a few such seminaries, where the need for them was apparent; and this, which we believe will always be for the benefit of the Church, if for no other reason, is something we will continue to strive for, with God's help. However, this commendable effort to properly train future priests will be of little benefit if the selection of those for whom the seminaries exist is not made with due diligence. Therefore, all, according to their ability, should contribute their helpful efforts to this selection, as those who are

Translated by churchlatin.ai, a product of Boyne Archives

preparing for the priesthood. Indeed, the directors, the prefect of discipline, and the confessors – within the limits and boundaries of their respective duties – should, as far as possible, foster and strengthen this inclination towards the priesthood, inspired by divine instinct; and at the same time, they should, with the same diligence and at the appropriate time, prevent those who are deemed unsuitable from entering the sacred order, and who are therefore useless for the worthy exercise of priestly duties. And although it is preferable to arrive at this decision as soon as possible, since delay often leads to errors and harm in these matters, nevertheless, if there is any reason for delay, as soon as it is clearly apparent that someone has strayed from the right path, they must be corrected, without any regard for human considerations. But those to whom the duty of deliberation falls must not be swayed by false mercy, which would not only deprive the Church of a zealous or worthy minister, but would also be a crime against the young man himself, who...

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale: A deceitful path, fraught with the utmost danger to eternal salvation, would be a grave offense to both oneself and others. Nor can he who, with prudent vigilance, directs the Seminary, and who, with studious care, follows each of the young men entrusted to him, diligently observing their talents and inclinations, fail to discern, and to discover with certainty, which of them are called by divine will to receive the priesthood. For, as you well know, Venerable Brothers, this inclination towards the sacred duties is, rather than arising from an inner prompting of conscience or the stirrings of the senses, which may sometimes be lacking, derived from their upright disposition and the intention of the mind of those who aspire to the priesthood, combined with those bodily and spiritual virtues which render them suitable for embracing this office. He who strives, for this noble reason alone, to dedicate himself to divine service and the salvation of souls, and who has attained, or strives to attain, solid piety, a proven example of life, and, as we have said, a doctrine in harmony with these virtues, is, as is clearly evident, called by God to the priestly ministry. But he who, perhaps compelled by imprudent parents, seeks to embrace this very path with the intention of obtaining worldly advantages and benefits that he foresees – which, indeed, may more frequently occur with the passage of time –; he who is generally averse to discipline and obedience, who is little inclined to piety, and who is not sufficiently devoted to the work and salvation of souls; he who, in a particular way, is prone to the allurements of lust, and who has not, even after a considerable time, been able to overcome its harmful effects; he who, finally, proves to be so unsuitable for the study of disciplines that it is permissible to say that, even with the best efforts of the instructors, he will not be able to complete the prescribed curriculum; all these are not

Translated by churchlatin.ai, a product of Boyne Archives

born or suited for undertaking this sacred office. And therefore, if they are not removed from the halls of the Seminary at an opportune time, it will be more difficult for them to turn away from this path in the future, and they may, although not led by divine inspiration or a love for the priestly vocation, nevertheless become bound by the most serious obligations of this office.

[*Latin ed. p. 41*]

Acta Pii Papae XI, page 41, states this. Therefore, the directors of seminaries, and those who govern such institutions or who administer to the young within them, or who hear sacred confessions, should be aware that they become authors of great dangers – concerning God, the Church, and the young themselves – if they do not fulfill their respective duties with all diligence, lest such an error be perpetuated. However, what we have said regarding those who govern spiritual discipline, as well as sacred confessors, should be understood in this way: they cannot, in addition, outwardly and publicly exert themselves in this matter – indeed, it is forbidden to them, whether by reason of their religious vocation or by the inviolable seal of the sacrament – but rather, they should exert an effective influence within the soul of each young person, and govern them with firm and paternal constancy, as the good of their eternal salvation requires. Therefore, they – especially when those who govern external affairs are either negligent, or weak, or failing in their duties – should, without any human consideration, command those who are not fit or worthy to withdraw from the sacred precincts of the seminary, while there is still time; and in this matter, they should always adopt the safer course, which, in fact, is far more favorable to the salvation of the students, as it deters them from a path that could lead them to eternal ruin. If, at times, this duty is not sufficiently clear, then let them at least exercise that authority which arises from their entrusted office and paternal care for the students, so that they may persuade those who are not properly disposed to withdraw from the institution of their own accord. Let confessors always keep in mind what Saint Alphonsus de Liguori teaches on a similar matter: "Generally speaking, the more severely a confessor deals with penitents in this matter, the more he contributes to their salvation; and conversely, the more lenient he is to the penitents, the more he makes himself easier for them." Saint Thomas of Villanova called confessors of this kind, rightly, "pious and merciful." "Such mercy is contrary to mercy."

1 S. ALF. M. D E ' LIGUORI, Opera omnia, vol. III (ed. Marietti, 1847), page 122.

[*Latin ed. p. 42*]

From the Acts of the Apostolic See – Official Commentary: Regarding the matter we are discussing, the danger primarily falls upon the Bishop, as is

Translated by churchlatin.ai, a product of Boyne Archives

evident, to whom Church law strictly commands that "he confer sacred orders upon no one, unless he is morally certain, based on positive arguments, of his canonical suitability; otherwise, he not only commits a most grievous sin, but also exposes himself to the danger of sharing in the sins of others." This legal prescription echoes, in a certain way, the sentiment of St. Paul to Timothy: "Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste." "What is it," as St. Leo the Great, our Predecessor, comments, "to impose hands hastily, unless it is to bestow the priestly honor upon one who is not yet of mature age, before the time of examination, before the merit of obedience, before the experience of discipline?" And what is it to share in the sins of others, unless it is to ordain one who is such that he does not deserve to be ordained?" For, as Chrysostom says, addressing a Bishop: "You will also give punishment for his sins, both those past and those future, who to him you have given dignity."

This most serious statement, Venerable Brothers, highlights the immense burden that the distinguished Bishop of the Milanese, St. Charles Borromeo, declared, saying: "In this matter, even a small negligence on my part can bring upon me the greatest blame." Therefore, embrace the salutary admonition of St. John Chrysostom: "Not after the first trial, nor after the second, or the third, but after you have considered and carefully examined, then impose hands." It must be understood, above all, concerning the sanctity of the candidates. As the most pious Bishop and Doctor, namely St. Alphonsus Maria de Liguori, states: "It is not enough that the Bishop sees no evil..."

[*Latin ed. p. 43*]

"The Acts of Pope Pius XI, number 43, state: 'It is necessary to ascertain the truth regarding the candidate, but it must be ensured that he possesses positive probity.' In this matter, in order to avoid the blame of excessive rigor, which easily arises, exercise the authority and office granted to you with such prudence, so that you may demand this probity, which must be ascertained through experience, beforehand; and, if any doubt remains, postpone the conferral of the sacred orders to another time. 'For, as Saint Gregory the Great excellently teaches, buildings are constructed from timber taken from the forests, but the weight of the building is not yet imposed upon the timber until its greenness has been dried by the passage of many days and it has become fit for necessary use; if this precaution is neglected, the superimposed weight is more quickly broken.' To this comparison, the clear words of the Angelic Doctor seem to resonate strongly: 'The sacred orders demand sanctity...; therefore, the weight of the orders must be imposed upon walls that have already been dried by sanctity... freed from the moisture of vices.' Furthermore, if, with regard to each individual, all ecclesiastical prescriptions have been fully satisfied and the norms estab-

Translated by churchlatin.ai, a product of Boyne Archives

lished by the Sacred Congregation for the Discipline of the Sacraments a few years ago concerning this matter have been observed, the causes will certainly be greatly diminished, for which the Catholic Church sheds tears and the Christian people are offended by the morals of the clergy. And with these words, addressed to the highest superiors of the Religious Orders, we earnestly urge them to ensure that, in the training of students for the priesthood, if they have any, they not only observe the laws given to us, just as they are given to the secular clergy, but also that they consider all those things which we have hitherto taught concerning the care of the sacred youth in general; even because the Bishop will ordain religious young men."

[*Latin ed. p. 44*]

The Acts of the Apostolic See - Official Commentary, concerning the initiation of forty-four orders, largely depends on the judgment of their moderators. Nor should anything be remitted concerning due severity, either by Bishops or by the superiors of religious congregations, for fear that the number of priests might diminish, either in the Diocese or in the religious Institute. This opinion, as Saint Thomas Aquinas had already stated, and which he reinforced with the keenness of his intellect and the clarity of his judgments: "God never so abandons His Church, that suitable and sufficient individuals are not found for the needs of the people, if worthy ones are promoted and unworthy ones are expelled." Furthermore, the most illustrious Doctor, almost rendering the words of the Fourth Ecumenical Council of the Lateran Palace, appropriately reminds us: "If it should not be possible to find so many ministers as there are now, it would be better to have a few good ministers than many bad ones." This sentence, of great importance, clearly confirms what We have frequently heard from a large number of Bishops from Italy, when students from all nations gathered in Rome to celebrate the jubilee of Our priesthood; We have indeed pointed out that it is undoubtedly more advantageous to have even just one priest who is in every way suited for his most sacred office, than many who are either not at all or only slightly suited for the same. For in these latter, the Church can place no hope, and it is rather a cause for abundant lamentation. Indeed, Venerable Brothers, what reasons would we have to give to the Shepherd, the Prince of Pastors, and the supreme Bishop of souls, if we should allow the people to suffer from the negligence of their pastors and the incompetence of their teachers! However, although those who diligently dedicate themselves to the proper instruction of the sacred youth must, in no way, neglect the principal concern of the number of students, it is the duty of all to strive that, spiritually...

[*Latin ed. p. 45*]

As the needs of public affairs increase, may diligent and skilled efforts

Translated by churchlatin.ai, a product of Boyne Archives

in the Lord's vineyard be increased. Of all the means to achieve this best result, we commend, above all, constant prayer, following the precept of Jesus Christ, who said: "And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest." What more pleasing vows could we offer to the most sacred Heart of the Redeemer? Surely, we shall obtain more abundantly and quickly what we desire by praying in this way, which so perfectly agrees with the intentions of that Divine Heart? "Ask, and it shall be upon you," that is to say, may good and most holy priests be aroused by God for the Church through our prayers. It will certainly not be lacking in your supplications, for He who, at no time, has failed to grant priests, or has been more generous at times when the course of events and morals seemed more hostile to the training of the clergy; of which, to mention only a few, the most outstanding men of the 19th century, born from both the clergy, bear witness; among whom, like stars of the highest magnitude, three heroes of sanctity stand out, for their excellent, although diverse, deeds, whom We ourselves, with great comfort of mind, have placed in the list of the Saints: We call Saints John Vianney, Joseph Benedict Cottolengo, and John Bosco. Nevertheless, no human industry or endeavor should be neglected that tends towards this goal, so that the divine inspiration received in the hearts of young people may be fostered with the greatest care; therefore, We extol the merits of the work in Lodi, and, desiring good things, We strongly commend this salutary work, diligently undertaken, which, inspired by the Holy Spirit, is most conducive to the inclinations of souls towards priestly duties, for the protection, advancement, or assistance of others. Thus, as St. Vincent said...

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - To the most Reverend Paul, a man distinguished by his charity, We say with truth: "However much We may strive, We shall always find that We have never been able to contribute more effectively to a matter of greater importance than when We have fostered good priests." For nothing can be more pleasing to the highest God, more honorable to the Catholic Church, or more beneficial to the souls of men, than holy priests. Therefore, if anyone shall give a cup of water to a disciple of Christ, "For whosoever shall give you to drink a cup of water in my name, because you belong to Christ" (Mark 9:40), what reward and price, then, do you think those will receive who, with the pure hands of young men, have offered the sacred chalice, stained with the blood of the Redeemer, and who, as helpers, have assisted that young man in his ascent to heaven, bringing with him such a great promise of peace and prosperity for men? And here again, Our most grateful heart is moved by that Action Catholica, which We have so strongly commanded, promoted, and defended, and which, by uniting lay people with the ecclesiastical hierarchy in a com-

Translated by churchlatin.ai, a product of Boyne Archives

munion of labors, cannot help but consider this most important work to belong to it above all others. Indeed, We see this endeavor surpass all other Christian undertakings; and God seems to bestow the highest praise upon this eminently praiseworthy innovation, by drawing and dedicating many from the associations of young people to both the priesthood. Moreover, this is a testament to how rightly the Action Catholica can be compared, either to a fertile field, where all kinds of virtues are sown, or, more truly, to a carefully prepared and diligently cultivated garden bed, where the most fragrant and delightful flowers bloom, safe from all dangers. Let the members therefore understand how highly the Action Catholica is esteemed for these reasons; and let all lay people be convinced that there is no better way to serve than by increasing the ranks of both the priesthood, that "royal priesthood" (1 Peter 2:9).

[*Latin ed. p. 47*]

The acts of Pope Pius XI attest that those who participate in the dignity which the Prince of the Apostles affirmed for the entire multitude of redeemed men. Indeed, the family home, without a doubt, is to be considered the principal and most fertile garden, where the sacred shoots of youth must be cultivated and brought forth. For it is evident that most of the sacred pastors and priests, "whose praises are proclaimed by the Church," have received the seeds of their dignity and sanctity, either from a father who was imbued with Christian faith and virtue, or from a mother deeply devoted to chastity and piety, or from the entire family, whose members perfectly embodied charity towards God and towards their neighbor. On the contrary, that this happens less frequently clearly demonstrates what is established by the most provident divine order. For when a family is so sanctified that the parents, as an example of Tobias and Sarah, frequently implore God for posterity, "in whom the name of the Lord may be blessed forever and ever," and gratefully receive this most precious and divinely bestowed gift, namely children, and from their earliest years instill in them reverence for God, devotion to Jesus in the Eucharist, love for the Virgin Mary, and respect for sacred things and places; when parents present themselves to their children as an absolute example of probity, labor, and piety; and when the children, in turn, see their parents loving each other, frequently participating in the sacred rites throughout the year, and not only observing the prescribed abstinence and fasting on certain days established by the Church, but also diligently practicing voluntary bodily mortification; when they see the entire family united in offering prayers of thanksgiving to God; and when they furthermore see their parents, guided by mercy, assisting those in need within their power; then it is impossible not to con-

Translated by churchlatin.ai, a product of Boyne Archives

clude that all the children will strive to emulate the lives of their parents.

[*Latin ed. p. 48*]

Acta Apostolicae Sedis – The Official Commentary provides 48 examples, and at least one calls to mind the divine Master's invitation: "Veni, sequere me," and "et faciam te fieri piscatorem hominum." O, blessed spouses who, if they are not endowed with such spiritual elevation, so that, as was more frequently the case in former centuries, they might, by praying to God, reconcile their children with divine invitations of this kind; yet, when these are called to priestly duties, they are far from hindering them, but rather, they are deeply affected by this great honor, and consider their family to be endowed with a special blessing of charity. But, even among those who boast of their Catholic faith, parents are not infrequently found – especially in the higher and more educated social classes – who not only resent the idea of their children being dedicated to God, but who are even unwilling to resort to such deceptive practices, in which, at the same time, the most beloved are seemingly chosen by divine providence, while at the same time, their faith and eternal salvation are endangered. These deplorable examples, from which it necessarily follows that the leaders of the people provide only a few young men to the priestly ranks, now turn out to be no less blameworthy than, in former times, assigning sons to ecclesiastical ministries who were either unwilling or incompetent. Indeed, if the pleasures of modern life, if the countless temptations that are presented to youth, especially in larger cities, and if the pursuit of learning are, in many places, the main reasons why, in the homes of the nobility and the wealthy, those who invite to Christ are, for the most part, not listened to, it must also be said openly that, in such homes, the strength of the Catholic faith has begun to wane. For if Christian spouses referred all things to the precepts of faith, what greater dignity would they desire for their children, what better service than that which we have declared to be worthy of men and angels? The very fact confirms, by ancient and bitter experience, that many parents excuse their children, and themselves, with no counsel.

1 MATTH., XIV, 21.

2 Cfr.

3 Cfr. Cod. Iur. Can., c. 971.

MATTH., IV, 19.

[*Latin ed. p. 49*]

Acta Pii PP. 49: Those who, through some betrayal—lest you hear this with undue harshness—have withdrawn themselves from the divine voca-

Translated by churchlatin.ai, a product of Boyne Archives

tion, having abandoned their calling. And would that their tears were not shed so late, so as to be drawn forth into the age of eternity.

IV. Now, however, we summon you, beloved sons, with the heart of a father, all of you who belong to either order and are dispersed throughout the nations. And you, who, "for the glory of our name and for our joy," bravely and with great spirit bear "the weight of the day and the heat," contribute your aid to Us and to Our brother Bishops in the shepherding of the flock of Christ, and, with a willing heart, we encourage your active labors, and, as the times demand, we offer incentives. For the more the course of time inclines towards its end, the more earnestly are your efforts, you who "are the salt of the earth, the light of the world," justly demanded for the salvation of men. But that the work you offer may bear abundant fruit, aided and encouraged by God, it is necessary that you excel in the sanctity of your lives. This is so important an ornament of a Catholic priest, that, if it is absent, all other praises of the soul are of little account; but if it is present, even if other gifts do not shine forth, wonderful things can be accomplished; as, to give but two examples, Saint Joseph of Cupertino demonstrated, and in more recent times, that most humble man, John Mary Vianney, whom we have established as an example and heavenly patron for all pastors of souls. Therefore, "consider your calling," we urge you with the words of the Doctor of the Gentiles. For if you have contemplated this in your mind and heart, you will surely not fail to appreciate daily the grace bestowed upon you, when you receive the sacred orders.

[*Latin ed. p. 50*]

The Acts of the Apostolic See – the official commentary – strongly emphasizes that "I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called." We are not in doubt that this most salutary objective, if diligently pursued, will bring abundant fruit. Our Predecessor, Pope Pius X, in his most pious and frequently addressed exhortation "To the Catholic Clergy," rightly emphasized the reasons by which the priestly grace is fostered and increased; and We Ourselves, when the opportunity arose, and especially through the Encyclical Letters "Mense Nostro," have earnestly urged all the faithful, and especially the priests, to practice spiritual exercises. And just as We considered it most fitting to commemorate the fiftieth anniversary of Our priesthood among Our sons by urging them, through the Encyclical Letters mentioned above, to draw from this constant source, which, by the provident design of God, abounds in the Church, the water that leads to eternal life; so too, now, We consider it most important to urge you, Our beloved sons, who are dearer to Us because you work so steadfastly with Us to establish the kingdom of Christ among men, not to neglect this path to sanctity. Indeed, with greater diligence than you can, and in accordance with the norms We have provided, devote yourselves repeatedly to sacred mental medi-

Translated by churchlatin.ai, a product of Boyne Archives

tations, not only during the times prescribed by ecclesiastical laws, but, as far as possible, more frequently and for longer periods; and furthermore, set aside a special day each month, removed from daily concerns, as has always been the custom of pious priests. From these sacred retreats, it can also sometimes happen that he who has come "not in the Lord's name," but led by his own earthly plans, may "return to his own house."

[*Latin ed. p. 51*]

51 Acta Pii PP. XI 1, ut gratiam Dei suscitare possit; nam cum et is iam sit Christo Ecclesiaeque perpetuo vinculo addictus, facere idcirco non potest quin illud S. Bernardi non amplectatur: « Bonas fac de cetero vias tuas et studia tua et ministerium sanctum: si vitae sanctitas non praecessit, sequatur saltem ». Quae communiter a Deo datur gratia, daturque peculiari ratione sacramentum Ordinis suscipienti, haud dubie eidem, si modo reapse velit, opitulabitur non minus ad emendandum quod initio a se fuerit vitiose forte positum, quam ad sui muneris accuranda et exsequenda officia. Omnes vero, cum e sacris hisce secessibus ac commentationibus abscedestis, fieri non potest quin incensior comitetur erga Deum caritas, de proximorum salute laboriosior sollicitudo, contra mundanas fallacias contentio vigilantior; quae omnia, si unquam alias, nostris potissimum temporibus, sacerdotes addecent, ubi si ex altera parte fides tam misere torpefc vitaeque mores ad mollitiem labuntur: ex altera tamen, late in populis recalescente in Deum pietate, Spiritus Sanctus terrarum orbem ideo afflare cernitur, ut illum effectrice virtute sua renovet sancteque redintegret. Quo si Spiritus Sancti afflatu vos eritis ipsi perfusi, tum divini amoris flammam, veluti ineluctabile incendium, in tantopere agitatum humanum genus inferentes, christiano sensu penitus illud imbuetis, atque adeo illud ad salutem adducetis, quippe cui, praeter Christum, qui est « vere Salvator mundi », nulla iam salutis spes reliqua sit. 2 3 4 Sed ante quam scribendi finem facimus, ad vos iuvenes, qui ad sacerdotium adulescitis, mente cogitationeque Nos studiose convertimus, quamque maxime vos hortamur, ut ad praestantissimum, quod appetitis munus, diligenter digneque componatis animos. Vobis enim innituntur Catholicae Ecclesiae et populorum spes; cum a vobis omnes salutis aeternae opes ra1 2 3 4 Cfr. II Tim., I, 6. Cfr. Epist. 27, ad Ardut. Cfr. Ps. CUI, 30. Io., IV, 42.

51. The Acts of Pope Pius XI, 1, so that the grace of God may be aroused; for since they are already bound to Christ and to the Church by a perpetual bond, they cannot help but embrace what St. Bernard says: "Do good henceforth in your ways, in your studies, and in your sacred ministry; if the sanctity of life does not precede, let it at least follow." This grace, which is commonly given by God, is also given in a special way to the one receiving the sacrament of Holy Orders, and it will undoubtedly help him, if he truly wills it, not only to correct what may have more wrongly placed within him from the beginning, but also to diligently perform the duties of his

Translated by churchlatin.ai, a product of Boyne Archives

office. And all of you, when you depart from these sacred gatherings and discussions, it cannot be that a greater love for God will not accompany you, a more diligent concern for the salvation of your neighbors, and a more vigilant resistance to worldly deceptions; all of which, if ever, are most necessary for priests in our times, where, on the one hand, faith languishes and the morals of life decline into softness; but, on the other hand, piety towards God is reviving widely among the people, so that the Holy Spirit is seen to breathe upon the whole world, so that He may effectively renew it and restore it to holiness. And if you are yourselves filled with the breath of the Holy Spirit, then you will bring the flame of divine love, like an irresistible fire, into this so agitated human race, you will imbue it thoroughly with a Christian spirit, and thus you will lead it to salvation, for which, apart from Christ, who is "truly the Savior of the world," there is no longer any hope of salvation. 2 3 4 But before we conclude our writing, we turn our minds and thoughts to you, young men who are approaching the priesthood, and we urge you most earnestly to dedicate yourselves diligently and worthily to that most excellent office that you desire. For to you belong the hopes of the Catholic Church and of the people; for from you all the treasures of eternal salvation are derived.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Official Commentary and Regulations, concerning those things which are to be expected, the principal of which is the knowledge of God and of Jesus Christ, which is effective and which concerns the eternal life of men, in which all things turn. Therefore, let your efforts now strive above all to adorn yourselves with piety, chastity, contempt for worldly things, obedience, discipline, and the study of doctrine, so that you may one day be such priests as Christ commands you to be. Indeed, you must be thoroughly convinced that, no matter how much constancy and diligence you apply there, you will never be, beyond what is required by the circumstances, excessively laborious, since it has been thoroughly investigated that a fruitful performance of the priestly office will largely depend on such moderation. Therefore, with all possible effort and diligence, strive to shine forth now with those qualities of mind which the Church will require of you through these very words when she initiates you into the sacred ministry: "May heavenly wisdom, good morals, and the constant observance of justice commend you," so that "the fragrance of your life may be a delight to the Church of Christ, that you may build up the house, that is, the family of God, through preaching and example." 1 2 Only thus will the praises of the Catholic priesthood flourish through you, even in the admiration of the people, and will bring great benefits to yourselves, so that as soon as that most auspicious day dawns upon the civil life of men, we may abundantly enjoy the benefits of "the peace of Christ in the Kingdom of Christ." Finally, wishing to give public testimony

Translated by churchlatin.ai, a product of Boyne Archives

to you, Venerable Brothers in the Episcopate, and to all, through you, our sons of both clergy, of our gratitude and benevolence for your diligent efforts in order that the faithful may abundantly receive the fruits of the celebrated Jubilee Year of the Divine Redemption; and also, so that a lasting monument may be established, and that the memory and praise of the priesthood may endure for a long time, to which all ministers of God impart an unbroken power, we have deemed it fitting, after consulting the Sacred Congregation for the Preservation of Catholic Rites, 1 2 Cf. John 17:3. Cf. Pont. Rom., de ordinat. presbyt.

[*Latin ed. p. 53*]

The Acts of Pope Pius XI, number 53, state that the votive Mass proper to the Supreme and Eternal Priest, Jesus Christ, is to be prepared and published along with these letters; and this Mass, on any Thursday, may be celebrated according to the liturgical norms. Now, Venerable Brothers, nothing remains except that we bestow the Apostolic and paternal Benediction upon all those who request and deserve it from the common Father; and may this, as it arises from a grateful heart for so many and such benefits bestowed by the divine Providence through the joyful celebrations of the divine Redemption, be a happy and auspicious omen for the coming year. Given in Rome, at Saint Peter's, on the twentieth day of the month of December, in the year 1935, from the beginning of Our priesthood, the fifty-sixth year, and in the fourteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary ACTASS, SACRED CONGREGATION FOR THE RITUAL, MISSAL. A PRIEST WHO, IN A CONVENTUAL PLACE ON A WEEKDAY, CAN CELEBRATE SUFFICIENTLY IN THE CHOIR.

Introit: Psalm 110 (109), 1-2. *Juravit Dominus, et non paenitébit eum: Tu es sacerdos in aeternum secundum ordinem Melchisedech.* Psalm ibid. 1. *The Lord hath said to me: Sede a dextris meis.* Glory be to the Father.

Prayer: O God, who for the glory of your majesty and the salvation of the human race, established your Only Begotten Son as the highest and eternal Priest: grant that those whom you have chosen as ministers and dispensers of your mysteries may be found faithful in fulfilling the ministry entrusted to them. Through the same Lord.

Reading: From the Epistle of the blessed Apostle Paul to the Hebrews. Hebrews V, 1-11.

Brothers: Every high priest, taken from among men, is constituted in behalf of men in things pertaining to God, that he may offer gifts and sacrifices for sins; who can sympathize with those who are tempted, because he himself has suffered, being tempted. And therefore he is able to sympathize with those who are tempted. And no man takes this honor to himself, but he

Translated by churchlatin.ai, a product of Boyne Archives

who is called by God, as was Aaron. So also Christ did not glorify himself to become a high priest, but he who said to him: "Thou art my Son, this day have I begotten thee." As also in another place he says: "Thou art a priest forever according to the order of Melchisedech." Who, in the days of his flesh, offered prayers and supplications with strong crying and tears to him who was able to save him from death, and received answer and was heard in that he feared. And indeed, being the Son of God, he learned obedience by his sufferings.

[*Latin ed. p. 55*]

The Holy Sacrifice, through the sufferings He endured in obedience, and having been perfected, He became the cause of eternal salvation for all who obey Him, and was called by God a priest according to the order of Melchisedech. Of which, a great and ineffable word must be said. Gradual. Luke 4:18. "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to preach the Gospel to the poor, to heal the broken-hearted." Alleluia, alleluia. Hebrews 7:21. "But this man, because he remaineth for ever, hath an everlasting priesthood." Alleluia. After the seventieth Psalm, Alleluia is omitted, and the following is said: "Arise, O Lord God, let thy hand be exalted: forget not the poor." Psalm 9:33. Consider, for you consider labor and pain; you have forsaken the poor; you are the helper of orphans. Tract. Psalm for the Ninth Day, verses 34-86. During the Paschal season, Alleluia, alleluia, is omitted, and instead, Hebrews 7:21 is said: "But this man, because he remaineth for ever, hath an everlasting priesthood." Alleluia. Luke 4:18. "The Spirit of the Lord is upon me, because he hath anointed me: he hath sent me to preach the Gospel to the poor, to heal the broken-hearted." Alleluia. Sequence of the Holy Gospel according to Luke. Luke 22:14-20. "At that time, Jesus was reclining at the table with the twelve apostles. And he said to them, 'I have earnestly desired to eat this Passover with you before I suffer. For I tell you, I will not drink again from the fruit of the vine until the kingdom of God comes.' And when he had taken a cup, he gave thanks and said, 'Take this, and divide it among enough yourselves, for I tell you that I will not drink again of this fruit of the vine until the kingdom of God comes.' And taking bread, he gave thanks and brake and gave to them, saying: This is my body, which is given for you. Do this for a commemoration of me. In like manner, the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." Offertory. Hebrews 10:12-14. "For this one sacrifice he has made for all time when he offered himself. For the Holy Spirit is a single offering that consummates those who are being sanctified forever." Secret. "May these offerings, O Lord, be presented to you through our mediator Jesus Christ, and may we, together with him,

Translated by churchlatin.ai, a product of Boyne Archives

offer you acceptable sacrifices; who lives and reigns with you..."

[*Latin ed. p. 56*]

Acta. Preface of the Apostolic See – Commentary on the Office of the Cross. This Body, which is given up for you: this chalice is the new testament in my blood, says the Lord: do this as often as you eat it, in memory of me. Communion. 1 Corinthians XI, 24-25. Postcommunion. May the divine food which we have received and taken nourish us, O Lord, that, perpetually united to You in charity, we may bring forth fruit that endures forever. Through our Lord. DECREE OF THE CITY AND THE WORLD. The Votive Mass of Our Lord Jesus Christ, the Supreme and Eternal Priest, prepared by order of the Most Holy Pope Pius XI by this Sacred Congregation, and which His Holiness has approved according to the present model, and has ordered to be inserted among the votive Masses in the Roman Missal. In Rome, on the 24th of December, 1935. C. Card. LAURENTI, Prefect. L. gs s . A. Carinci, Secretary.

[*Latin ed. p. 57*]

Year and Volume XXVIII, January 31, 1936 (Series II, Volume III) - No. 2. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. PAPAL ACTS. CONSTITUTION OF PIUS XI. CONSTITUTION CONCERNING SIENHSIEN. A NEW APOSTOLIC PREFECTURE, "OF TAMING," IS ESTABLISHED FROM PART OF THE TERRITORY OF THE APOSTOLIC VICARIATE OF SIENHSIEN. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE FAITH OF THE CATHOLIC CHURCH, IT CERTAINLY GREATLY HELPS THE WIDER PROPAGATION OF SAID FAITH THROUGHOUT THE WORLD TO DIVIDE THE VAST TERRITORIES, MOSTLY OF MISSIONS, AND TO ESTABLISH OTHER MISSIONS TO BE COMMITTED TO PASTORS. INDEED, SINCE THE VAST TERRITORY OF THE Apostolic Vicariate of Sienhsien in China CAN SCARCELY BE ADMINISTERED BY ONE, OR EVEN THE MOST VIGILANT, BISHOP, the venerable Brother Henry Lécroart, titular Bishop of Anchialus, who currently presides over that Vicariate, earnestly requested that the southern part of his Vicariate be separated and erected into a new Mission. We, after consulting with the venerable Brothers, Our Cardinals of the Sacred Congregation of the Propagation of the Faith, and after considering the favorable opinion of the venerable Brother Mary Zanin, titular Archbishop of Traianopolis in Rhodope, and Apostolic Delegate in China, having carefully considered all things, and having received the prayers offered to Us, with a willing heart, We have gladly agreed. WHEREFORE, with the fullness of apostolic power, and after obtaining the consent of those concerned, or of those who presume to have an interest, we decree the following, from the ACTA,

Translated by churchlatin.ai, a product of Boyne Archives

Volume III, No. 2.

[*Latin ed. p. 58*]

Acts of the Apostolic See - Official Commentary 58. We separate from the Vicariate Apostolic of Sienhsien that portion comprising the civil prefectures of Taming, Nanlao, Tsingfeng, and Kaichow, or Puyang, as well as a part of the prefecture of Changyuan, which lies to the west of the Flavi River. This territory, thus defined, we establish as a new Apostolic Prefecture, to be called Taming, and we entrust it to the care of the members of the Society of Jesus, who have already been diligently working in that region with apostolic zeal, with the approval of the Holy See. Therefore, we grant to this Apostolic Prefecture of Taming, and to its Prefects for the time being, all rights, privileges, honors, and powers, by which other Prefectures throughout the world and their Prefects are commonly endowed and enjoy, and we subject them to the same obligations and duties. All of these things, as above established and constituted, we declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, we decree that any transcript, excerpt, or printed copy of these documents, provided it is signed by a public notary and sealed with the seal of someone holding an ecclesiastical office, shall have the same full force and effect as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this division, establishment, constitution, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord 1935, on the eleventh day of the month of March, in the fourteenth year of Our Pontificate.

[Signatures:]

F R. TH. PIUS, O. P.,

Card. BOGGIANI
P. Gard.

FUMASONI BIONDI

Cancellarius
8. R. E. 8. C. de Propaganda Fide
Pref. Dominicus Jorio,
Apostolic Protonotary.
Vincentius Bianchi-Cagliesi,
Apostolic Protonotary.

Translated by churchlatin.ai, a product of Boyne Archives

[Location and Registry Information]

[*Latin ed. p. 59*]

By the grace of God, Pope Pius XI. To the Most Reverend Bishops of Ajmer, Allahabad, and Nagpur.

From the dioceses of Ajmer, Allahabad, and Nagpur, a portion of territory is separated, from which the new Apostolic Prefecture of "Indore" is erected.

Moved by the study of the salvation of souls, and desiring to leave a lasting memorial, the Most Reverend Fathers, Bishops of Ajmer, Allahabad, and Nagpur, had long since earnestly requested the Apostolic See to separate certain portions from their vast dioceses, from which a new ecclesiastical circumscription, under its own jurisdiction, would be established. These requests, considered by Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, determined to commend those regions, in the meantime, to suitable evangelizing workers, and, with a zeal for propagating the Christian name among the infidels, which they had thoroughly recognized, entrusted this apostolic task to the members of the Society of the Divine Word.

Therefore, when the missionaries, as mentioned above, had sufficiently increased in number and had diligently and commendably carried out their apostolic work for more than two years, these Purple Fathers considered the time ripe to erect the ecclesiastical circumscription under its own jurisdiction, and decided to entrust it to the Society of the Divine Word, and to grant it the rank of Apostolic Prefecture.

Wherefore, after mature deliberation, and with the counsel of the aforementioned Cardinals, We have decided, with Our supreme authority, to establish this new Apostolic Prefecture. Therefore, with the consent of those concerned, or of those who may presume to have an interest, we separate the following territory from the diocese of Ajmer, encompassing the entire portion of the Central India Agency, which is located to the south of the Rajputana Agency, the Prefecture (tahsil) of Thandla, the districts of Isaghar and Mandasor, and the State of Sitaman; from the diocese of Allahabad, the State of Bhopal and the district of Bhilsa; and from the diocese of Nagpur, the district of Eoshangabad, with the exception of the territory of Pachmari, the district of Nimar, the State of Barwani, and that part of the States of Indore and Dhar which lies to the south of the Narbada River. From this territory thus defined...

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary: We establish a new Apostolic Prefecture and, from the city in which We establish the seat of the Apostolic Prefect, We wish to call it Indore, and We decree that it be subject to the metropolitan jurisdiction of the Church of Agra. Further-

Translated by churchlatin.ai, a product of Boyne Archives

more, We entrust this newly established Apostolic Prefecture, for Our own and for the good pleasure of the Apostolic See, to the Society, which We mentioned above, by the present document of the Divine Word. Moreover, We grant to this Apostolic Prefecture of Indore and to its Prefects, for the time being, all the rights, privileges, honors, and powers with which other Apostolic Prefectures throughout the world and their Prefects are lawfully endowed and enjoy, and We bind them with the customary obligations. We wish and command that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, if signed by the hand of a public Notary and sealed with the seal of some man constituted in ecclesiastical dignity or office, shall have the same full faith and credit as if they were exhibited or shown. To no one is it permitted to infringe or contradict this decree, erection, constitution, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-five, on the eleventh day of the month of March, in the fourteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Praef. Vincentius Bianchi-Cagliesi,
Protonotarius Apostolicus.
Hector Castelli,
Protonotarius Apostolicus.
In the place of S Plumbi Reg. in Cane. Ap., Vol. LUI, n. 4- ~ Al. Trussardi.

[*Latin ed. p. 61*]

ACTS OF POPE PIUS XI

III. CONSTITUTION OF THE CITY

APOSTOLIC LETTER "OF OUR PASTORAL OFFICE"

CONCERNING THE ERECTION OF THE PARISH OF SAINT BENE-

Translated by churchlatin.ai, a product of Boyne Archives

DICT OUTSIDE THE GATE OF SAINT PAUL, SOME THINGS ARE CHANGED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER,

Among the parishes in this beloved City, which, being the diocese of the Roman Pontiff, has been entrusted to Our special care, that of Saint Benedict the Abbot, located along the Ostia road, is also counted among those erected by Us. By Apostolic Letters of Our pastoral office, dated June 3rd of the year 1926, We erected it from territory separated from the Patriarchal Basilica of Ostia, and We entrusted it fully to the Pious Society of Saint Paul of Milan, and We established it in the church of Saint Benedict the Abbot, which was constructed by the Most Blessed Pope Benedict XV, Our Predecessor.

However, some years later, it became necessary to level this church, either because of the persistent waters of the Tiber River that were undermining the foundations of the building, or for other reasons, and a new church, under the same title of Saint Benedict the Abbot, of a larger and more elegant design, was begun to be built there, after We had first redeemed the area of the church itself and the parish house.

Now, since this has been happily completed, with God's favor, and it is therefore fitting to open it as soon as possible for divine worship, We, having seized this opportunity, after consulting with Our beloved son Francis, Reverend Cardinal Marchetti Selvaggiani of the Holy Roman Church, Our General Vicar for spiritual matters in the City, and after mature deliberation, We have considered it opportune to change somewhat the legal constitution of this parish.

Therefore, in order that this may be accomplished, and with the consent of those who may have an interest, derogating from the aforementioned Apostolic Letters of Our pastoral office, We, with Our supreme authority, decree that the parish of Saint Benedict the Abbot shall henceforth be a secular parish, and shall therefore be governed by the same laws by which the other secular parishes of the City are governed.

However, We grant the power to Our General Cardinal Vicar for the time being in the City to entrust this parish, with due observance of all that is necessary, to some religious family, whenever it may seem expedient in the Lord.

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis - Official Commentary. To the Church of Novae, as mentioned above, and to its pastors for the time being, we grant all rights, privileges, and prerogatives, by which other parochial churches in the City and their pastors are lawfully governed or enjoy by legitimate custom, and we likewise impose upon them the same burdens and obli-

Translated by churchlatin.ai, a product of Boyne Archives

gations; especially, we impose upon the pastor the obligation of having at least two assistants, who may provide him with effective help in the performance of pastoral duties. Furthermore, concerning all those things which in the aforementioned documents were established by Us, we wish and decree that they remain in full force, and for this reason, we again establish and confirm them with these present documents. Therefore, having made the aforementioned arrangements, we appoint Our beloved son Francis, Cardinal Marchetti Selvaggiani, Our General Vicar in the City, to carry out all these matters, as mentioned above, and for this purpose, we grant him the necessary and appropriate powers, including the power to delegate another person holding ecclesiastical dignity or office, to resolve any disputes that may arise in the course of execution, and we impose upon him the obligation of preparing an authentic copy of the completed execution and preserving it in the archives of the Vicariate of the City. We also wish that these documents, whether transcribed or printed, when signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, be given the same full faith as if these documents themselves were presented or shown. All that we have established, decreed, ordered, and commanded in this Our Constitution, we wish and order to remain valid and firm by Our authority, notwithstanding any objections, even those worthy of special mention. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-five, on the twenty-first day of the month of March, in the fourteenth year of Our Pontificate.

F. TH. P.

Cardinal BOGGIANI
F. Cardinal MARCHETTI SELVAGGIANI
Chancellor
8. R. E.
General Vicar
8. 8.
Dominicus Jorio,
Alfonsus Carinci,
In place of © Plumbi Reg. in Cane. Ap., Vol. LH, n. fá. - Al. Trussardi.
Apostolic Notary.
Apostolic Notary.

[*Latin ed. p. 63*]

Acta Pii PP. XI 63. APOSTOLIC LETTERS. BY THE MOST BLESSED VIRGIN MARY, UNDER THE TITLE OF OUR LADY OF GUADALUPE, THE CELESTIAL PATRONESS OF THE PHILIPPINE ISLANDS IS DECLARED.

Translated by churchlatin.ai, a product of Boyne Archives

PIUS PP. XI. For the perpetual memory of this matter. Our Predecessor Popes have constantly and diligently striven to promote and foster the devotion of the Christian faithful towards the Most Blessed Mother of our Lord Jesus Christ. Therefore, we have observed with great joy, through letters sent to Us by the Archbishop of Manila, other Bishops in the Philippine Islands, and Our Apostolic Delegate, along with their clergy and faithful, the great piety of the people of the dioceses located in the Philippine Islands towards the Most Blessed Virgin. From these very letters, we have learned that it is greatly desired by those island peoples that We deign to declare the Most Blessed Virgin Mary, under the title of Our Lady of Guadalupe, the celestial Patroness of those islands, since the Virgin, Mother of all human beings, is most benign, and under the same title, Our Lady of Guadalupe, she is held in great veneration and devotion in those regions of New Spain, now Central America, from which missionary endeavors were established to the Philippine Islands, along with Christian laws, morals, and customs. Therefore, since the faithful of those islands, who wish to venerate the Blessed Mary under the very title of Our Lady of Guadalupe and confidently implore Her help, and their pastors earnestly request Us to grant this heavenly patronage, we believe that it is fitting to grant their wishes today, firmly promising them the present help and intercession of the Most Blessed Virgin, and after having heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, and after careful consideration by all, we decree the following: With certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present Letters, We establish and declare, perpetually, the Most Blessed Virgin Mary, under the aforementioned title of Our Lady of Guadalupe, the celestial Patroness among God of the Philippine Islands. We command, therefore, that all liturgical rights and privileges pertaining to such a heavenly patronage be granted to this heavenly Patroness. These things We establish, We decree, We declare.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary: These present Letters shall ever remain firm, valid, and efficacious; shall produce and obtain their full and complete effects; and shall fully and completely support the aforementioned dioceses and faithful people now and in the future; and it shall be rightly judged and defined, and from now on shall be declared void and null, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Notwithstanding any contrary provisions. Given in Romae, at the Holy and Holy See of Saint Peter, under the Fisherman's Ring, on the sixteenth day of the month of July, in the year 1935, in the fourteenth year of Our Pontificate. - E. Card. PACELLI, Secretary of State.

II NEW APOSTOLIC NUNTIATURE "OF CUBA" IS ESTABLISHED,

Translated by churchlatin.ai, a product of Boyne Archives

INCLUDING THE REPUBLIC OF CUBA, SEPARATED FROM THE TERRITORY OF THE APOSTOLIC DELEGATION OF THE ANTILLES. PIUS PP. XI For the perpetual memory of the matter. — The Governors of the Republic of Cuba recently informed Us that they greatly desire that We establish an Apostolic Nunciature in their Republic, which would serve as a consul for diplomatic relations between the Holy See and the Republic itself. We, wishing to grant the desires of the aforementioned government, and therefore considering it expedient to separate the Republic of Cuba from the territory of the Apostolic Delegation of the Antilles, so that such a Nunciature may be established therein, having carefully and diligently considered all matters, We deem it fitting to establish the following: Namely, by Our own motion, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these present Letters, We establish a new Legation or Nunciature of Cuba, and We separate its territory from the Apostolic Delegation of the Antilles, so that, except for the territory of the Republic of Cuba, all other islands that hitherto belonged to the same shall pertain to the jurisdiction of the Delegation of the Antilles. Notwithstanding any contrary provisions. This, trusting that this decision of Our will will serve to strengthen the bonds between the Cuban nation and the Holy See, We decree; We ordain that these present Letters shall ever remain firm, valid, and efficacious; shall produce and obtain their full and complete effects; and the Nunciature established by Us in the Republic.

[*Latin ed. p. 65*]

Acta Pii PP. XI 65, fully and forever intercedes; thus it must be judged and defined, and whatever, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly, it shall be null and void from now on. Given from the Vatican Castle, under the Fisherman's ring, on the second day of September, in the year 1935, in the fourteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State. LETTER I TO THE REVEREND FATHER JOSEPH, PRIEST OF THE HOLY MARY OF THE ARCHANGEL, TO CARDINAL VAN ROEY, ARCHBISHOP OF MECHELIN, CONCERNING THE MEETING OF THE CHRISTIAN WORKERS' YOUTH TO BE HELD IN BRUSSELS. PIUS PP. XI, Beloved Son, health and the Apostolic Blessing. — While We are considering the meeting of the Christian Workers' Youth, which will soon take place in Brussels, and while We foresee in our mind's eye the large gatherings of young people that the royal city of Belgium will welcome, Our spirit rejoices, and We give thanks to God, who tempers the cares of Our apostolic office, so that, while We are not lacking in frequent difficulties, We are also given consolations. You, Beloved Son, are very much a partaker in this joy, who have seen the beginnings of this association within the borders of your own country, which is now flourishing with prosperous growth, and who will join with a select

Translated by churchlatin.ai, a product of Boyne Archives

group of sacred prelates and priests, who are outstanding in religion and piety, and who are expected to be magnificent in appearance and splendor. Moved by this sentiment, We have deemed it fitting to send you these letters, in which We offer congratulations and wishes to those who, under your guidance, will gather for this meeting. Two decades have passed since the Christian Workers' Youth Association originated here, under such auspicious circumstances. This Association, which has now reached a considerable stage, looks back on vast spaces and contemplates wonderful and great deeds, and cannot fail to recognize the power of God, who favored its beginnings with His gracious favor. It does not only flourish in the Belgian region, where it provides strength and support to the Catholic name, but has also gone beyond your borders, so that it will extend even further in the future, to the vicariate apostolic of Leticia.

[*Latin ed. p. 66*]

The *Acta Apostolicae Sedis* – Official Commentary • It is easily foreseen that, with a flexible structure adapted to the needs of various places, and following the wishes of the bishops, this will readily grow. For it cannot be otherwise, since this is the *forma* of the Catholic Action, which flows in harmony with the times, and which, with industrious care, applies itself to the needs of those workers, often burdened by poverty and deceived by the fallacies of error, who, trembling, seek the counsel of the Mother Church. Who, if not someone with a degenerate heart, would not be amazed by these crowds of young people, in whom such great hopes for sacred and civil affairs are placed? They possess a knowledge of religion, a solid faith, an invincible *caritas* that shines forth in holy endeavors, a joy that never wanes, which is reflected in the lily-like purity of their morals, joined with modesty, the constancy of the heart, these are the praises of the soul that they aspire to, in order to truly serve the Catholic Action, which assists the ecclesiastical Hierarchy in the exercise of the apostolate. Their daily labor offers sacrifices to God, and provides a field where diligent care is exerted to bring the members of the work and their brothers back to the principles of Christian life. We are not unaware of the devotion with which they strive to acquire the minds of Christ, the prayers they offer, the use they make of the sacraments of the Church, with what gentleness and diligence they work, truly they are sowers of light, helpers of the Holy Spirit, auxiliaries of the Church, eager to serve. May Saint Joseph, the illustrious example of a craftsman and guardian, favor them; may the Blessed Virgin Mary, who, although born of the royal lineage of David, knows the hardships of a hardworking and humble life, favor them; may Jesus, with a favorable countenance, embrace them, who, the Creator of the stars, did not hesitate to engage in manual labor. May this ancient faith flourish around them, may the glory of the institution/work grow. We, with paternal encouragement, exhort those associated with this Association and its leaders, to insist

Translated by churchlatin.ai, a product of Boyne Archives

more and more on the worthy goals proposed, and to carry the lamps of charity more abundantly, which may warm the hearts of men in this darkening world; and with fervent desire, we hope that the Apostolic Blessing, which is granted to you above all, may embrace through you all those who are present at this solemn gathering: may it be for all a sign of our ardent love, and may, with the help of divine grace, it accelerate the fruits of your labor. Given from the Palace of Gandulphi, near Rome, on the 19th day of the month of August, in the fourteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 67*]

To the Most Reverend and Venerable Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, Presbyter of the Roman See, residing in Jerusalem, greetings and Apostolic Benediction.

We have learned with great pleasure and approval of the diligent preparations and labors undertaken for the upcoming Eucharistic Congress of the Clergy from throughout Italy. Therefore, both at the beginning of the year and recently, through letters, we have openly expressed our congratulations and paternal encouragement for these excellent endeavors, which inspire the faithful, as desired by the Most Reverend Bishop of Theramene, to participate in the sacred celebrations, and we have added further incentives for greater achievements. For it is not only the sons of Apulia, who, with bodily strength and mental fortitude, have received from their ancestors the integrity of the Christian faith and constancy, but also all those from Italy who cultivate the Eucharist, or who participate in these gatherings, or who, with concordant minds and prayers united in one accord, will partake in them, offering a magnificent spectacle and a clear example.

What, indeed, could be more fitting to consider, or more effective in strengthening and increasing the fervor of the Christian faith, than the study and veneration of the Eucharistic Sacrament, which is properly called "Holding the mystery of faith in a pure conscience" (1 Timothy 3:9)? For in this one Sacrament, all things that are above nature are contained in a singular abundance and variety of wonders: "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord" (Psalm 110:4). It is through this Sacrament that the Christian faith is nourished, the mind is strengthened, the effects of impiety are diminished, and the order of things that are above nature is most clearly illuminated.

Therefore, since We are so deeply concerned with the integrity and progress of the Catholic faith, as well as with the honor and worship of the August Sacrament, We desire not only to promote the upcoming Eucharistic celebration with Our authority, but also to participate in it, as it were, through the mission of an Apostolic Legate.

Therefore, Our beloved son, who, adorned with the splendor of the Ro-

Translated by churchlatin.ai, a product of Boyne Archives

man purple, presides over the Council of Cardinals, to whom the most important duty of propagating the faith has been entrusted, We choose and appoint You as Our Legate, so that You may preside, in Our name and with Our authority, over the upcoming Eucharistic Congress of the Clergy from throughout Italy, to be held in Interamna.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale. Indeed, we have no doubt that you, adorned with the praises of virtues, and distinguished by a singular piety towards the Sacrament in Aoste, will readily accept the apostolic mandate and fulfill it diligently and successfully. It is of the greatest importance and utility to present, in assemblies, the topic "The Eucharist in the Sacred Scriptures," since the salutary doctrine of the highest mystery of faith must be drawn from the very sources themselves. What, then, is to be said of the sacred ceremonies which are to be celebrated before a large congregation? Christ Himself, the Savior of the human race, most benignly hidden under the Eucharistic species, will be magnificently displayed to the worshipping people, first in the Cathedral Church, restored to its former splendor, and then, through the streets of the city of Quarten, carried in a solemn procession with great honors. He Himself, Jesus, King of kings and Lord of lords, on the summit of the Apennine Mountains, in the middle of Italy, where the immense rock reaches for the stars with its two peaks, where the view extends widely between the seas of Upper and Lower Italy, will bestow His blessing upon the reverent people present and upon all of Italy. Therefore, beloved Son, approach this most noble task and preside over the sacred ceremonies; for from these triumphs of the Eucharist, it is certainly to be hoped that there will be a great increase in faith and piety for this most beloved nation. Meanwhile, as we pursue our Legation with all our hopes and prayers, as a pledge of heavenly protection and as a testimony of Our supreme affection, We impart to you, beloved Son, the diligent Bishop of Quarten, and to all those who participate in or in any way support the Eucharistic Congress, Our Apostolic Blessing, in the Lord. Given from the Vatican near Rome, on the twentieth day of the month of August, in the fourteenth year of Our Pontificate.

PIUS PP. XI.

To the Most Reverend Joseph, Cardinal Titular of Saint John at the Latin Gate, Archbishop of Armagh, on the occasion of his Fiftieth Anniversary of Priesthood.

PIUS PP. XI.

Beloved Son, greetings and Our Apostolic Blessing.

Translated by churchlatin.ai, a product of Boyne Archives

As the Fiftieth Anniversary of your priesthood approaches, may it bring to your mind the uninterrupted stream of heavenly graces with which you have been favored during this time, thanks to God.

[*Latin ed. p. 69*]

The Acts of Pope Pius XI, page 69, offer you a most excellent opportunity to recall the many benefits you have received and to celebrate this auspicious event with common joy and congratulations. And so that We may participate in this, We are not only moved by paternal affection for you, but also by the outstanding merits that you have earned through the noble course of your priestly life. Indeed, even from your recent ordination, when you were already distinguished not only by your learning but also by your general reputation, you undertook the task of forming the ecclesiastical youth for the duties entrusted to them. For there is nothing more important, nothing more closely connected with the progress and benefit of the Church, than to educate and form those who, called by a divine vocation, are growing towards the hope of the apostolic office. This demonstrates entirely the exceptional wisdom and the outstanding qualities of mind that you displayed when you devoted a long period of time to this most noble province, both in England and in Ireland, with the highest distinction. Moreover, when you were flourishing in the esteem and favor of all, your predecessor, Our predecessor, raised you to the dignity of a bishop and entrusted you with the administration of the Dioceses of Down and Connor. In this wider field of your apostolate, "made a pattern for the flock from the heart," you have worked with such studious prudence and diligence that it is not surprising that the faithful of that region, mindful of you, strive in some way to emulate those who, in the Archdiocese of Armagh, now enjoy the benefits of your present administration and your wisdom. But if We have often shown you a special benevolence, We have done so especially when We admitted you to the College of Cardinals and adorned you with the dignity of the Roman purple. And with the splendor of that Roman purple, We have made you Our Legate on several occasions, so that you might preside, on behalf of Ourself, at the solemn celebrations of the laying of the foundation stone of the new Cathedral in Liverpool, and at the Eucharistic Congress from all of Australia. Therefore, the entire course of your life offers such outstanding achievements, undertaken for the glory of God and the salvation of souls, that you should, most beloved Son, offer thanks both to God and to Him, the heavenly Shepherd, and with a confident heart, receive the reward for so many labors. And We, as We share in the joy of you and your people through this auspicious event, desire not only to testify to Our paternal affection for you, but also to the children of the entire Irish Church, of which you are a most distinguished ornament. We know of their steadfast Catholic faith, present through so many centuries, and tested by dangers in this present age, yet tenacious

Translated by churchlatin.ai, a product of Boyne Archives

and, by the distinction of circumstances, increasingly secure. We know of their most devoted loyalty to this Apostolic See.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis – An official record, to which no people whatsoever yield. Therefore, while we congratulate you and offer auspicious omens, we embrace you with a paternal heart, together with the entire "Holy Island." May the beloved sons of Hiberniae continue to cherish the Catholic religion with ever greater zeal, and may they conform their entire lives to its precepts; and may they have you as their most devoted encourager for as long as possible in all good works. Furthermore, that the blessedness of this event may be even greater and may more abundantly contribute to the salvation of souls, we gladly grant that, on the day when you will celebrate the solemnities of your priestly ordination, with those present, you may, with our blessing and with the fullest permission, pronounce the prescribed words, under the established conditions. In the meantime, be a witness to the divine gifts and to the paternal benevolence of Our blessing, which We impart to you, Our beloved son, and to your entire clergy and people, earnestly in the Lord. Given from Gandulf's Arch, near Rome, on the twenty-sixth day of the month of August, in the year 1935, in the fourteenth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 71*]

The Most Holy Sacred Congregation of the Holy Office, in ACTS 88.

MOST HOLY SACRED CONGREGATION

OF THE HOLY OFFICE

DECREE

It is declared that the following work is condemned: the booklet entitled "Milestones in the History of Christianity," by Ernesto Buonaiuti.

On Thursday, January 15, 1936, in the general session of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, having heard the opinion of the Consultors, by their own authority, and in accordance with canon 1399 of the Code of Canon Law, declared and ordered that the aforementioned booklet, entitled "Milestones in the History of Christianity," by Ernesto Buonaiuti, recently published and to be avoided, be placed on the Index of Prohibited Books.

And on the following Friday, January 16 of the same year, the Most Holy Father, Pope Pius XI, by Divine Providence, in the usual audience granted to the Most Reverend and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the

Translated by churchlatin.ai, a product of Boyne Archives

Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on January 20, 1936.

I. Venturi, Notary of the Most Holy Sacred Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

OF THE PONTIFICAL ADMINISTRATION OF LAURETANA

DECREE

Having now reached the year since the Most Holy Pope Pius XI, by Divine Providence, placed the Pontifical Sanctuary of the Alma Domus Lauretana and the buildings therein under His own jurisdiction, both in spiritual matters and in temporal matters,

[*Latin ed. p. 72*]

73. The Acts of the Apostolic See – the Official Commentary – have reported that, fortunately, many benefits and advantages have been obtained, which must be remembered and increased, through the authority of the Pontiff, the dignity of the Basilica, and the more abundant flourishing of souls, through the Religious who serve the Basilica and are dedicated to the spiritual care and assistance of all, especially of the faithful, particularly pilgrims, who devoutly and frequently visit the Sanctuary. So that those who live near the Marian Basilica may more fully participate in these benefits, the Most Holy Lord, with the fullness of his apostolic power, has benevolently decreed, so that it may be a matter of concern for those who have an interest or who presume to have one, by virtue of the present Consistorial Decree, that the jurisdiction of the Administrator of the Pontifical Basilica of Loreto extends to the territory of Loreto, within the city and its district, according to the present civil boundaries, which belongs to the Diocese of Recanati-Loreto, so that, during the Pontifical Administration, the jurisdiction of the Ordinary of Recanati-Loreto is completely suspended over the same territory. Therefore, the Administrator of the Pontiff will govern all the faithful who reside in the aforementioned territory with the same authority and with the same faculties as a residential Bishop; however, the law of residence will be observed, as long as the aforementioned presence endures. Furthermore, a Vicar of the Pontifical Administration, distinguished by the episcopal character, shall have the duty of performing all those offices which, according to common law, are proper to a General Vicar; and also, in the absence of the Pontifical Administrator, to carry out the functions in the Basilica, for which the Ordinary is bound. Moreover, in order to properly manage the care of souls, the Pontifical Administrator will take care to define the boundaries of the parishes within the territory in

Translated by churchlatin.ai, a product of Boyne Archives

question, as the good of souls requires, and to erect a new church, dedicated to Saint Anne, Mother of the Blessed Virgin, near the railway station, at the expense which the Holy See itself has allocated for this purpose; and he shall have the right to call upon those whom he considers most suitable, among the priests of the Chapter of Loreto, especially the younger ones who have been exempted from choral service, to administer these parishes and to serve them, and to perform other ecclesiastical offices. Finally, since the Diocese of Recanati-Loreto is relieved of the burden of the care of souls in the territory of Loreto, the annual subsidy which the Pontifical Administration of the Episcopal See of that diocese has hitherto granted will cease from the date of the present Decree. For the execution of these matters, the Holy See entrusts the aforementioned Pontifical Administrator, the Most Reverend Father Francis Borgongini.

[*Latin ed. p. 73*]

The Sacred Congregation, by order of the Most Eminent and Reverend Cardinal Duca, Archbishop titular of Heraclea and Apostolic Nuncio in Italy, grants to him the necessary and opportune faculties, even to delegate, to any man established in ecclesiastical dignity, for the purpose of what is being discussed, and to send, as soon as possible, to this Sacred Congregation, an authentic copy of the completed act. Notwithstanding any contrary decrees, even those particularly worthy of mention. Given in Rome, from the offices of the Sacred Congregation, on the 11th of October, 1935, on the feast of the Maternity of the Blessed Virgin Mary.

F. R. C. Cardinal Rossi, Secretary.

L. 8 S. V. Santoro, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISION FOR THE CHURCH

The Most Holy Pope, Our Lord Pius, by divine Providence, Pope XI, having decreed, under date of January 2nd of the year 1936, to appoint the Reverend Peter Leonard, of the Society of Jesus, to preside over the Episcopal Church of Trichinopolis, has so decreed.

II. NOMINATIONS

By the decrees below, the Sacred Congregation for the Propagation of the Faith has approved:

November 8, 1935. – Reverend Father Aloysius Hopfgartner, of the Society of Missionaries of Saint Joseph of Mill Hill, as Apostolic Prefect of

Translated by churchlatin.ai, a product of Boyne Archives

Sarawak (Malaysia).

November 15, 1935. – Reverend Father Joseph Billiet, of the Congregation of the Immaculate Heart of Mary (Scheut), as Apostolic Prefect of Montagnosa, in the Philippine Islands.

December 13, 1935. – Reverend Father John Baptist Magenties, of the Society of Priests of the Most Sacred Heart of Jesus of Betharram, as Apostolic Prefect of Tali, in China.

ACTA, vol. III, n. 2. – 31-1-1936. 6

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES OF ABYSSINIA.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, JUSTIN DE JACOBIS, BISHOP OF NILOPOLIS AND APOSTOLIC VICAR OF ABYSSINIA, FROM THE CONGREGATION OF ST. VINCENT DE PAUL.

ON A DOUBT:

Whether it is established that the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated qualities, are present in the case and to the degree that is relevant.

For the Lord Jesus Christ, rising again, and soon to return to the Father, gave this command to the Apostles: "Go, therefore, and make all nations disciples" (Matthew 28:19), and the Church has never ceased, to the best of its ability, to strive to fulfill this command. And indeed, among the principal glories of the Church, that apostolic spirit must be extolled, by which she, throughout the course of time, has sought to proclaim the Gospel to every creature, amidst all difficulties, so that the peaceful kingdom of her Spouse, Christ, might be extended throughout the world.

This great work, undertaken by your glorious predecessor, Benedict XV, after the devastation of the great war, with a certain new zeal, as a testimony of the Church's enduring life, you yourself, Most Blessed Father, by your firm hand guiding the affairs of the Church, have so encouraged it that you truly seem to have shown unwavering faith in the exhortation of Christ: "Launch out into the deep" (Luke 5:4).

Therefore, it seems pleasing and fitting to us to celebrate today the heroic virtues of this apostolic man, whose praise is found in the Gospel, while fostering this missionary endeavor.

Indeed, the Venerable Servant of God, Justin De Jacobis, Bishop

Translated by churchlatin.ai, a product of Boyne Archives

of Nilopolis, Apostolic Vicar of Abyssinia, is a singular ornament of the Vincentian family, who in the past century diligently labored in evangelizing the Ethiopian people, and who presents us with a most faithful example of a man devoted to the evangelical cause, who, acting as a legate for Christ, seeking not what is his own, but what is of Jesus Christ, dedicated himself entirely to this arduous ministry, so that he might enrich souls; and he did so with such labor, such zeal, such constancy, in the face of difficulties, that he truly reached a heroic summit.

He was the seventh of fourteen children, born to John Baptist De Jacobis and Iosepha Muccia, who were distinguished by their honesty and piety, and who brought them forth for the glory of God.

[*Latin ed. p. 75*]

The Sacred Congregation of Rites decrees that in the town of "San Feie," in the Diocese of Murano, in Lucania, Justin was born on the ninth of October, in the year 1800. His mother, so devout in God, instructed the young Justin from an early age in the practice of the faith, encouraging him to meditate for half an hour daily, and to show the most tender devotion to the Holy Eucharist, the Passion of the Lord, the Blessed Virgin, and the souls held in purgatory. Furthermore, even before the establishment of the Work of Piety for the Propagation of the Faith, she included him among the collaborators, those who, by divine inspiration, sought to convert the infidels, and she instilled in him a singular love for the poor. In the year 1809, having received the sacraments of Confirmation and the Eucharist, he gathered even greater fruits of piety. Around the year 1812, at a time most unexpected for the family, his father transferred him to Naples. In this vast city, Justin, whether in piety or in the cultivation of the liberal arts, obtained greater advantages. He demonstrated his virtue even in his youth, when, having been innocently struck by his angry father due to a mistake, he said humbly: "Very well, even the paternal blows are signs of affection." His father was amazed by this, and foretold great things for him. When he was eighteen years of age, obeying the call of God, he requested to be admitted to the Congregation of Missions of St. Vincent de Paul. Having made his novitiate and entered the training, he progressed in the Vincentian gymnasium of perfection to such an extent that his subsequent works demonstrated it. Indeed, he filled his heart with the spirit of the most holy Founder, who, distinguished by equal humility and charity, sought out those most abandoned with greater care. Having taken his religious vows, although not yet promoted to the sacred orders, Justin devoted himself to preaching the word of God in the missions, with such success that it became evident that he was suited by nature and grace for this office. On the twelfth of June, in the year of Our Lord 1824, he was ordained a priest in Brundusium, and dedicated himself with greater zeal to the salvation of souls. Through his powerful works and his sermons, he converted the

Translated by churchlatin.ai, a product of Boyne Archives

attention of all, especially in Apulia. As a master of novices, and later as Superior of the Neapolitan house, he exercised these duties as an example. But even greater things awaited him. In the year 1838, he was invited by Cardinal Franzoni, Prefect of the Sacred Congregation for the Propagation of the Faith, to join the soon-to-be-established mission to Ethiopia. In the following month of May, he was appointed Apostolic Prefect, and, having received the blessing of Gregory XVI, he departed for Africa with a few companions. He was given a difficult task, one that had been interrupted almost two centuries earlier by persecution, and which had been attempted in vain on numerous occasions by generous, but misguided, efforts. Justin approached this task with a great spirit, relying on the help of God and the authority of the Roman Pontiff, whom he held in such high regard that he considered it the cornerstone of his own apostolate. Furthermore, this apostolic man was immediately endowed with...

[*Latin ed. p. 76*]

76. The Acts of the Apostolic See record that it was primarily concerned that this center of Catholic unity should closely connect with the nation entrusted to it, so that the faith once received, like a palm planted, might flourish. Therefore, taking advantage of a certain legation to the city of "Babylon," to which, at the urgent request of the Ethiopian legate, Justin was added as a companion, Justin, with a prudent and courageous plan, brought several Abyssinians, along with their retinue, all the way to Rome, where they were most graciously received by the Supreme Pontiff Gregory XVI, and so moved by his benevolence and majesty that they carried back a vivid and grateful image of the Catholic Church to their people, a blessed seed for future conversions. These were magnificent beginnings of his apostolate, which were later ennobled by arduous labors and struggles. Indeed, God had also bestowed many gifts upon his humble servant: a keen intellect, persuasive eloquence, a fearless spirit, along with a remarkable gentleness of character, and an active eagerness in carrying out his duties. These, with the help of divine grace, proved to be no small aid. But the strength of his apostolate, the most effective proclamation of the truth, was the testimony of his most holy life, as Christ taught: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." He embraced the people entrusted to him with an incredible affection. To make it easier to bring them to Christ, he diligently adapted himself to the way of life of the natives, winning their hearts with kindness, patience, and the gentleness of his governance. Moreover, the angelic piety, which was evident in his appearance, his manner of walking, his devotion to prayer, and especially in the celebration of the Eucharistic sacrifice, so endeared him to the king and the people that he was regarded as an arbiter in their disputes, to the great benefit and honor of the Church. However, against the joyful growth of the reviving Ethiopian Mission, the envy of the

Translated by churchlatin.ai, a product of Boyne Archives

schismatic bishop stirred up a fierce storm, which for a long time greatly exhausted the Catholics, and especially their pastor, Justin. This became more intense when Justin, reluctantly resisting out of humility, was, at the command of the Apostolic See, consecrated as Bishop of "Tilopolitanus" and appointed as the first Abyssinian Vicar Apostolic by William Massaia, then Vicar Apostolic among the Gallas. This happened in the year 1849, when both of them unexpectedly, by God's providence, were together. But as the difficulties increased, the flame of charity in the Servant of God burned even brighter. It is fitting to describe in a few words the illustrious Cardinal Massaia, who calls him: "The founder of the Ethiopian Mission; an indefatigable apostle of Eastern Africa; his master, who taught him by word and example how a missionary should conduct himself; the angel of the Ethiopian Church; a master of missionaries; a typical example of the fortitude and self-denial that are necessary for promoting missions."

[*Latin ed. p. 77*]

The Sacred Congregation of Rites (77, my thirty-six years, vol. V, ch. XII, § 5). Indeed, Justin deserves such high praise for his work. But, considering his labors and hardships, the Servant of God can rightly be commended in a manner worthy of Paul: For he showed himself in all things to be a minister of God, by much patience, in tribulations, in needs, in distresses, in stripes, in prisons, in labors, in watchings, in fastings, in charity, in faith, in long-suffering, in gentleness, in the Spirit (2 Corinthians 6:4-6). Therefore, it is not surprising that such a faithful worker, cultivating good fruits in the Lord's field, endured with patience, according to the divine promise. He converted nearly twelve thousand heretics to the Catholic faith; he founded numerous mission stations; he formed a group of indigenous priests, among whom were many noble confessors of Christ in torments, and Blessed Michael Ghebre, a flower of the mission, crowned with martyrdom. For more than twenty years, enduring all manner of hardships, Justin persevered in this noble work. But now, the crown of a holy life, holy death approached. While returning from Massaua with some Abyssinian priests and seminary students to Halai, he collapsed in a narrow valley, among steep mountains, near the Alighedé stream, weakened by heat and illness, and announced that he would die within three hours. He commended mutual love and obedience to the Supreme Pontiff to those present, and humbly asked for their forgiveness. After being absolved through the sacrament of Confession and strengthened by the Extreme Unction, he requested to be left alone for a while. Kneeling, he prayed, then, with his arms crossed over his chest in the form of a cross, and his head resting on a stone, he lay down. When the appointed time arrived, he said: "God has come," and, adding a few words in his native language, his face began to shine, and, receiving the final absolution, he breathed forth his purest soul among his companions on July 31, 1860.

Translated by churchlatin.ai, a product of Boyne Archives

One might say that this was the typical death of his disciple, as described by St. Vincent de Paul; who, exhausted by his labors, collapsed in the very field of his work, and, when asked by a passing traveler, "Who are you, my father, a priest?" he could answer: "Charity." Upon his death, almost all of Ethiopia mourned: not only Catholics, but also heterodox Christians, and even Muslims, lamented the loss of such a father. Between 1891 and 1894, the Ordinaries of Naples, Lecce, and the Apostolic Vicariate of Abyssinia were established; in this process, four witnesses stood out above all others, who were confessors of the faith and sharers in the sufferings of the Servant of God (along with his disciple, the Blessed Martyr Michael Ghebre), especially Abba Tecle Aymanot, who, besides confessing the faith, was distinguished by his teaching and piety, and wrote the history of the life of the Venerable Justin. With the "Process of Diligence" completed, on May 1, 1902...

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - The official monthly record, a favorable decree was published. On July 13th of the year 1904, Pope Pius X, of blessed memory, signed with his own hand the commission for the introduction of the cause. On June 28th of the year 1905, the decree concerning the never-before-venerated Servant of God was issued. After the Apostolic processes were completed, on December 9th of the year 1915, in this Holy Congregation, a favorable outcome was declared regarding the validity of all the processes. Therefore, with all that which must be observed by law being observed, on June 2nd of the year 1931, before the Most Reverend Cardinal Alexis Henry Lépicier, the Promoter of the Cause, a Preliminary Congregation was held, which on April 9th of the following year was followed by a Preparatory Congregation; finally, on July 16th, before the Most Holy Father, a General Congregation was held, in which the aforementioned Most Reverend Cardinal proposed a question for discussion: Whether the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, are present in the Venerable Justin de Jacobis, in the case and to the extent under consideration. To this, the Most Reverend Cardinals, or the official Prelates, and the Reverend Fathers Consultors responded. The Most Blessed Father, having graciously accepted these votes, decided to express his opinion, seeking greater light from God. However, he decided to reveal this on this day, July 28th, the seventh Sunday after Pentecost. Therefore, the Most Reverend Cardinals Camillo Laurentii, Prefect of the Holy Roman Church, and Alexis Henry Lépicier, the Promoter of the Cause, as well as the Reverend Father Salvatore Catucci, the General Promoter of the Faith, and myself, the undersigned Secretary, were summoned; and with the sacred Host being piously venerated, he declared: That the theological virtues of Faith,

Translated by churchlatin.ai, a product of Boyne Archives

Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, are present in the Venerable Justin de Jacobis, in the case and to the extent under consideration. He ordered that this decree be promulgated and recorded in the acts of the Holy Roman Church. Given in Rome, on July 28th of the year of Our Lord 1935. C. Card. LAURENTII, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 79*]

Sacra Penitentiary Apostolic 79. ACTA TRIBUNALIUM. SACRA PENITENTIARY APOSTOLIC (Office of Indulgences). DECLARATION CONCERNING INDULGENCES GRANTED BY THE SOUND OF THE CHURCH BELL ON FRIDAYS. That the ineffable charity of our Lord Jesus Christ, Who died on the Cross for the redemption of the human race, might remain perpetually in the memory and bear fruit among the faithful, from the year 1740, the Supreme Pontiff Benedict XIV, of blessed memory, through Apostolic Letters in the form of a brief, dated December 13th, granted a partial hundred-day indulgence to those who, on each Friday, at the third hour after midday, having recited five times the prayers "Our Father" and "Hail Mary," as prescribed by his Holiness, in the presence of the sound of this church bell, which is rung for that purpose. This benevolent concession, however, was happily increased by His Holiness Pope Pius XI, who was then reigning, through a Decree of the Sacred Penitentiary signed on January 30th, 1933, with the addition, at his Holiness's request, of the prayer "We adore you, Christ, and we give you thanks, because through your holy Cross you have redeemed the world," or another similar prayer, so that the aforementioned prayers might be recited at the sound of the church bell at any hour of the day, according to the different customs prevailing in different places. Therefore, the question is now raised as to whether the sound of the bell is absolutely necessary for gaining the indulgences. After mature deliberation, the Sacred Penitentiary has decided to respond as follows: The established regulation concerning the indulgence for those who recite the prayers mentioned above on Fridays, in memory of the agony and death of our Lord Jesus Christ, is that this same indulgence can also be gained in places where such a sound of the bell is not customary, by reciting the same prayers either in the early hours after midday, according to the old reckoning of the hours of the day, at the ninth hour, about which the Holy Evangelists testify that Jesus Christ gave up the ghost on the Cross, or at another hour, according to the custom of different places, when such a commemoration is usually made: so let it be done.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Official Commentary. The aforementioned

Translated by churchlatin.ai, a product of Boyne Archives

opinion was presented to him, and Our Most Holy Lord, in an audience granted to the undersigned Cardinal Major Penitentiary on the 14th of this month, deigned benignly to confirm and to consider it valid in all respects, and, as is His wont, ordered that it be made of public law. Given in Rome, from the Sacred Penitentiary Office, on the 28th of December, 1935. L. Card. LAURI, Major Penitentiary. I. S. S. Luzio, Regent. SACRED ROMAN ROTA. Citation by edict. FLORENTINE. Nullity of Marriage (MAZZUOLI-VASCONCELLOS). Since the actual place of residence of the aforementioned Candidate Vasconcellos, in this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 9th of March, 1936, at the hour of 11, to discuss the matter in dispute, or to subscribe to the following, and to designate the day on which the Rota session will be held for the definition of the cause: Whether the marriage is established as null in this case; Whether consultation should be sought from the Most Holy Father regarding a dispensation concerning a valid but unconsummated marriage in this case. Ordinary pastors, parish priests, and all the faithful who have knowledge of the place of residence of the aforementioned Candidate Vasconcellos, are to take care that he is informed of this edictal citation. * L. & S. Franciscus Bracci, President. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 2nd of January, 1936. I. Pendola, Notary. * Etant inconnu le lieu de la demeure actuelle de M. Candide Vasconcellos, défendeur en cette cause, Nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la.

[*Latin ed. p. 81*]

The Sacred Roman Rota, in the Holy Roman City of Rome (Rome, via della Dataria, no. 94), on the 9th of March, 1935, at 11 o'clock, for the purpose of resolving or settling the doubt reported below, and to determine the date for the decision of the case before the Rota. Does the case concern the nullity of the marriage in this instance? Should the Holy Father be consulted regarding a dispensation for *ratum et non consummatum* in this case? The Ordinary authorities of the places concerned, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Candide Vasconcellos, must, insofar as possible, inform him of this summons.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, January 14, 1936, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Sacred Rites was held, in which the following matters were presented for the judgment of the Most Eminent and Reverend Lords Cardinals, mem-

Translated by churchlatin.ai, a product of Boyne Archives

bers of the same:

1. The introduction of the cause for beatification and canonization of the Servant of God, Charles Joseph Eugene De Mazenod, Bishop of Marseilles, founder of the Congregation of the Oblates of the Immaculate Mary.

2. The introduction of the cause for beatification and canonization of the Servant of God, Michael Rua, priest of the Pious Society of St. Francis de Sales.

3. Concerning the cult, in accordance with the decrees of Urban VIII, not yet granted to the Servant of God, Charles of St. Andrew, professed priest of the Congregation of the Bare Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ.

4. Concerning the validity of the Apostolic Process conducted in the Curia of Cracow, regarding a miracle which it is asserted was wrought by God through the intercession of the Blessed Andrew Bobola, Martyr of the Society of Jesus, after his beatification.

5. Concerning the validity of the Apostolic and Ordinary Processes in the cause for beatification and canonization of the Servant of God, Francesca Saveria Cabrini, Foundress of the Institute of the Missionaries of the Most Sacred Heart of Jesus.

6. And finally, concerning the revision and approval of the writings of the Servant of God, Anna Elizabeth Seton, Foundress of the Sisters of Charity in Northern America.

Tuesday, January 28, 1936, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants composing the same, discussed and gave their vote on the question of heroic virtues in the cause for beatification and canonization of the Venerable Servant of God, Mary De Mattias, foundress of the Sisters of the Precious Blood.

NOTE OF THE CONGREGATIONS TO BE HELD IN THE YEAR 1936:

1. January 14. Ordinary Congregation.

2. January 28. General Congregation concerning the virtues of the Venerable Servant of God, Mary de Mattias.

[*Latin ed. p. 83*]

Diarium Romanae Curiae 83, 3-4 Februarii. Congregatio preparatoria de virtutibus venerabilis Servi Dei, Domini, de Matre Dei. 4-18. Congregatio antepreparatoria de miraculis Beati Salvatoris de Horta. 5-3 Martii. Congregatio generalis de virtutibus venerabilis Servae Dei, Mariae Iosephae Rossello. 6-17. Congregatio antepreparatoria de miraculis Beati Andreae Bobolae. 7-31. Congregatio preparatoria de virtutibus venerabilis

Translated by churchlatin.ai, a product of Boyne Archives

Servi Dei, Placidi Baccher. 8-21 Aprilis. Congregatio generalis de virtutibus Servae Dei, Mariae Dominae Mazzarello. 9-28. Congregatio ordinaria. 10-5 Maii. Congregatio preparatoria de virtutibus venerabilis Servae Dei, Mariae Annae Javouhey. 11-19. Congregatio antepreparatoria de miraculis Beati Ioannis Leonardi. 12-9 Iunii. Congregatio preparatoria de virtutibus Servae Dei, Mariae de Iesu Christo Crucifixione. 13-16. Congregatio antepreparatoria de virtutibus Servae Dei, Francescae Saveriae Cabrini. 14-30. Congregatio preparatoria de martyrio, signis aut miraculis Servorum Dei, Gregorii Grassi et Companiorum. 15-7 Iulii. Congregatio ordinaria. 16-14. Congregatio preparatoria de virtutibus venerabilis Servi Dei, Ioannis Nepomuceni Tschiderer. 17-28. Congregatio antepreparatoria de virtutibus Servae Dei, Mariae Torres Acosta. 18-27 Octobris. Congregatio preparatoria de virtutibus venerabilis Servi Dei, Ioannis Claudii Colin. 19-3 Novembris. Congregatio preparatoria de virtutibus Servae Dei, Paolae Elisabethae Cerioli. 20-17. Congregatio ordinaria. 21-24. Congregatio preparatoria de virtutibus venerabilis Servi Dei, Gulielmi Chaminade. 22-1 Decembris. Congregatio antepreparatoria de virtutibus Servi Dei, Petri Donders. 23-15. Congregatio preparatoria de virtutibus venerabilis Servi Dei, Caroli Iacinti de S. Maria.

[*Latin ed. p. 84*]

§ 4. *Acta Apostolicae Sedis* – Commentarium Officiale. SECRETARIATUS STATI, per litteras Secretarii Statis, Sanctissimus Pater Pius XI, beatissime memorie, dignatus est nominare: 2 Ianuarii 1936.

1. Eminentissimum et Reverendissimum Dominum Cardinalem Dominicum Mariani, Membrum Commissionis Cardinalitiae pro Administratione Bonorum Sanctae Sedis, cum speciali facultate Praepositi ad ipsam Administrationem et ad Oeconomiam Dicasteriorum Ecclesiasticorum.

2. Eminentissimum et Reverendissimum Monissimum Dominum Iosephum Tondini, Substitutum pro Administratione Bonorum Sanctae Sedis.

3. Eminentissimos et Reverendissimos Dominos Cardinales Carolum Cremonensem et Nicolaum Canalem, Membros Sacrae Congregationis de Propaganda Fide.

4. Reverendum Dominum Monissimum Iulium Chiavoni, Subsecretarium Sacrae Congregationis de Propaganda Fide.

5. S. E. Reverendissimum Dominum Monissimum Dominicum Tardini, Substitutum Secretarii Statis et Secretarium Ciphri, Consultorem Supremae Sacrae Congregationis Sancti Officii.

6. S. E. Reverendissimum Dominum Monissimum Alfredum Ottaviani, Assessorem Supremae Sacrae Congregationis Sancti Officii, Consultorem Sacrae Congregationis Affairum Ecclesiasticorum Extraordinariorum.

7. Reverendissimos Patres Matthaeum Quatember, Ordinis Cisterciensium, et Iohannem Postium, Instituti Missionariorum Filii Cordis Immacu-

Translated by churchlatin.ai, a product of Boyne Archives

lati Mariae, Consultores Sacrae Congregationis Religiosorum.

8. S. E. Reverendissimum Dominum Monissimum Celsum Constantini, Archiepiscopum titulo Teodosiae, Secretarium Sacrae Congregationis "de Propaganda Fide", Praesidem Consilii Superioris Generalis Pontificiae Operis Propagationis Fidei.

9. S. E. Reverendissimum Dominum Monissimum Celsum Constantini, Archiepiscopum titulo Teodosiae, Secretarium Sacrae Congregationis "de Propaganda Fide", Praesidem Consilii Superioris Generalis Operis Pontificii Sancti Petri Apostoli pro Clero Indigena.

[*Latin ed. p. 85*]

Diarium Romanae Curiae 85, 21 January 1936. The Most Eminent and Reverend Lords Cardinals Domenico Jorio and Vincenzo La Puma, Members of the Sacred Congregation for the Oriental Church. 23. The Most Eminent and Reverend Lords Cardinals Carlo Salotti, Camillo Caccia Dominioni, Nicola Canali, Massimo Massimi, and Pietro Boetto, Members of the Sacred Congregation of the Discipline of the Sacraments. 24. The Reverend Father Acacio Coussa, of the Melchite Basilian Order of Aleppo, Consultor of the Sacred Congregation for the Oriental Church. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint: 16 December 1935. Monsignor Francesco Sibilla, Apostolic Delegate to present the cardinal's biretta to His Excellency, the Most Reverend Monsignor Enrico Sibilia, titular Archbishop of Side, Apostolic Nuncio in Austria. Monsignor Alfredo Pacini, Apostolic Delegate to present the cardinal's biretta to His Excellency, the Most Reverend Monsignor Francesco Marmaggi, titular Archbishop of Adrianople of Emonia, Apostolic Nuncio in Poland. Monsignor Efrem Forni, Apostolic Delegate to present the cardinal's biretta to His Excellency, the Most Reverend Monsignor Luigi Maglione, titular Archbishop of Caesarea of Palestine. Monsignor Tito Crespi, Apostolic Delegate to present the cardinal's biretta to His Excellency, the Most Reverend Monsignor Federico Tedeschini, titular Archbishop of Lepanto, Apostolic Nuncio in Spain. 1 January 1936. His Excellency, the Most Reverend Monsignor Francesco Bracci, Secretary of the Sacred Congregation of the Discipline of the Sacraments. Assistant to the Papal See: 31 October 1935. His Excellency, the Most Reverend Monsignor Antonio Micozzi, Bishop of Teramo. Apostolic Protonotaries, as if participating: 31 October 1935. Monsignor Giovanni Francesco Massimiliano Huard, of the diocese of Verdun. 27 November. Monsignor Teodoro Mackowski, of the diocese of Danzica. 5 December. Monsignor Eugenio Antonio Lindecker, of the diocese of Langres. Monsignor Enrico Moissonnier, of the same diocese.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary of the Domestic Prelate of His Holiness: October 31, 1935. Monsignor Eugenio Aimond, of the dio-

Translated by churchlatin.ai, a product of Boyne Archives

cese of Verdun. November 3: Monsignor Antonino Palmeri, of the archdiocese of Monreale. November 10: Monsignor Bernardo Birkenfeld, of the diocese of Münster, residing in Madrid. November 28: Monsignor Giovanni Paino, of the diocese of Lipari. December 3: Monsignor Sigismondo Kursinszki, of the apostolic administration of Merk, in the diocese of Satu Mare. December 3: Monsignor Emerico Potyondy, of the diocese of Alba Reale. December 6: Monsignor Giuseppe Sivan, of the diocese of Fréjus. December 6: Monsignor Pietro Chaix, of the same diocese. HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Plaque of the Order of St. Pius: December 12, 1935. Upon Mr. Count Massimiliano Colaciechi, formerly Major Aide in the Corps of the Noble Pontifical Guard. The Knighthood of the Order of St. Pius: December 13, 1935. Upon Mr. Count Pietro Pietromarehi, Noble Pontifical Guard. The Plaque of the Order of St. Gregory the Great, civil class: December 12, 1935. Upon Mr. Commissioner, Doctor Giuseppe Prolj (Rome). December 13: Upon Mr. Commissioner Carlo Costantini (Rome). The Knighthood of the Order of St. Gregory the Great, civil class: November 28, 1935. Upon Mr. Engineer, Doctor Ernesto Ganelli, of the diocese of Grosseto. November 28: Upon Mr. Pietro Carlo Maria Giuseppe De Moissac, of the diocese of Poitiers. December 2: Upon Mr. Pietro Luigi Clement, of the archdiocese of Lyon. December 22: Upon Mr. Knight, Officer Antonio Della Rossa (Rome). December 22: Upon Mr. Enrico Maria Giuseppe Le Pot, of the diocese of Angers. The Grand Cross of the Order of St. Sylvester Pope: November 25, 1935. Upon Mr. Professor Giovanni Lorenzini, of the archdiocese of Milan. December 28: To His Excellency, Mr. Camillo Damman, Minister of El Salvador to the Holy See.

[*Latin ed. p. 87*]

Diarium Romanae Curiae 87. The Knighthood of the Order of Saint Sylvester, Pope: September 12, 1935. To Mr. Fathallah Nematallah Antaki, of the Greco-Melchite archdiocese of Aleppo. November 23. To Mr. Enrico Dixon, of the apostolic vicariate of Hong-Kong. December 6. To Mr. Mario Politi (Rome). To Mr. Filippo Marini (Rome). To Mr. Alessandro De Gregori (Rome). To Mr. Cesare Federici (Rome). December 10. To Mr. Carlo Holub, professor, of the archdiocese of Belgrade. December 12. To Mr. Teófilo Zecb, of the diocese of Tournai. To Mr. Paolo Zech, of the same diocese. December 24. To Mr. Giuseppe Pluhar, of the archdiocese of Prague. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

Secret Chamberlains, honorary:

August 4, 1935. Monsignor Giuseppe Bernardino dos Santos Silva, of the diocese of Coimbra.

September 25. Monsignor Lino Masetti, of the archdiocese of Ravenna.

October 10. Monsignor Vittore Muchka, of the diocese of Budëjovice.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Venceslao Sileny, of the same diocese.

Monsignor Francesco Parmigiani, of the diocese of Cremona.

November 4. Monsignor Giovanni Mulroy, of the diocese of Denver (Colorado).

Monsignor Rodolfo Simoni, of the diocese of Fano.

November 14. Monsignor Giuseppe Lang, of the diocese of Rosnavia.

Monsignor Luigi Sanguineti, of the diocese of Chiavari.

Monsignor Giovanni Battista Costa, of the same diocese.

Monsignor Plinio Pascoli (Rome).

November 16. Monsignor Roberto Devreesse, of the diocese of Evreux.

November 17. Monsignor Bernardo Guatta, of the diocese of Brescia.

Monsignor Giacomo Testa, of the diocese of Bergamo.

November 21. Monsignor Matteo D. Tierney, of the diocese of Kansas City.

Monsignor Cornelio M. Scanlan, of the same diocese.

Monsignor Giovanni W. Keyes, of the same diocese.

Monsignor Giacomo Me Kay, of the same diocese.

Monsignor Tito Crespf, of the diocese of Ventimiglia.

November 26. Monsignor Silvio Sericano, of the diocese of Tortona.

Monsignor Pasquale Vito, of the diocese of Calvi.

December 5. Monsignor Giuseppe Vladyka, of the archdiocese of Prague.

Monsignor Giorgio Cavallo, of the diocese of Ivrea.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary, December 5, 1935. Monsignor Giuseppe Bracale (Rome).

Monsignor Giuseppe Di Meglio, of the diocese of Ischia.

Monsignor Sebastiano Fragni, of the diocese of Ozieri.

Monsignor Domenico Vendola, of the archdiocese of Trani.

Monsignor Pietro Massari, of the diocese of Fidenza.

Monsignor Giorgio Jefferys, of the diocese of Hexham Newcastle.

Monsignor Onorato Ribes Manera, of the diocese of Majorca.

Monsignor Giorgio Haberi, of the diocese of Alessio.

Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: August 24, 1935.

Signor Marchese Gian Carlo Gentile, of the archdiocese of Genoa.

Chamberlains of Honor in paonazzo (purple) vestments of His Holiness: January 31, 1935.

Monsignor Enrico Jaggérs, of the diocese of Aix-la-Chapelle.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Giuseppe Brester, of the same diocese.

August 4.

Monsignor Francesco Marini, of the archdiocese of Gorizia.

October 10.

Monsignor Quintilio Bianchi, of the diocese of Città di Castello.

December 24.

Monsignor Oderiso Paolini, of the diocese of Teramo.

Monsignor Gaetano Cicioni, of the same diocese.

December 31.

Monsignor Anacleto Vandini, of the archdiocese of Urbino.

Monsignor Zoltano Nyisztor, of the apostolic administration of Merk.

Monsignor Giulio Lang, of the same administration.

Monsignor Francesco Szabó, of the diocese of Alba Reale.

Monsignor Edmondo Jaszóváry, of the same diocese.

December 12.

Monsignor Giovanni Caiazzo (Rome).

Chamberlains of Honor of Sword and Cape, Supernumerary, of His Holiness: October 25, 1935.

Signor ing. Camillo Rebecchini (Rome).

December 12.

Signor ing. Francesco Leonori (Rome).

Chaplain of Honor, of His Holiness: August 4, 1935.

Monsignor Giovanni Canevá, of the archdiocese of Gorizia.

Chaplains of Honor *extra Urbem* (outside the city) of His Holiness: June 13, 1935.

Monsignor Giulio Lengyel, of the apostolic administration of Miszkolcs.

Monsignor Andrea Bubno, of the same apostolic administration.

[*Latin ed. p. 89*]

Ann. and Vol. XXVIII, February 29, 1936 (Series II, Vol. III) - No. 3. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF THE HOLY SEE. PAPAL ACTS. CONSTITUTION. APOSTOLIC CONSTITUTION CONCERNING THE "SUI IURIS" MISSION OF TUNGCHOW IN CHINA. THE APOSTOLIC PREFECTURE OF TUNGCHOW IS ESTABLISHED IN CHINA. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. With the aim of elevating to a higher rank, and by just and meritorious action, those ecclesiastical entities which, arising in lands of the infidels, have made great progress in the Catholic faith, it has pleased the Apostolic See to erect a Prefecture Apostolic. Since, in the "sui iuris" Mission of Tungchow in China, established in the year nineteen hundred and thirty-one and entrusted to the Order of

Translated by churchlatin.ai, a product of Boyne Archives

the Friars Minor, the fruits of conversions to the Catholic faith have been observed, thanks to the tireless labors of the missionaries, and since, with the increase of evangelical workers, many works of religion, charity, and civil improvement have been established and promoted therein, a beloved son, the Minister General of the aforementioned Order of the Friars Minor, presented to Us, through prayers commended by the venerable "Brother Mario Zanin, titular Bishop of Traianopolis in Rhodope and Apostolic Delegate in China," a petition that the aforementioned "sui iuris" Mission of Tungchow be raised to the rank of an Apostolic Prefecture. We, after consulting with the Most Reverend Fathers of the Sacred Congregation of Propaganda Fide, appointed to govern the Roman Church, and having considered the matters mentioned above, ACTA, Vol. III, No. 3. - 29 - 2 - 936.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis – Having considered the favorable progress already made and the greater advancements that may justly be hoped for, and having diligently examined all matters pertaining to the advancement of the Catholic cause, We have readily approved the petitions presented to Us. Therefore, supplementing what is necessary, and with the consent of those who believe it to be in their interest, We promote the aforementioned Mission sui iuris of Tungchow in Sinis, with the same name and boundaries, to the rank and dignity of an Apostolic Prefecture, and We wish to entrust it to the Order of the Friars Minor, as before, but for Our own and the Holy See's approval. Therefore, We grant to this Apostolic Prefecture of Tungchow and to its Prefects, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their Prefects are commonly endowed and enjoy, and We subject them to the same obligations and duties with which others are bound. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether transcribed or excerpted, even if printed, shall have the same full force and effect as if they were presented or shown, provided they are signed by the hand of a public Notary and sealed with the seal of some person holding an ecclesiastical dignity or office. To no one shall it be permitted to infringe upon or contradict this decree of erection, establishment, constitution, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-fifth, on the eighth day of the month of April, in the fourteenth year of Our pontificate.

[Signatures:]

Translated by churchlatin.ai, a product of Boyne Archives

F r. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. B. E.
8. C. de Propaganda Fide
Praef. Dominicus Jorio,
Protonotarius Apostolicus.
Vincentius Bianchi-Oagliesi,
Protonotarius Apostolicus.
[Reference:]
Loco 83 Plumbi Reg. in Cane. Ap., Vol. LII, n. 51f. - Al. Trussardi.

[*Latin ed. p. 91*]

From the Acts of Pope Pius XI, 91, II, concerning Mariannhill: A portion is separated from the Apostolic Vicariate of Mariannhill, within whose territory the new Apostolic Prefecture of "Monte Currie" is established. PIUS, Bishop, Servant of the Servants of God, for the eternal memory: In order that the spread of the Catholic name and the eternal salvation of the faithful may be more suitably promoted in the vast region of the Apostolic Vicariate of Mariannhill, it is certainly beneficial to establish a new and distinct mission there, to be entrusted to other apostolic workers. Therefore, after consultation with the venerable Fathers, Our Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also with the favorable opinion of the venerable Father Jordan Gijlswijk, titular Archbishop of Euchaïteni, Apostolic Delegate in Southern Africa, having carefully considered all matters, and having ensured that all necessary consents have been obtained, or that those who might have an interest have given their approval, We, by the fullness of Our apostolic power, separate and detach from the territory of the Apostolic Vicariate of Mariannhill the civil districts of Bizana, Lusikisifoi, Flagstaff, Tabankulu, Mount Ayliff, Mount Frere, Mount Currie, and a portion of the civil district of Matatiele, and from the territory of these districts We erect and establish a new Apostolic Prefecture, which We wish to be called Monte Currie. The newly established Apostolic Prefecture We entrust to chosen sons of the Order of the Friars Minor, provided that this is to Our and the Apostolic See's satisfaction, and We grant to them and to their successors in office all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their Prefects are commonly endowed and enjoy; and We also bind them with the same obligations with which others are bound. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We

Translated by churchlatin.ai, a product of Boyne Archives

decree that these Letters, whether transcribed, excerpted, or printed, but signed by the hand of a public Notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these Letters were presented or shown. To no one...

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - The Official Commentary permits no one to infringe upon or contradict this decree, erection, constitution, concession, statute, and our will. If anyone, with reckless audacity, should attempt to do so, let them know that they will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-fifth, on the eighth day of the month of April, in the fourteenth year of Our Pontificate.

F. TH. PIUS, O. P.,

Card. BOGGIANI

P. Card. PUMASONI BIONDI

Chancellor

8. R. E.

8. C. de Propaganda Fide

Prefect: Joseph Wilpert, Dean of the College of Proto-Apostolic Missionaries.

Vincentius Bianchi-Cagliesi, Apostolic Prothonotary.

In the place of [illegible] Plumbi Reg. in Cane. Ap., Vol. LH, n. 51. - Al. Trussardi.

III

OF THE ECCLESIASTICAL PROVINCE

THE APOSTOLIC PREFECTURE OF KROONSTAD IS ERECTED INTO AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THIS EVENT,

That this Apostolic Prefecture may be promoted to a higher grade and dignity of Vicariate, if the Catholic religion has made great progress there, through the work and efforts of the missionaries.

Now, since our beloved son, the General Moderator of the Congregation of the Holy Spirit, has earnestly requested us to promote the Apostolic Prefecture of Kroonstad in Africa, where, having overcome countless difficul-

Translated by churchlatin.ai, a product of Boyne Archives

ties, the Christian cause has, with God's help, made considerable progress, both in the increase of the number of the faithful and in the frequency of educational and charitable works, to the grade and dignity of a Vicariate, We, with the advice of the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, and also with the favorable opinion of the Venerable Brother Jordan Gijlswijk, titular Archbishop of Euchaiten, Apostolic Delegate in Africa, and with all due consideration,

[*Latin ed. p. 93*]

After mature deliberation, and having heard the petitions presented, We have decided to grant them. Therefore, with the understanding that this is done with the consent of those involved, or of those who presume to have an interest, and by Our supreme authority, We elevate the Apostolic Prefecture of Kroonstad, as mentioned above, with the same name and boundaries, to the rank and dignity of an Apostolic Vicariate, and We wish that this same be granted to the aforementioned Congregation, by the Holy Spirit, to those members who have given such testimony of their zeal in that region, for the future, but always to Our satisfaction and to that of the Apostolic See. Therefore, We grant to this new Apostolic Vicariate of Kroonstad, and to its Vicars Apostolic for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and their Vicars enjoy and are endowed by common law, and We subject them to the same burdens and obligations with which others are burdened. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree, erection, concession, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-five, on the eighth day of the month of April, in the fourteenth year of Our pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Praef. Dominicus Jorio,

Translated by churchlatin.ai, a product of Boyne Archives

Protonotarius Apostolicus.

Vincentius Bianchi-Cagliesi,

Protonotarius Apostolicus.

Loco £B Plumbi Reg. in Cane. Ap., Vol. LI I, n. 55. - Al. Trussardi.

[*Latin ed. p. 94*]

=94 Acta Apostolicae Sedis — Official Commentary IV

CONCERNING YUNNANFU, WHICH IS PART OF THE TERRITORY OF THE APOSTOLIC VICARIATE OF YUNNANPU IN CHINA, FROM WHICH THE NEW APOSTOLIC PREFECTURE OF "DE CHAOTUNG" IS ESTABLISHED, WITH THE INTENTION OF PROVIDING NATIVE CLERGY.

PIUS, BISHOP, SERVUS SERVATORUM DEI, FOR THE PERPETUAL REMEMBRANCE:

It certainly greatly benefits the propagation of the Christian name and the health of souls among the infidels, if the heralds of the Gospel and pastors of souls select, as far as possible, from the native clergy. For a native priest, since he is united in origin, character, feelings, and studies with his people, can better than anyone else instill faith into their hearts.

Therefore, we gladly accepted the petition of the venerable Brother George de Jonghe, titular Bishop of Amathusia in Cyprus and Apostolic Vicar of Yunnanfu in China, who, having before his eyes what has been decreed in the Apostolic Letters, *Maximum Illud* and the decrees concerning ecclesiastical affairs, one of which was issued by our blessed predecessor, Pope Benedict XV, in the year 1819, and the other by ourselves in the year 1926, from this Apostolic See, requested that the most flourishing part of his vicariate's territory be erected into an ecclesiastical jurisdiction of its own and be provided with native secular clergy.

Wherefore, We, considering that in that part of the vicariate, described below, there exists a large number of faithful and native priests, and that missionary work flourishes there, so that it is reasonable to hope that the Christian religion will experience greater growth in that region, and attentive to the recommendation of the venerable Brother Mary Zanin, titular Archbishop of Traianopolis in Rhodope and Apostolic Delegate in China, and after consulting with the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having carefully considered all things, and after offering prayers, We have decided to grant this.

Wherefore, supplementing what is necessary, or with the consent of those who are concerned or who presume to have an interest, We, by Our supreme authority, separate from the Apostolic Vicariate of

Translated by churchlatin.ai, a product of Boyne Archives

Yunnanfu the territory comprising the civil prefectures of Chaotung, Tungchwan, Yentsing, Chensing, Sukiang, Hiliang, Yunshan, Kiadkia, Süanwei, TaTcwan, and Lutien, TO—

[*Latin ed. p. 95*]

Acta Pii PP. XI. 95: – We, desiring that the region, which is held as a prefecture, be erected and established as a new Apostolic Prefecture, and for this reason it is circumscribed by the neighboring Apostolic Vicariates of Suif to the north, of Ningyuanfu to the west, of Yunnanfu to the south, and of Kweiyang to the east. We reserve to Ourselves and to the Apostolic See the faculty of altering the boundaries of this Prefecture at any time and in any way, and of carrying out such changes according to Our own and the See's judgment. We wish to call this new Prefecture "Chaotung," and We entrust it to the secular clergy native to the region, subject to Our and the Apostolic See's approval; and We establish its principal seat in the city of Chaotung, from which the Prefecture itself derives its name. Therefore, We grant to this Apostolic Prefecture of Chaotung, and to its Prefects for the time being, all rights, privileges, honors, and powers with which other Apostolic Prefectures throughout the world and their superiors are commonly endowed and enjoy, and We subject them to the same obligations and duties. All of these things, as above arranged and established, We declare to be valid and effective, notwithstanding anything to the contrary. We decree that these Letters, whether transcribed or excerpted, even if printed, and signed by the hand of a public Notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if they were presented or shown. To no one shall it be permitted to infringe or contradict this division, erection, constitution, concession, statute, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord 1935, on the *octava* of the month of April, in the fourteenth year of Our Pontificate.

Fr. TH. PIUS, O. P., Card.

BOGÖIANI

P. Card. FUMASONI BIONDI

Cancellarius

S. R. E.

S. C. de Propaganda Fide

Praef.

Dominicus Spolverini, Archiep. tit. Lariss., Proton. Apostolicus.

Hector Castelli, Protonotarius Apostolicus.

Translated by churchlatin.ai, a product of Boyne Archives

Loco © Plumbi Reg. in Cane. Ap., Vol. LII, n. 59. - Al. Trussardi.

[*Latin ed. p. 96*]

96 Acta Apostolicae Sedis — Official Commentary

V. CONCERNING TANANARIVE AND FIANARANTSOA

A territory is separated from the Apostolic Vicariates of Tananarive and Fianarantsoa, from which the new Apostolic Prefecture of "Vatomandry" is established.

PIUS, BISHOP, SERVUS SERVORUM DEI,

For the perpetual memory of this matter, We consider it among the most important duties of Our Apostolic office to turn Our attention to those regions of the Catholic world, widely separated by land and sea and still entrusted to missionary endeavors, and to determine what may render the preaching of the Gospel there easier and more fruitful. Therefore, since it has seemed highly beneficial to expand the Christian name in the eastern region of the Apostolic Vicariates of Tananarive and Fianarantsoa, on the island of Madagascar, and to establish a new mission there, We, with the counsel of the venerable Fathers, Our Brothers, the Most Holy Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, having carefully considered the matter, We freely decide to do so. Wherefore, with the consent of those concerned, or of those who presume to have an interest, We, by Our supreme authority, separate two civil districts, namely Vatomandry and Mahanoro, from the Apostolic Vicariate of Tananarive, and two civil districts, namely Nosivarilca and Marolambo, from the Apostolic Vicariate of Fianarantsoa, and from these We establish a new Apostolic Prefecture, to be called Vatomandry, and We entrust it to the missionary priests of the Society of Mary of Montfort, who are already diligently working in that region, for Our pleasure and that of the Holy See. Therefore, We grant to this new Apostolic Prefecture of Vatomandry, and to its Prefect for the time being, all the rights, privileges, honors, and powers with which other Prefectures and their Prefects throughout the world are commonly endowed and enjoy, and We subject them to the same obligations and duties. We will and order that all the things above stated and established be considered valid and in force, notwithstanding anything to the contrary. Furthermore, We will that these Letters shall have the same full force and effect as if they were originally written, when copies or extracts thereof are subscribed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office.

[*Latin ed. p. 97*]

97. The acts of Pope Pius XI are returned, if they were presented, exhib-

Translated by churchlatin.ai, a product of Boyne Archives

ited, or shown. However, no one shall be permitted to infringe upon or contradict this page of division, erection, constitution, concession, statute, and our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-fifth, on the eighteenth day of the month of June, in the fourteenth year of Our pontificate.

F r. TH.

PIUS, O. P.

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Chancellor of the Holy Roman Church.

S. C. de Propaganda Fide

Prefect: Vincentius Bianchi-Cagliesi, Apostolic Protonotary.

Hector Castelli, Apostolic Protonotary.

In the Register of Lead, in the Canon, Volume LUI, number 1%. - Al. Trussardi.

VI. DE SUCHOW

THE APOSTOLIC PREFECTURE OF SUCHOW IN CHINA IS ERECTED INTO AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the perpetual memory, with pleasure and merit, to the higher degree of dignity among the missions among the infidels, which is promoted by the Apostolic See, if the number of missionary works, preachers of the Gospel, and faithful has been considerably increased therein.

Therefore, the venerable Fathers of the Holy Roman Church, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, considering the Apostolic Prefecture of Suchow in China, which We erected by Apostolic Letters on the first day of July, in the year one thousand nine hundred and thirty-one, and entrusted to the care of the Society of Jesus, among the missions of the Chinese Republic, where the seed of the evangelical word has brought forth more joyful fruits and promises greater fruits, have requested that We elevate it to an Apostolic Vicariate. We, knowing that Prefecture to be mature and worthy to be raised to the rank of Vicariate, and even more so because of the increase in the mission and the merits of

Translated by churchlatin.ai, a product of Boyne Archives

the mission,

[*Latin ed. p. 98*]

The Acts of the Apostolic See, in recognition of the labors happily completed, shall express its praise, and undoubtedly will add encouragement to them to undertake even greater endeavors, with God's help. Having considered with good will the requests presented, and having obtained the consent of those concerned, or of those who presume to have an interest, we, with full knowledge and by the fullness of the apostolic power, hereby elevate, erect, and establish the aforementioned Prefecture of Suchow into an Apostolic Vicariate, retaining the same name and boundaries; and we wish and order that it remain entrusted to the care of the Society of Jesus, for our pleasure and that of the Apostolic See, even in the future, and we commit it to them by these presents. Therefore, to this new Apostolic Vicariate of Suchow and its Vicars for the time being, we grant all rights, privileges, and faculties, by which other Vicariates and their Vicars throughout the world enjoy and are accustomed, and we subject them equally to all the burdens and obligations by which others are bound. We will and command that all of the above be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, these Letters, whether transcribed or excerpted, even if printed, and signed by the hand of any public notary and sealed with the seal of some man constituted in ecclesiastical dignity or office, shall have the same full faith as if these presents were exhibited or shown. To no one shall it be permitted to infringe or contradict this decree of provision, erection, constitution, commission, and our will; if anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-fifth, on the twelfth day of the month of June, in the fourteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI,
Chancellor.
8. R. E. P.
Card. FUMASONI BIONDI,
Prefect of the Sacred Congregation for the Propagation of the Faith.
Vincentius Bianchi-Cagliesi,
Apostolic Protonotary.
Ludovicus Kaas,
Apostolic Protonotary.

Translated by churchlatin.ai, a product of Boyne Archives

In the Register of Plumb, Volume LUI, number SI. - Al. Trussardi.

[*Latin ed. p. 99*]

Acta Pii PP. XI, 99, VII. DE KAYING. PRAEFECTURA APOSTOLICA DE KAYING IN SINIS IN VICARIATUM ERIGITUR. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Etsi inter calamitosas rerum publicarum perturbationes, indefessa evangelicorum operariorum opera et studio, res catholica postremis hisce annis in Praefectura Apostolica de Kaying in Sinis, Nostris Litteris die vicesima Februarii mensis, anno millesimo nongentesimo undetricesimo datis erecta et Societati de Maryknoll pro Missionibus Exteris concredita, non parum habuit incrementum. Quo profectu iam, Deo auctore, obtento et maiore, quem in futurum sperare fas est, permoti, venerabiles Fratres S. R. E. Cardinales Sacrae Congregationi de Propaganda Fide praepositi a Nobis expostulaverunt, ut Praefectura ipsa ad potiorem Vicariatus Apostolici gradum provehatur. Nos igitur, omnibus mature perpensis, oblatis Nobis precibus, Iubenti animo annuere statuimus. Quapropter, suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, certa scientia ac de apostolicae potestatis plenitudine, tenore praesentium Apostolicam quam supra diximus Praefecturam de Kaying in Sinis in Vicariatum Apostolicum, eodem nomine et finibus servatis, evehimus, erigimus et constituimus, eamque eidem Societati de Maryknoll pro Missionibus Exteris, quae tanto studio et labore ad fidei incrementum et Christi Regnum dilatandum iam diu adlaborat, ad Nostrum tamen et Apostolicae Sedis beneplacitum, etiam in posterum concreditam volumus et committimus. Novo proinde huic Vicariatui Apostolico eiusque pro tempore Vicariis omnia tribuimus iura, privilegia et facultates, quibus ceteri per orbem Vicariatus eorumque Vicarii iure communi fruuntur et gaudent; eosque omnibus pariter adstringimus oneribus et obligationibus, quibus ceteri adstringuntur. Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuslibet minime obstantibus. Harum vero Litterarum transumptis, etiam impressis, notarii publici cuiusvis manu subscriptis et sigillo alicuius viri in ecclesiastica dignitate vel ofiicio constituti munitis, eamdem prorsus volumus haberi fidem, quae hisce praesentibus haberetur, si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam evectionis, erectionis, con-

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - It is not permitted to infringe upon or contradict the official commentary on the institution, concession, and will of Ourself; but if anyone should presume, with reckless audacity, to attempt this, let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-fifth, on the twelfth day of

Translated by churchlatin.ai, a product of Boyne Archives

the month of June, in the fourteenth year of Our Pontificate.

F r. TH. PIUS, O. P., Card. BOGGIANI, Chancellor.

8. B. E. P. Card. FUMASONI BIONDI, Prefect of the Sacred Congregation of Propaganda Fide.

Vincentius Bianchi-Cagliesi, Apostolic Protonotary.

Ludovicus Kaas, Apostolic Protonotary.

Loco 8<i Plumbi Reg. in Cane. Ap., Vol. LUI, n. SO. - Al. Trussardi.

VIII CONCERNING THE APOSTOLIC PREFECTURE OF NORTH KATANGA

THE APOSTOLIC PREFECTURE OF NORTH KATANGA IN THE BELGIAN CONGO IS RAISED TO THE RANK OF AN APOSTOLIC VICARIATE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL MEMORY OF THIS EVENT,

It is fitting that that which is raised to a higher rank of Vicariate, and that Apostolic Prefecture in which, through the diligent labors of preachers of the Gospel, the Catholic cause has, by the grace of God, achieved great growth, be considered.

Now, since the Apostolic Prefecture of North Katanga in the Belgian Congo, entrusted to members of the Congregation of the Holy Spirit, has happily made considerable progress in recent years, both in terms of the increase in the number of the faithful and in the multitude of works of education and charity, the esteemed Superior General of that same Congregation presented to Us petitions, so that that Prefecture might be elevated to an Apostolic Vicariate.

Therefore, after deliberation with the advice of the Most Reverend Fathers, Our Sacred Congregation of Propaganda Fide, and also with the favorable opinion of the Most Reverend Father John Dellepiane, Archbishop of Stauropolis, Apostolic Delegate of the Belgian Congo, and after mature consideration of the matter, We have decided to grant the petitions presented.

Wherefore, We decree, and accordingly,

[*Latin ed. p. 101*]

From the Acts of Pope Pius XI, page 101: With the consent of those who deem it to be in their interest, We, with certain knowledge and by the fullness of our apostolic power, hereby promote the Prefecture of Northern Katanga to an Apostolic Vicariate, maintaining the same boundaries and

Translated by churchlatin.ai, a product of Boyne Archives

name, and by these presents, We establish and constitute it. Therefore, We grant to this new Apostolic Vicariate and to its Vicars, for the time being, all rights, privileges, and faculties with which other Vicariates and their Vicars enjoy and are endowed by common law; and We subject them to all the burdens and obligations to which others are likewise subject. We will and order that all of these things, as above arranged and established, be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, We decree that these Letters, whether copied or excerpted, even if printed, and signed by the hand of any public notary and sealed with the seal of some man constituted in ecclesiastical dignity or office, shall have the very same validity as if these present documents were exhibited or shown. However, it shall be permitted to no one to infringe upon or contradict this decree of elevation, erection, constitution, concession, and Our will; if anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-five, on the twelfth day of the month of June, in the fourteenth year of Our pontificate.

[Signature]

Fr. TH. PIUS, O. P.,

Cardinal BOGGIANI,

Chancellor.

R. E. P.

Cardinal FUMASONI BIONDI,

Prefect of the Congregation for the Propagation of the Faith.

Vincentius Bianchi-Cagliesi,

Apostolic Protonotary.

Hector Castelli,

Apostolic Protonotary.

In place of 33 lines of lead, Register in the Apostolic Chancery, Volume LVII, number 15. - Al. Trussardi.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis — Official Commentary. APOSTOLIC LETTER CONCERNING THE ESTABLISHMENT OF AN APOSTOLIC NUNCITURE IN THE REPUBLIC OF ESTONIA. PIUS PP. XI. For the perpetual memory of the matter. — Since, up to now, only an Apostolic Delegate has been fulfilling his duties in the Republic of Estonia, and it seems opportune to establish our own Legation in that place in order to strengthen the bonds with the government of that Republic, we have, with a willing heart, granted the requests of the President of that Republic, who

Translated by churchlatin.ai, a product of Boyne Archives

recently asked us to do so. Therefore, by the tenor of these present Letters, with certain knowledge and mature deliberation, in the Republic of Estonia, suppressing the Delegation which we mentioned above, we establish and constitute, from this moment forward, an Apostolic Nunciature, by our authority, and we grant to this Nunciature, thus erected by us, all and each rights, privileges, honors, prerogatives, and indulgences which are proper to such a Legation. We decree that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that the Apostolic Nunciature of Estonia shall be fully supported now and in the future; and that it shall be duly judged and defined, and that whatever is contrary to this shall, from this moment forward, be considered null and void, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise. Contrary to anything to the contrary notwithstanding. Given at Rome, at St. Peter's, under the Fisherman's ring, on the eleventh day of the month of September, in the year 1923, in the twelfth year of our pontificate. E. CARD. PACELLI, Secretary of State. II. THE VENERABLE SAINT RAPHAEL THE ARCHANGEL IS DECLARED THE CELESTIAL PATRON OF THE ATERRADENSIS DIOCESE. PIUS PP. XI. For the perpetual memory of the matter. — Since the Aterradensis diocese in Brazil, which was established in the year 1918, still lacks a celestial Patron, the Venerable Bishop of Aterradensis, expressing the desires of the clergy and the people entrusted to him, humbly presented to us his supplications.

[*Latin ed. p. 103*]

The Acts of Pope Pius XI, page 103, are cited, so that we may deem it fitting to establish Saint Raphael the Archangel, heavenly patron of this diocese. We, however, wishing to readily and willingly grant what is desired by such pious individuals, having heard our beloved son, Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the tenor of the present letters, declare and establish Saint Raphael the Archangel as the heavenly patron of the diocese of Aterrada in Brazil, perpetually, with all liturgical privileges attached to this title. Notwithstanding any contrary provisions. These things we decree, establish, and ordain, so that these present letters shall forever remain valid and effective, and shall have their full and complete effect and obtain their intended purpose, and that the aforementioned diocese of Aterrada shall be fully supported now and in the future; and that it shall be rightly judged and defined, and that anything contrary to these things, attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of September, in the year 1933, in the twelfth year of our pontificate. E. Card. PACELLI,

Translated by churchlatin.ai, a product of Boyne Archives

Secretary of State.

III. B. VIRGIN MARY UNDER THE TITLE "OF THE PILLAR OF ZARAGOZA" IS CONFIRMED AS THE PRINCIPAL PATRONESS, AND SAINT JOHN NEPOMUCENE AS THE SECONDARY PATRON, OF THE CITY OF ALAJUELA IN COSTA RICA.

PIUS PP. XI. For the perpetual memory of this matter. — The Bishop of Alajuela reports to Us that it is the fervent desire of the clergy and people of his diocese that, through our benevolence, We confirm the Most Blessed Virgin Mary, Mother of God, under the title "of the Pillar of Zaragoza," as the principal patroness of the city and of the cathedral church of Alajuela, as well as Saint John Nepomucene as the secondary patron. Indeed, the aforementioned Prelate testifies that the faithful of the same diocese have venerated and honored these heavenly patrons since the late nineteenth century. Therefore, We, having heard our beloved son, Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, and considering all the circumstances...

[*Latin ed. p. 104*]

Acts of the Apostolic See – With diligent study, by the tenor of these letters, and by the fullness of Our Apostolic authority, in order to foster and increase, more and more each day, the veneration and piety of the people of Alajuela towards the Most Holy Virgin, forever, We confirm, in perpetuity, the Blessed Virgin Mary of the Column, also known commonly under the title "del Pilar de Zaragoza," as the principal Patroness of the city of Alajuela, and also as the titular of the cathedral church of Alajuela, together with Saint John Nepomuk, the secondary Patron, with all liturgical privileges pertaining to local Patrons. We decree these present letters to be firm, valid, and efficacious, to remain and endure forever; to produce and obtain their full and complete effects; and to fully benefit those to whom they pertain, now and in the future; and that they should be rightly judged and defined, and to be declared invalid from now on and void, if anything contrary to these should happen, by anyone, knowingly or unknowingly. Contrary to anything to the contrary notwithstanding. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of November, in the year 1933, in the twelfth year of Our Pontificate. E. Card. PACELLI, Secretary of State. LETTER I TO THE REVEREND FATHER ALOYSIUS, TITLE OF SAINT PETER, TO THE BONDS OF THE HOLY ROMAN CHURCH, PRIEST, CARDINAL, APOSTOLIC DATA, DENOING TEN FULL YEARS FROM THE BEGINNING OF YOUR PRIESTHOOD. PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing. — The month of September, which each year brings you a day more blessed, will soon bring you a more joyful light: for you will complete ten years since you were raised to the honor of the priesthood. The grateful memory and recollection of the sacred office received, which invites you to pious

Translated by churchlatin.ai, a product of Boyne Archives

joys and which calls to mind the many who, by birth, friendship, benefit, and service, are closely united to you, spontaneously prompt your soul to remember and to recount the stream of divine benefits, which for fifty years – a great age for mortals – has flowed from a certain altar, where you vowed the flower of your youth to the perpetual exercise of sacred duties. As you consider these things with yourself, accustomed to religion and piety –

[*Latin ed. p. 105*]

The Acts of Pope Pius XI, page 105: With fervent devotion, we give thanks to Almighty God for the blessings He has bestowed upon you, as all good things have flowed from Him, and you have flourished more and more throughout the long years of your life. And we, for the singular benevolence shown to you, and especially because you, Henry, are attached to our Senate in Siena, and adorned with the sacred purple, assisting in the governance of the universal Church, join with you in offering thanks to God, and we will not be absent on this solemn day of celebration of your life. May our eternal King, whose nature is the most abundant source of goodness, continue to pour forth the riches of His mercy upon you, who desire nothing more than to dedicate your cares, vigils, and labors to the benefit of the Church and to the preparation of divine praise. May He grant you the strength and vigor that age does not diminish, that increasing years do not break, but that flourish with the breath of eternal youth; and may He also grant you serene joys, which are nourished by the consciousness of a well-lived life, and the blessedness of confidently awaiting the rewards of the hereafter. And so that your joy may be all the greater, we freely grant you the faculty, in our name and with our authority, to bestow blessings, also with the permission granted, upon those who will surround you on this day of solemn celebration. Finally, may the Apostolic Blessing, which we grant to you, our beloved Son, with the utmost care, be a sign and pledge of heavenly comfort and protection. Given from the Vatican, near Rome, on the thirtieth day of the month of August, in the year 1935, in the fourteenth year of our pontificate. PIUS PP. XI. To the Most Reverend Father, Alexius Henry, titular of Saint Susanna, Cardinal of the Holy Roman Church, Prefect of the Congregation for Religious, on the occasion of his fiftieth anniversary of priesthood. PIUS PP. XI, our beloved Son, greetings and the Apostolic Blessing. — We always find it a welcome and joyful opportunity to participate in and to enhance with our authority the joys of those who are attached to our most esteemed Senate and who dedicate their study and work to us in the governance of the entire Church. Therefore, just as we gladly congratulated you, our beloved Son, three years ago on the completion of ten years since your solemn profession of religious vows, so now we congratulate you again on the same occasion, on your fiftieth anniversary

Translated by churchlatin.ai, a product of Boyne Archives

of priesthood.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis — To the official record, on the day of your priestly ordination, we, with the greatest joy, declare our paternal satisfaction. Indeed, the dignity of the Christian priesthood is so great that this series of years, spent in the sacred ministry, should be marked with the purest white. For how much heavenly grace originates from the sacred order of the priesthood, suitable for exercising the virtues of God's ministers, and how much celestial assistance is necessary for performing the duties of God's interpreter! Therefore, your relatives, religious brothers, and all your friends join with you in this happiness, so that many thanks may be given to the most generous benefactor of good things, and so that new divine gifts may be obtained for you in the future. We, who have already given public signs of our esteem and charity to you, our beloved son, among which is the recent mission entrusted to you to the island of Melitensi, which you so successfully completed, do not wish to miss this opportunity to join you in prayer to God, and to offer you our heartfelt congratulations and paternal wishes. May God preserve you in full strength, and may He, with heavenly graces, multiply your days and years, so that for a long time yet you may fulfill your most noble studies and duties for the good of the Church; and may the generous and powerful Virgin Mother, to whom you are particularly devoted and who, as you perform your daily duties, is benignly present, also constantly inspire all your pious endeavors and labors. May this Apostolic Blessing, a witness to the heavenly protection and our special affection, be for you, our beloved son, and for those united with you, your helpers and friends, and for the entire Order of the Servants of Mary, which we impart to you with all our heart in the Lord. Given from the Palace of Gandulphi, near Rome, on the fourteenth day of the month of September, in the fourteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 107*]

Sacred Congregation, 107. ACTA of the HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION of Perugia and Cortona, concerning the alteration of diocesan boundaries.

Whereas the Most Reverend Father Dominus Ioannes Baptista Rosa, Archbishop of Perugia, with the consent of the Most Reverend Father Dominus Iosephus Franciolini, Bishop of Cortona, has offered humble petitions to the Apostolic See, so that for the good of souls, a portion of territory, commonly known as the "frazione" of Mercatale, belonging to the Archdiocese of Perugia, might be separated from it and assigned to the Diocese of Cortona; the Most Holy Lord Our Pope Pius, with divine Providence, having considered the matter, has, by the present Consistorial Decree, decided that the aforementioned "frazione" of Mercatale shall be

Translated by churchlatin.ai, a product of Boyne Archives

separated from the Archdiocese of Perugia and added to the Diocese of Cortona, thereby altering the boundaries of both dioceses.

Furthermore, the same Holiness has deigned to entrust the execution of this to the aforementioned Most Reverend Father Dominus Ioannes Baptista Rosa, granting him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to effect what is stipulated herein; and upon the completion of the execution, he shall remit the authentic copy of the completed act to the Sacred Consistorial Congregation as soon as possible.

Notwithstanding anything to the contrary.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 14th of December, 1935.

Fr. R. C. Card. Rossi, Secretary.

L. © S. B. Renzoni, Substitute.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis -. Official Commentary of the SACRED CONGREGATION FOR RITES, I. DUBLIN. II. ROERMOND. CONGREGATION CONCERNED WITH THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, CHARLES OF ST. ANDREW, PRIEST, MEMBER OF THE ORDER OF CLERICKS REGULAR OF THE MOST HOLY CROSS AND PASSION OF OUR LORD JESUS CHRIST. ON THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE AND FOR THE PURPOSE IN QUESTION. Following the example of St. Paul, the Apostle, Father Charles of St. Andrew embraced the path of perfection with such zeal and dedication that he seems to have reached the pinnacle of Christian virtues. From his very childhood, he displayed an outstanding character and a natural inclination towards piety, which, as time passed, bore abundant fruit for the salvation of souls, as will be evident from his life, which will be briefly outlined. He was born in the place called Munstergeleen, within the boundaries of the Diocese of Roermond, in the Netherlands, on December 11th of the year 1821, from Peter Joseph Houben and Joanna Elizabeth Luvten, millers and farmers, honest and pious spouses. He was the fourth of ten children, and on the same day, he was cleansed with the waters of holy baptism and given the name John Andrew. From his infancy, his parents taught him to fear God and to abstain from all sin (Tob. c. 1, 10). Indeed, he received these teachings with such diligence that he already displayed extraordinary examples of piety towards God and the Blessed Virgin. In the year 1835, he received the Sacred Eucharist for the first time with great joy, and was anointed with the sacred chrism. He devoted himself to his studies with constant diligence. In the year 1841, he was compelled to enter military service, where he

Translated by churchlatin.ai, a product of Boyne Archives

maintained an admirable integrity of conduct. After being discharged from military service, he resumed his studies, which he continued until the twenty-fourth year of his age, when he decided, without delay, to obey the voice of God, which invited him to embrace a religious life. His parents readily agreed with this vocation; therefore, John Andrew, having received his father's blessing, went to the monastery, under

[*Latin ed. p. 109*]

The Sacred Congregation of Rites, under the title of the Most Holy Cross, established by the Most Holy Congregation of the Holy Cross and Passion of Our Lord Jesus Christ, received word of the foundation, by the Venerable Dominic of the Mother of God, of a house in the place commonly called "Ere," near Tournay. Among the members admitted under the name of Charles of St. Andrew, he received the sacred vestments of religion on December 1st, in the year 1845. After duly completing his novitiate, he pronounced his religious vows on December 10th of the year of Our Lord 1846. He then diligently pursued philosophical and theological studies, and on December 21st of the year of Our Lord 1850, he was ordained to the priesthood. Two years later, he went to England, to St. Wilfrid's, where he exercised his priestly duties with great zeal, and to the great benefit of souls. Appointed as a coadjutor to the master of novices, he taught young men the life of religious perfection with the utmost diligence, primarily by example. In 1854, a new house for novices was established elsewhere, and Father Charles remained for some time in the parish of St. Wilfrid's, as well as in "Broadway" and at St. Anne's in the place called "Sutton," everywhere leaving notable examples of sanctity. In 1857, Father Charles was sent to the retreat at "Mount-Argus," near Dublin in Ireland, newly established the previous year, and he remained there until his death. In exercising his priestly ministry, he thought only of the glory of God and of the salvation of souls. Therefore, he not only strictly observed the rules of his Congregation, but also afflicted his body with severe penances; he was constantly devoted to prayer, whether while working or otherwise, and diligently attended to hearing confessions; he never neglected to instruct the people through catechesis and exhortations, sparing himself no inconvenience. He often spent entire nights in the adoration of the Most Holy Eucharist; he held a special devotion to the Passion of Our Lord and to the most blessed Virgin Mary, and he was accustomed to shed tears when speaking of these matters. This great piety was deemed worthy to be repaid by the most merciful and compassionate God with many graces. Therefore, many, even from distant regions, would come to him daily to seek his blessing; and many who were afflicted by illnesses were miraculously healed. For thirty-six years, Father Charles, like a valiant soldier, endured the battles of the Lord, shining with the splendor of all virtues. After so many labors and penances, he began to be afflicted by a serious illness in his leg. On the feast of the Immaculate

Translated by churchlatin.ai, a product of Boyne Archives

Conception, in the year 1892, he celebrated the most holy Sacrifice of the Mass for the last time, and on the same day, he was compelled to take to his bed. The illness gradually worsened, so that there was no hope of recovery. Strengthened by the sacraments of the Church, fully adhering to the divine will, embracing the crucifix with the most tender devotion,

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis – An Official Commentary. On the vigil of the feast of Saint Epiphanius, the most pure soul departed peacefully. Upon the spreading of news of his death, a very large crowd gathered for five days to view and almost venerate his remains. After the proper funeral rites were performed, his body was given burial, but the fame of his sanctity grew so greatly that, by ordinary authority, processes were initiated both in Roermond and in Dublin, with additional inquiries being conducted in Westminster and Achonry. On May 9th, after the years had elapsed, this Holy Congregation, having considered the writings of the Servant of God, decided that nothing should impede the proceeding to further stages. In the meantime, numerous letters were sent to the Postulator, signed by seven Cardinals of the Holy Roman Church, eleven Archbishops, among whom were the Most Reverend Doctor Edward Byrne, Archbishop of Dublin, and the Most Reverend Doctor William Lemmens, Bishop of Roermond, and thirty-six Bishops, several Abbots, the General Superior of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, the Superiors General of various Orders or Congregations, the clergy, magistrates, and prominent citizens of the parish of the Servant of God, the President, professors, and students of the major seminary of Roermond, and other illustrious men and women, imploring the Supreme Pontiff to introduce the cause. Therefore, having observed all that must be observed by law, at the urging of the Most Reverend Father Aegidius, from the Sacred Hearts, General Postulator of the aforementioned Congregation, in the ordinary meeting held on October 29th, the Eminent and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause or Relator, raised the following question: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Eminent and Reverend Fathers, having heard the report of the Cardinal Promoter, and having also received written votes from the Official Prelates, and having heard the Most Reverend Doctor Salvatore Natucci, General Promoter of the Faith, after carefully considering all matters, judged it advisable to respond: Affirmative, that is, that the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy Father. On the 13th of this month, after a report was made by the aforementioned Cardinal, His Holiness, approving the response of the Sacred Congregation, deigned with his own hand to sign the Commission for the Introduction of the Cause of the Servant of God Charles, from Saint Andrew. Given at Rome,

Translated by churchlatin.ai, a product of Boyne Archives

on November 13th, in the year of Our Lord 1935. C. Card. LAURENTI, Prefect. L. 8 S. A. Carinci, Secretary.

[*Latin ed. p. 111*]

The Sacred Congregation of Rites, 11.1 II, BARCINONE, or QUITO. Concerning the beatification and canonization of the Servant of God, Brother Michael, a professed member of the Institute of the Brothers of Christian Schools. Regarding the question of whether a Commission for the Introduction of the Cause should be appointed in this case, and for the purpose in question. The more a man approaches God with purity of heart, the more he participates in His holiness, wisdom, and simplicity. A striking example of this truth is clearly demonstrated in the life of the Servant of God, Brother Michael. This man, from his earliest years devoted to God through piety, seems to have shone forth with remarkable holiness, wisdom, and simplicity, surpassing even the standards of good conduct. Francis, Aloysius, Florentius Pebres Cordero Muñoz, was born on November 7th, in the year of our Lord 1854, in Conches, in the Republic of Ecuador, to parents, Francisco and Anne Muñoz, of noble lineage and Christian virtue, the mother in particular being renowned for these qualities. It is said that she acquired the esteem of all through not only singular piety, but also through the strict austerity of her life. Under such an example, the boy spent his childhood with the utmost innocence of manners. Endowed with a keen intellect, but physically weak, he was unable to walk until almost the age of seven, and throughout his life, he labored with a laborious gait due to weakness in his legs and a deformity of his feet. He attended the schools of the Brothers of Christian Schools and excelled in his studies. Filled with a fervent love for this Institute, he desired to join it. However, his parents, who were very reluctant to part with their excellent son, opposed his wishes; but eventually, they yielded to his constancy, so that Francis entered the religious life, although his father attempted to persuade him to leave after a year. But in vain. The son remained steadfast in his vocation, and emerged victorious from this struggle. Francis, therefore, on March 24th, in the year 1868, received the name Michael and put on the habit of the Brothers of Christian Schools, and entered the novitiate at Conches, which he completed. The following year, he went to Quito to serve as a teacher. He remained in that house until the year 1907. He pronounced his annual vows beginning in the year 1872, which he renewed for three years, beginning in the year 1879, and finally, on the feast of the Immaculate Conception in the year 1882, he made his perpetual vows.

[*Latin ed. p. 112*]

Acta Apostolicae Sedis — The official record. The Reverend Father John Baptist de la Salle, filled with the Holy Spirit, most piously fulfilled many of the duties of his Institute. He was a teacher of games for boys, a professor

Translated by churchlatin.ai, a product of Boyne Archives

of sciences, a teacher of novices, and a director of a religious house, setting an example. He wrote many books, some for the use of schools, and others for the advancement of sciences and literature. He excelled wonderfully in teaching, especially in Christian instruction. Therefore, the fame of his teaching spread not only in the Republic of Ecuador, but also in other regions. Consequently, on February 18, 1892, he was elected a member of the Ecuadorian Academy by unanimous vote, in place of Francis Salazar, a man renowned for his literary knowledge, as well as for his military and political service. Brother Michael delivered a speech to the Academics, and to the many who were present, which was a remarkable testament to the union of science and humility. The President of the Republic wished to honor the solemn inauguration of the new Academician with his presence. To attend the Beatification of the Founder, celebrated in the Vatican Basilica on February 19, 1888, he was sent to the City. At this solemn sacred ceremony, Brother Michael, as he later said, felt as if he had been transported to heaven. He devoutly visited the house of the Blessed Virgin at Lauretan; on June 29, 1888, he returned to Quito, where he diligently performed the many duties assigned to him, and also devoted himself to writing books. To better fulfill this task, in 1907 he was called to Paris by the religious Superiors, and shortly thereafter, to "Lembecq-lez-Hal" in Belgium, where he remained until July 21, 1908; but he began to suffer from various ailments due to the inclement weather. Therefore, at the order of the Superiors, he went to Spain to teach the Spanish language to novices at a place called "<(Premia de Mar)," in the province of Barcelona. However, although the air was milder and more favorable to his health, in 1909, he and his brothers were expelled from the house by a serious popular uprising, and they were saved from the imminent danger of death by the help of the Virgin. After the political affairs were settled, Brother Michael again devoted himself with greater zeal to writing didactic books of the highest quality. But already, the heavenly crown awaited this great man. In the beginning of the year 1910, he was afflicted by a serious illness, strengthened by the sacraments of the dying, and with his whole heart fully conformed to the divine will, he breathed his last on the 9th, having lived [number] years.

[*Latin ed. p. 113*]

The Sacred Congregation of Rites, having considered the case of over sixty individuals, of whom fourteen lived outside the Institute, and two and forty passed away within the Institute, and having noted that this man was both holy and learned, and yet possessed such humility that, the more he was praised, the more he deferred to others, and that Gomis, being kind and of a simple and pure heart, won over the hearts of all. He was a constant devotee to prayer, persevering in it with whatever time remained after his studies and other duties. He excelled in poverty, obedience, and all the other virtues befitting a religious man. The fame of all these things did not

Translated by churchlatin.ai, a product of Boyne Archives

remain confined within the walls of the Institute, but spread far and wide, so that thirteen years after his death, in Quito, and the following year in Barcelona, processes were instituted by the Ordinary authority concerning this very fame, and also concerning his writings. On June 18th, in the year of Our Lord 1930, this Sacred Congregation, having carefully considered the documents, decreed that nothing should impede the proceeding to further stages. On October 29th, in the presence of Father Alexio Francisco, the general Postulator of the Institute of the Brothers of Christian Schools, in the Ordinary Congregation of the Sacred Rites, the Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed the following question: Should a Commission for the Introduction of the Cause be appointed in this case, and to what effect? The Eminent and Reverend Fathers, having heard the report of the Cardinal Promoter, and having received written votes from the Official Prelates, and having also heard the Reverend Father D. Salvatore Natucci, the general Promoter of the Faith, and having also considered five letters from the Most Reverend and Eminent Cardinals of the Holy Roman Church, twenty Archbishops, and over forty Bishops, among whom were the Bishops of Barcelona and Quito, the General Superior of the Institute of Christian Schools, and many others, having carefully considered all these things, they decided to respond: Affirmatively, that is to say, that the Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Father]. On November 13th, after the Most Holy Pope Pius XI had been informed by the aforementioned Cardinal of all these matters, His Holiness, approving the decision of the Sacred Congregation, deigned with his own hand to sign the Commission for the Introduction of the Cause of the Servant of God, Brother Michael. Given at Rome, on November 13th, in the year of Our Lord 1935. C. Card. LAURENTI, Prefect. L. © s. A. Carinci, Secretary.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis — Official Commentary of the DIARY OF THE ROMAN CURIA, Tuesday, February 11, 1936. His Holiness received, in a solemn Audience, His Excellency, Mr. Dr. Vasco de Quevedo, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Portugal, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, February 4, 1936, in the Apostolic Palace at the Vatican, the Preparatory Session of the Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Theological Consultors, discussed the heroic virtues of the Venerable Servant of God, Father Domenico of the Mother of God, of the Congregation of the Passionists.

Tuesday, February 18, 1936, before the Eminent and Reverend Lord Cardinal Alessandro Verde, Promoter of the Cause of Canonization of the Blessed Salvatore from Horta, a lay professed of the Order of Friars Minor,

Translated by churchlatin.ai, a product of Boyne Archives

the Antepreparatory Session of the Sacred Rites was held, in which the Reverend Prelates Officials and the Theological Consultors of the same discussed the doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the same Blessed, and which miracles are proposed for his Canonization.

SECRETARY OF STATE. APPOINTMENTS. By Letters from the Secretary of State, the Most Holy Father Pius XI, happily reigning, deigned to appoint:

January 27, 1936. The Reverend Father Giuseppe Low, of the Congregation of the Most Holy Redeemer, as General Vice-Relator of the Historical Section of the Sacred Congregation of Rites.

February 28, 1936. The Eminent and Reverend Lord Cardinal Nicola Canali, as a Member of the Sacred Ceremonial Congregation.

[*Latin ed. p. 115*]

From the Roman Curia Diary, No. 115, January 28, 1936. The Reverend Father Adamo Ellis, of the Society of Jesus, Consultor to the Holy Congregation of Religious.

January 31. The Most Reverend and Eminent Cardinal Camillo Caccia Dominioni, Member of the Holy Congregation of the Fabric of Saint Peter's Basilica.

February 15. The Reverend Monsignor Serafino De Angelis, Consultor to the Holy Congregation of the Council.

February 17. The Most Reverend and Eminent Cardinal Massimo Massimi, President of the Pontifical Commission for the Compilation of the Code of Canon Law for the Eastern Churches.

The Most Reverend and Eminent Cardinals Carlo Salotti and Pietro Boetto, Members of the Pontifical Commission for the Compilation of the Code of Canon Law for the Eastern Churches.

February 19. His Excellency, the Reverend Monsignor Domenico Tardini, Substitute of the Secretariat of State, Consultor to the Holy Consistorial Congregation.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

January 17, 1936. The Most Reverend and Eminent Cardinal Eugenio Pacelli, Protector of the "Alliance des Maisons d'Education chrétienne."

January 23. The Most Reverend and Eminent Cardinal Vincenzo La Puma, Protector of the Institute of the Sisters of Our Lady (in Aix-la-Chapelle: Muelhausen).

February 8. The Most Reverend and Eminent Cardinal Vincenzo La Puma, Protector of the Order of Friars Minor Conventual.

Assistants to the Papal Throne:

Translated by churchlatin.ai, a product of Boyne Archives

January 19, 1936. His Excellency, the Reverend Monsignor Celso Costantini, titular Archbishop of Theodosiopolis of Arcadia.

His Excellency, the Reverend Monsignor Giuseppe Pizzardo, titular Archbishop of Nicaea.

His Excellency, the Reverend Monsignor Luca Ermenegildo Pasetto, titular Bishop of Gera.

His Excellency, the Reverend Monsignor Ettore Castelli, titular Bishop of Messene.

January 20. His Excellency, the Reverend Monsignor Giuseppe Migone, titular Archbishop of Nicomedia.

His Excellency, the Reverend Monsignor Giuseppe Butt, titular Bishop of Alexandretta, Auxiliary of Westminster.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis — Official Commentary by the Apostolic Protonary for the information of those present: January 25th. Domestic Prelates of His Holiness: March 29, 1933. Monsignor Vincenzo Maesano, of the diocese of Acireale. Monsignor Giacinto Rascioni, of the diocese of Tolentino. August 18th, July 2nd, 1935. Monsignor Giulio Czapik, of the Apostolic Administration of Merk (Satu Mare). December 10th. Monsignor Giovanni J. Donnelly, of the diocese of Denver. Monsignor J. Frederick McDonough, of the same diocese. December 15th. Monsignor Pietro Evrard, of the diocese of Saint-Dié. Monsignor Maria Carlo Ernesto Minod, of the same diocese. December 18th. Monsignor Francesco Zehentbauer, of the archdiocese of Vienne. Monsignor Giuseppe Wagner, of the same archdiocese. December 19th. Monsignor Giuseppe Branche, of the diocese of Aosta. Monsignor Pietro Gourbier, of the archdiocese of Aix. December 20th. Monsignor Ippolito Monnier, of the same archdiocese. January 4, 1936. Monsignor Luigi Xirò Roig, of the diocese of Barcelona. Monsignor Carlo Bozzini, of the diocese of Novara. Monsignor Giulio Bihéry, of the archdiocese of Rheims. January 9th. Monsignor Lorenzo Alboni, of the diocese of Faenza. Monsignor Leone Tondelli, of the diocese of Reggio Emilia. January 15th. HONORS. By Apostolic Briefs, the Most Holy Father, Pope Pius XI, of blessed memory, deigned to bestow: The Grand Cross of the Order of Saint Pius: January 12, 1936. Upon His Excellency, the Most Reverend Doctor Luigi Guimarães, Extraordinary Ambassador and Plenipotentiary of Brazil to the Holy See. The Commander's Cross with plaque of the Order of Saint Pius: November 21, 1935. Upon the Reverend Doctor Francesco Paolo Giunta, of the diocese of Noto. The Commander's Cross of the Order of Saint Pius: January 24, 1936. Upon the Reverend Commendatore Camillo Beccari, General Director of the Secretariat of State of the Vatican City. The Grand Cross of the Order of Saint Gregory the Great, civil class: January 20, 1936. Upon His Excellency, the Most

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Doctor Alberto d'Oliveira, Extraordinary Envoy and Minister Plenipotentiary of Portugal to the Holy See. Upon His Excellency, the Most Reverend Doctor Andrea Magre (France).

[*Latin ed. p. 117*]

Diarium Romanae Curiae 117. The Grand Cross of the Order of Saint Gregory the Great, military class: January 21, 1936. To His Excellency, Mr. Giuseppe Braconnier (France). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 16, 1936. To Mr. Patrick Edward Hollingdale, of the archdiocese of Sydney.

To His Excellency, Mr. Ryuichiro Nagaoka (Manchukuo). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: January 21, 1936. To His Excellency, Colonel João Luiz de Moura, Governor of Lisbon.

To Mr. Rear Admiral Giulio Le Bigot (France). The Commander's Cross of the Order of Saint Gregory the Great, civil class: December 1, 1935. To Mr. Doctor Professor Evaristo Carusi, Consistorial Advocate (Rome).

To Mr. Bernard Dijckhoff, of the diocese of Haarlem.

To Mr. Carlo George, of the archdiocese of Saint Andrews and Edinburgh.

To Mr. Guido Zanetti, of the diocese of Bergamo.

To Mr. Notary Andrea Taymans (Belgium).

To Mr. Professor Andrea Baudrillard, of the same archdiocese.

To Mr. Professor Leone Bour, of the same archdiocese.

To Mr. Professor Bernard De Francqueville, of the same archdiocese.

To Mr. Professor Gustavo Gautherot, of the same archdiocese.

To Mr. Commissioner Advocate Vincenzo Varano, of the archdiocese of Catanzaro.

To Mr. Professor Pio Pascucci (Rome). January 14, 1936. To Mr. Paolo Tiberghien-Toulemonde, of the diocese of Lille.

To Mr. Knight Cesidio Lolli (Rome). The Commander's Cross of the Order of Saint Gregory the Great, military class: January 21, 1936. To Mr. Lieutenant Colonel Giovanni Stoffel (France).

To Mr. Lieutenant Colonel Enrico de Bellefon (France).

To Mr. Captain Giovanni Urru, of the archdiocese of Oristano. The Knighthood of the Order of Saint Gregory the Great, civil class: January 7, 1936. To Mr. Giovanni Theodoro Giuseppe Melchers, of the diocese of Haarlem.

To Mr. Doctor Helge Sommer, of the Apostolic Vicariate of Denmark.

[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis – Official Commentary, January 24, 1936.

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Domenico Fontana (Rome). To Mr. Renato Dutilleul-Francœur (France). To Mr. Arnold Wapler (France). The Grand Cross of the Order of St. Sylvester: January 14, 1936. To His Excellency, Mr. Hsieh Chieh Shin, Ambassador of Manchukuo to Japan. January 23. To Mr. Maurizio Carré (France). The Commander's Cross with Plaque of the Order of St. Sylvester: January 22, 1936. To Mr. Osvaldo Durand (France). To Mr. Maurizio Lozé (France). To Mr. Maria Enrico Bouschet de Bernard (France). January 25. To Mr. Sighéo Odate (Manchukuo). The Commander of the Order of St. Sylvester: December 6, 1935. To Mr. Francesco Cuccia, of the archdiocese of Monreale. January 17. To the Reverend Doctor Pietro Reggiani, of the diocese of Forlì. January 21. To Mr. Luigi Monicault (France). To Mr. Salvatore Ciprotti (Rome). January 22. To Mr. Fernando Antiliei (Rome). January 30. To Mr. Professor Domenico Milone, of the suburbicarian diocese of Sabina and Poggio Mirteto. To Mr. Giulio Barbosa De Mattos Correa (Brazil). January 7, 1936. To Mr. Francesco Giovanni Bagshawe, of the Apostolic Vicariate of Tanganyika. The Knighthood of the Order of St. Sylvester: May 7, 1934. To Mr. Professor Pasquale Benintende, of the archdiocese of Reggio Calabria. July 8, 1935. To Mr. Agostino Ferentiu, of the diocese of Maramures of the Romanians. December 17. To Mr. Giovanni Vadou, of the archdiocese of Paris. January 24, 1936. To Mr. Marcello Coulaud (France). With letters from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, has deigned to appoint: Honorary Secret Chamberlains of His Holiness: January 24, 1935. Monsignor Giuseppe Giovanni De Deus, of the diocese of Campanha. December 5. Monsignor Giovanni Landlinger, of the diocese of Sant'Ippolito.

[*Latin ed. p. 119*]

Diarium Romanae Curiae 119, December 12, 1935. Monsignor Domenico Mercati, of the diocese of Borgo San Sepolcro. Monsignor Sante Martelli, of the diocese of Imola. Monsignor Pier Paolo Starace, of the diocese of Calvi and Teano. Monsignor Giacomo Dompieri, of the archdiocese of Trento. Monsignor Ercole Crovella, of the archdiocese of Vercelli. Monsignor Alfonso Fermi, of the diocese of Piacenza. Monsignor Giuseppe Morini, of the same diocese. Monsignor Giacomo Zannoni, of the diocese of Faenza. Monsignor Angelo Lombardo, of the diocese of Agrigento. January 9, 1936. Monsignor Giovanni Bobbato, of the diocese of Treviso. Monsignor Tommaso Stefanachi, of the diocese of Ugento. Monsignor Felice Maritati, of the same diocese. Monsignor Alfonso Gentilini, of the archdiocese of Trento. Monsignor Vincenzo Scorza, of the archdiocese of Catanzaro. January 16, 1936. Monsignor Eliseo Perez-Sanchez, of the archdiocese of San Domingo. January 23, 1936. Monsignor Francesco Ferrari, of the archdiocese of Modena. Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: January 18, 1936. N.U. Doctor Engineer Carlo Luppis, of the arch-

Translated by churchlatin.ai, a product of Boyne Archives

diocese of Ferrara. Chamberlains of Honor, in purple attire, of His Holiness: November 4, 1935. Monsignor Otto Gramann, of the archdiocese of Vienna. January 3, 1936. Monsignor Federigo Augustin, of the archdiocese of Prague. January 15, 1936. Monsignor Giuseppe Moioli, of the diocese of Bergamo. Monsignor Dino Staffa, of the diocese of Imola. January 16, 1936. Monsignor Alarico Aleandri, of the diocese of Sant'Angelo in Vado. Monsignor Carlo Valdameri, of the diocese of Crema. Chamberlain of Honor, of the Sword and Cape, Supernumerary, of His Holiness: December 13, 1934. Signor Giovanni Giuseppe Amado, of the archdiocese of Panama. Secret Chaplains of Honor of His Holiness: December 12, 1935. Monsignor Giacomo Cian, of the archdiocese of Gorizia. Monsignor Venceslao Belè, of the same archdiocese.

[*Latin ed. p. 120*]

From the *Acta Apostolicae Sedis* — Official Commentary, Necrology, January 2, 1936. Monsignor Matteo Cullen, Bishop of Kildare and Leiglin. January 13. Monsignor Tommaso O'Donnel, Archbishop of Halifax. January 16. Monsignor Romolo Genuardi, titular Bishop of Farsalo. January 22. Monsignor Giovanni Antonio de la Fuente, titular Bishop of Telepte. February 6. Monsignor Vincenzo Pulisic, titular Archbishop of Caesarea of Cappadocia. February 7. The Most Reverend Cardinal LUIGI SINCERO, suburban Bishop of Paestrina. February 18. Monsignor Francesco Orozco y Jiménez, Archbishop of Guadalajara. February 23. Monsignor Matteo Pellegrino, Bishop of Bobbio.

[*Latin ed. p. 121*]

Annus et volumen XXVIII, die 30 Martii 1936 (Series II, Volumen III) - Numerus 4. ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE. ACTA SANCTISSIMARUM CONGREGATIONUM. SUPREMA SACRA CONGREGATIO S. OFFicii.

I. DECRETUM. DAMNATUR LIBER CUI TITULUS «DE GRAN NUMERO DE LOS QUE SE SALVAN Y DE LA MITIGACIÓN DE LAS PENAS ETERNAS», AUCTORE LUIS G. ALONSO GETINO.

Feria IV, die 19 Februarii 1936. In generali consessu Supremae Sacrae Congregationis Sancti Officii, Eminentes et Reverendissimi Domini Cardinales, rebus fidei et morum tutandis praepositi, audito Reverendissimorum Consultorum voto, damnarunt atque in Indicem librorum prohibitorum inserendum mandarunt librum qui inscribitur: Luis G. ALONSO GETINO, *Del gran numero de los que se salvan y de la mitigación de las penas eternas*. Madrid, Editorial F. E. D. A., 1934.

Et sequenti Feria V, die 20 eiusdem mensis et anni, Sanctissimus Dominus Noster, Dominicus Pius, Divina Providentia Papa XI, in solita Audientia Excellentissimo ac Reverendissimo Domino Adsessori Sancti Officii impertita, relatam sibi Eminentissimorum Patrum resolutionem approbavit,

Translated by churchlatin.ai, a product of Boyne Archives

confirmavit et publicari iussit.

Datum Romae, ex Aedibus Sancti Officii, die 5 Martii 1936.

I. Venturi, Supremae S. Congr. S. Officii Notarius.

ACTA, volumen III, numerus 4. — 30 - 3 - 936.

[*Latin ed. p. 122*]

Acts of the Apostolic See – Official Commentary II. DECREE: THREE BOOKS ARE CONDEMNED, WRITTEN BY PAUL HECTOR SANTANGELO. Thursday, March 5, 1936. In the general assembly of the Most Holy Congregation of the Holy Office, the Most Reverend and Venerable Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Reverend Consultors, condemned and ordered that the books written by Paul Hector Santangelo be placed in the Index of Prohibited Books, with the following titles: *Lutero*, Milan, Edizioni Corbaccio, 1932; *Vita di Gesù*, Bari, Laterza, 1933; *San Paolo*, Bari, Laterza, 1933. And on the following Friday, March 5th of the same month and year, the Most Holy Pope, Our Lord, Pope Pius, by Divine Providence, XI, in his customary audience granted to the Most Reverend and Venerable Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to him by the Most Reverend Fathers. Given at Rome, from the Offices of the Holy Office, on March 21, 1936. I. Venturi, Notary of the Supreme Sacred Congregation of the Holy Office. SACRED CONSISTORIAL CONGREGATION. PROVISION REGARDING CHURCHES. Our Most Holy Lord, Pope Pius, by Divine Providence, XI, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now having a new pastor: January 13, 1936. – To the titular episcopal church of Axomitana, he appointed the Most Reverend Father Joseph Julliot, formerly Bishop of Gonayvesensem. January 11th. – To the cathedral church of Gonayvesensem, the Reverend Father John Mary Robert, a parish priest in the city of Portus Principis. – To the cathedral church of Portus Pacis, the Reverend Father Albert Guiot, a missionary priest of the Society of Mary.

[*Latin ed. p. 123*]

The Sacred Consistorial Congregation, January 26, 1936. — To the Cathedral Church of Segorbe, the Most Reverend Father Michael Serra Sucarrats, formerly Bishop of the Canary Islands. February 6. — To the Titular Archiepiscopal Church of Selymbria, the Most Reverend Father John Henry Gerard Jansen, formerly Archbishop of Utrecht. — To the Cathedral Church of Nashville, the Reverend William Adrian, formerly pastor of the place, in the Diocese of Davenport. February 13. — To the Titular Episcopal Church of Lycopolis, the Most Reverend Father Joseph Giray, formerly Bishop of Cadurcensis. February 15. — To the Cathedral Church of Cariati, the Reverend Father Eugene of Saint Raphael, formerly Raphael

Translated by churchlatin.ai, a product of Boyne Archives

Faggiano, of the Congregation of Clerics Excalceators of the Most Holy Cross and Passion of Our Lord Jesus Christ. March 2. — To the Titular Episcopal Church of Algis, the Most Reverend Father Mauritius Clément, formerly Bishop of Monaco. — To the Cathedral Church of Monaco, the Reverend Father Peter Rivière, pastor of Saint Thomas Aquinas in the city of Paris. March 7. — To the Titular Episcopal Church of Elaea, the Reverend Father Henry Roleff, canon of the Cathedral Church of Münster, whom He appointed as Auxiliary to the Most Reverend Father Clement August von Galen, Bishop of the same diocese.

THE SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: APPOINTMENTS FOR THE COLLATION.

According to canon 1594 § 2 of the Code of Canon Law, the Most Reverend and Reverend Apostolic Vicar of Dutch New Guinea has designated a Prefect Apostolic for Soerabaja. This designation was approved by His Holiness in an Audience on October 28, 1935. Furthermore, the Apostolic Vicar of the Lesser Sunda Islands has designated the curia of the Apostolic Vicariate of Batavia for the same purpose, with the approval of His Holiness in an Audience on December 5, 1935.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis — Official Commentary

ACTS OF THE SACRED ROMAN ROTA

I. Cases which were heard in the Sacred Roman Rota in the year 1935, of which the definitive judgment is published only in the dispositive part.

I. SYRACUSANA. – NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: M. Massimi, Dean, presiding; G. Heard; S. Ianasik.

Substitute for the Defender of the Bond: I. Stella.

Advocates: F. and C. Pacelli.

Question: "Whether the nullity of the marriage is established in this case."

Judgment of January 2nd: "Affirmative."

II. PINSKBEN. – NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: I. Grazioli, presiding; U. Mannucci; H. Quattrocolo.

Appointed Defender of the Bond: I. Benedetti.

Advocate appointed under the mandate of gratuitous legal aid: H. Serafini.

Question: "Whether the nullity of the marriage is established in this case."

Translated by churchlatin.ai, a product of Boyne Archives

Judgment of January 4th: "Negative."

III. SANCTI IACOBI DE CHILE. – NULLITY OF MARRIAGE based on the grounds of force and fear.

Rota Panel: U. Mannucci; A. Jullien, presiding; P. Guglielmi.

Substitute for the Defender of the Bond: I. Stella.

Advocate: F. Bersani.

Question: "Whether the nullity of the marriage is established in this case."

Judgment of January 12th: "Negative."

IV. N. N. – NULLITY OF MARRIAGE based on the grounds of the husband's impotence.

Rota Panel: F. Morano, presiding; A. Wynen; G. Heard.

Substitute for the Defender of the Bond: I. Stella.

Advocate appointed under the mandate of gratuitous legal aid: I. Benedetti.

[*Latin ed. p. 125*]

The Sacred Roman Rota, Case 125: "Whether the nullity of a marriage is established in this case." Judgment of January 19th: "Affirmative." V. N. N. - NULLITY OF MARRIAGE based on the husband's impotence. Rotal Court: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Substitute Defender of the Bond: I. Stella. Advocates: G. Astorri, H. Silvestri-Faà.

Case: "Whether the nullity of a marriage is established in this case." Judgment of January 28th: "Affirmative." VI. N. N. - NULLITY OF MARRIAGE due to affinity arising from an illicit union. Rotal Court: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Appointed Defender of the Bond: A. M. Darmanin. Advocate appointed under the auspices of free legal aid: A. Oarabini.

Case: "Whether the nullity of a marriage is established in this case." Judgment of February 4th: "Affirmative." VII. OENIPONTANA. - NULLITY OF MARRIAGE based on the grounds of force and coercion. Rotal Court: I. Grazioli, presiding; F. Parrillo, U. Mannucci. Appointed Defender of the Bond: I. Kauer. Advocate appointed under the auspices of free legal aid: D. Lazzarato.

Case: "Whether the nullity of a marriage is established in this case." Judgment of February 8th: "Negative." VIII. BONONIEN. - NULLITY OF MARRIAGE based on the grounds of force and coercion. Rotal Court: F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Substitute Defender of the Bond: I. Stella. Advocate: H. Benvignati.

Case: "Whether the nullity of a marriage is established in this case." Judgment of February 16th: "Negative." IX. MEDIOLANEN. - NULLITY OF MARRIAGE based on the grounds of force and coercion. Rotal Court: U.

Translated by churchlatin.ai, a product of Boyne Archives

Mannucci, presiding; A. Jullien, F. Guglielmi. Appointed Defender of the Bond: F. Lucidi. Advocate: F. Bersani.

Case: "Whether the nullity of a marriage is established in this case." Judgment of February 18th: "Affirmative." X. BERYTEN MARONITARUM. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotal Court: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Appointed Defender of the Bond: I. Kauer.

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - Official Commentary of the Advocate appointed by the gratuitous patronage: C. Bernardini. Question: "Whether there exists a nullity of marriage, in this case." Decision of February 23rd: "Negative."

XI. N. N. - NULLITY OF MARRIAGE, based on the grounds of force and fear, and regarding a dispensation *super rato*. Rotational Session: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Defender of the Bond appointed: I. Benedetti. Advocate: A. D'Alessandri. Questions: I. "Whether there exists a nullity of marriage, in this case." And, if so, II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation *super rato* and not consummated, in this case." Decision of February 25th: Regarding I, "Affirmative." Regarding II, "Provided for in the first [question]," based on the grounds of force and fear.

Rotational Session: F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Defender of the Bond appointed: I. Kauer. Advocate appointed by gratuitous patronage: S. Rzewniclri. Question: "Whether there exists a nullity of marriage, in this case." Decision of February 27th: "Affirmative."

XII. VILNEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Rotational Session: I. Grazioli, presiding; F. Parrillo, U. Mannucci. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether there exists a nullity of marriage, in this case." Decision of March 8th: "Negative."

XIII. ROMANA. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Rotational Session: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: V. Sacconi. Question: "Whether there exists a nullity of marriage, in this case." Decision of March 11th: "Negative."

XIV. MELDEN. - NULLITY OF MARRIAGE, based on the grounds of force and fear. Rotational Session: F. Guglielmi, presiding; H. Quattrocolo, F. Morano. Defender of the Bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: P. A. D'Avack. Question: "Whether the decision of the Rotational Session of December 5th, 1933, should be confirmed, or overturned, in this case."

Translated by churchlatin.ai, a product of Boyne Archives

XV. LINCIEN. - NULLITY OF MARRIAGE.

[*Latin ed. p. 127*]

Sacred "Roman" Rota, Sentence of March 13th: "The Rotal Sentence is to be confirmed, or it is established concerning the nullity of the marriage, in this case."

XVI. SANCTI HIPPOLYTI. - NULLITY OF MARRIAGE based on the grounds of force and fear, and on account of lack of consent.

Rotal Panel: A. Wynen, Presiding, G. Heard, S. Janasik.

Substitute for the Defender of the Bond: I. Stella.

Advocate: D. Lazzarato.

Doubt: "Whether it is established concerning the nullity of the marriage, in this case."

Sentence of March 14th: "Negative."

XVII. ANTIOCHEN MARONITARUM. - NULLITY OF MARRIAGE based on the grounds of clandestine circumstances, force and fear, and consanguinity.

Rotal Panel: A. Wynen, G. Heard, Presiding, S. Janasik.

Delegate for the Defender of the Bond: A. Oussa.

Advocate by mandate of gratuitous patronage: I. Torre.

Doubt: "Whether it is established concerning the nullity of the marriage, in this case."

Sentence of March 21st: "Negative."

N. N. - NULLITY OF MARRIAGE based on the grounds of force and fear, and the excluded indissolubility.

Rotal Panel: IT. Mannucci, Presiding, A. Jullien, F. Guglielmi.

Substitute for the Defender of the Bond: I. Stella.

Advocate: H. Benvignati.

Doubt: "Whether it is established concerning the nullity of the marriage, in this case."

Sentence of March 25th: "Negative."

XVIII. and XIX. N. N. - NULLITY OF MARRIAGE based on the grounds of the husband's impotence and a dispensation granted over a ratified marriage.

Rotal Panel: H. Quattrocolo, Presiding, F. Morano, A. Wynen.

Delegate for the Defender of the Bond: I. Benedetti.

Advocate: I. Torre.

Doubts: I. "Whether it is established concerning the nullity of the marriage, in this case." And, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation over

Translated by churchlatin.ai, a product of Boyne Archives

a ratified and unconsummated marriage, in this case."

Sentence of March 26th: Regarding I: "Negative." Regarding II: "Affirmative."

XX. N. N. - NULLITY OF MARRIAGE based on the grounds of the husband's impotence.

Rotal Panel: I. Grazioli, Presiding, U. Mannucci, H. Quattrocolo.

Delegate for the Defender of the Bond: V. Bartoccetti.

Advocates: I. Guasco, for the plaintiff; I. Limongelli, for the defendant.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - Official Commentary. Question: "Does a marriage nullity exist, in this case?" Decision of March 29th: "Negative," based on the grounds of force and fear. Rotalian Tribunal: F. Morano, presiding; A. Wynen, G. Heard. Defender of the Bond: L. Benedetti. Advocate: I. B. Ferrata. Question: "Does a marriage nullity exist, in this case?" Decision of March 30th: "Negative." XXI. ROME. - NULLITY OF MARRIAGE. XXII. ROME. - RIGHTS. Rotalian Tribunal: F. Morano, presiding; A. Wynen, G. Heard. Promoter of Justice: V. Bartoccetti. Advocate: A. D'Alessandri. Questions: I. "Does a legitimate dismissal of the priest X exist, in this case?" II. "And what measure of a pension is due to the priest X, in this case?" Decision of April 6th: Regarding I, "Affirmative." Regarding II, "Negative," based on the grounds of force and fear. Rotalian Tribunal: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Defender of the Bond: I. Kauer. XXIII. STRIGONIAN. - NULLITY OF MARRIAGE. Advocate appointed under the auspices of free legal aid: I. Torre. Question: "Does a marriage nullity exist, in this case?" Decision of April 8th: "Affirmative." XXIV. TYRNAVIAN. - NULLITY OF MARRIAGE. Based on the grounds of force and fear. Rotalian Tribunal: M. Massimi, Dean; F. Bracci. Defender of the Bond: I. Benedetti. Advocate appointed under the auspices of free legal aid: D. Lazzarato. Question: "Does a marriage nullity exist, in this case?" Decision of April 11th: "Negative." XXV. N. N. - RESTORATION TO INTEGRITY. Rotalian Tribunal: A. Wynen, presiding; G. Heard, S. Janasik. Promoter of Justice: V. Bartoccetti. Advocate appointed under the auspices of free legal aid: I. Kauer. Question: "And in what measure is a restoration to integrity due, in this case?" Decision of April 11th: "A restoration to integrity is not to be granted except with regard to the duration of the penalty, which must be determined."

[*Latin ed. p. 129*]

Sacra Romana Rota, m XXVI. SMYRNEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: D. Lázzarato. Question: "Whether the Rotal sentence of June 8, 1934, should be confirmed or annulled, in this case." Sentence of April 13: "The appealed

Translated by churchlatin.ai, a product of Boyne Archives

sentence should be annulled, or it is established that the marriage is null, in this case."

XXVII. N. N. – NULLITY OF MARRIAGE due to the excluded good of posterity. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Appointed Defender of the Bond: E. Suarez. Advocate by mandate of gratuitous patronage: D. Lazzarato. Question: "Whether the Rotal sentence of December 20, 1932, should be confirmed or annulled, in this case." Sentence of April 13: "It should be confirmed, or it is not established that the marriage is null, in this case."

XXVIII. VINDOBONA. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: M. Massimi, Dean, presiding; G. Heard; S. Janasik. Appointed Defender of the Bond: I. Benedetti. Advocate by mandate of gratuitous patronage: S. Rzewnicki. Question: "Whether the Rotal sentence of January 29, 1932, should be confirmed or annulled, in this case." Sentence of April 16: "The Rotal sentence of January 29, 1932, should be confirmed, in this case, or it is not established that the marriage is null, in this case."

XXIX. N. N. – NULLITY OF MARRIAGE based on the head of defective consent. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano; A. Wynen. Appointed Defender of the Bond: I. Benedetti. Advocate by mandate of gratuitous patronage: P. A. D'Avack. Question: "Whether it is established that the marriage is null, in this case." Sentence of April 16: "Negative."

XXX. N. N. – NULLITY OF MARRIAGE based on the head of impediments of crime and defective legitimate consent. Turnus Rotalis: I. Grazioli, presiding; F. Parrillo; U. Mannucci.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary of the Promoter of Justice: F. Bracci. Defender of the Bond: I. Trezzi. Advocate: I. B. Ferrata. Question: "Whether the Royal Sentence of March 14, 1934, should be confirmed or annulled, in this case." Sentence of April 16: "The Royal Sentence should be annulled, or it is declared that there is a nullity of the marriage, in this case."

XXXI. VERULANA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: M. Massimi, Dean, presiding; I. Grazioli, F. Bracci. Defender of the Bond appointed: I. Kauer. Advocate: D. Lazzarato. Question: "Whether the Royal Sentence of June 25, 1934, should be confirmed, or annulled, in this case." Sentence of April 29: "The Royal Sentence should be confirmed, or it is declared that there is a nullity of the marriage, in this case."

XXXII. BRIXINEN. - NULLITY OF MARRIAGE based on the grounds of mental incapacity on the part of the husband. Royal Tribunal: F. Morano, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: I. Benedetti. Advocate by mandate of gratuitous legal aid: D. Lazzarato.

Translated by churchlatin.ai, a product of Boyne Archives

Question: "Whether there is a nullity of the marriage, in this case." Sentence of April 30: "Affirmatively."

XXXIII. TAURINEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Royal Tribunal: F. Morano, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: I. Kauer. Advocate: P. Mottis. Question: "Whether there is a nullity of the marriage, in this case." Sentence of April 30: "Negatively."

XXXIV. TERGESTINA. - NULLITY OF MARRIAGE based on the grounds of clandestine marriage. Royal Tribunal: H. Quattrocolo, presiding; F. Morano, A. Wynen. Defender of the Bond appointed: V. Bartoccetti. Advocate by mandate of gratuitous legal aid: I. Torre. Question: "Whether there is a nullity of the marriage, in this case." Sentence of May 8: "Negatively."

[*Latin ed. p. 131*]

131 The Sacred Roman Rota. XXXV. ANTIOCHEN MARONITARUM. – Nullity of marriage based on coercion and fear. Rotal Tribunal: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Defender of the bond appointed: A. Coussa. Advocate appointed by gratuitous patronage: O. Bernardini. Question: "Whether the nullity of the marriage is established in this case." Sentence of May 11th: "Affirmative." XXXVI. PARISIEN. – Nullity of marriage based on a condition imposed. Rotal Tribunal: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Substitute for the Defender of the bond: I. Stella. Advocate: H. Benvignati. Question: "Whether the sentence of the Rotal Tribunal of May 22nd, 1934, should be confirmed or overturned in this case." Sentence of May 15th: "To be confirmed, or whether the nullity of the marriage is established in this case." XXXVII. N. N. – Nullity of marriage based on coercion and fear, and clandestine circumstances. Rotal Tribunal: F. Morano, presiding; A. Wynen; G. Heard. Substitute for the Defender of the bond: I. Stella. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether the sentence of the Rotal Tribunal of June 25th, 1934, should be confirmed or overturned in this case." Sentence of May 18th: "The sentence of the Rotal Tribunal is to be confirmed, or whether the nullity of the marriage is established in this case." XXXVIII. BEROLINEN. – Nullity of marriage based on coercion and fear. Rotal Tribunal: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the bond appointed: I. Benedetti. Advocate appointed by gratuitous patronage: F. Grosse-Wietfeld. Question: "Whether the nullity of the marriage is established in this case." Sentence of May 25th: "Affirmative." XXXIX. ALEXANDRIA (Armenian). – Nullity of marriage based on coercion and fear. Rotal Tribunal: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Defender of the bond appointed: A. Coussa. Advocate appointed by gratuitous patron-

Translated by churchlatin.ai, a product of Boyne Archives

age: C. Bernardini.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Commentarium Officiale.

Quaestio: "Utrum in casu sit declarandum matrimonium nullum." Sententia diei 25 Maii: "Affirmativum."

XL. N. N. - De nullitate matrimonii ex causa impotentiae mulieris, erroris substantialis et defectus consensus.

Rota Romana: I. Grazioli, Ponens, A. Jullien, F. Guglielmi.

Defensor Vinculorum deputatus: A. M. Darmanin.

Advocatus: B. Pellegrini.

Quaestio: "Utrum in casu sit declarandum matrimonium nullum."

Sententia diei 27 Maii: "Negative."

XLI. N. N. - De nullitate matrimonii ex causa impotentiae viri atque defectus formae et dispensationis super rato.

Rota Romana: F. Guglielmi, Ponens, H. Quattrocolo, F. Morano.

Defensor Vinculorum deputatus: I. Kauer.

Advocati: N. Patrizi, V. Sacconi.

Quaestiones: I. "Utrum in casu sit declarandum matrimonium nullum, ex viri impotentia." II. "Utrum in casu sit declaranda nullitas, ex defectu formae." Et, quoad responsum negative, III. "Utrum consilium praestandum sit Sanctissimo pro dispensatione super matrimonium rato et non consummato, in casu."

Sententia diei 29 Maii: Ad I. "Negative." Ad II. "Negative." Ad III. "Negative."

XLII. N. N. - De nullitate matrimonii ex causa defectus consensus atque conditionis vel intentionis contra bonum fidei et sacramenti.

Rota Romana: M. Massimi, Decanus, Ponens, F. Morano, G. Heard.

Defensor Vinculorum deputatus: R. Bidagor.

Advocatus: I. Hauer.

Quaestio: "Utrum sententia Rota Romana diei 12 Augusti 1929 sit confirmanda, vel infirmanda, in casu."

Sententia diei 29 Maii: "Sententiam Rota Romana diei 12 Augusti 1929 esse confirmandam, seu non constare de matrimonii nullitate, in casu."

XLIII. N. N. - De nullitate matrimonii ob exclusum bonum prolis.

Rota Romana: M. Massimi, Decanus, Ponens, S. Janasik, F. Bracci.

Defensor Vinculorum deputatus: A. M. Darmanin.

Advocatus: I. B. Ferrata.

Quaestio: "Utrum sententia Rota Romana diei 27 Iulii 1931 sit confir-

Translated by churchlatin.ai, a product of Boyne Archives

manda, vel infirmanda, in casu."

[*Latin ed. p. 133*]

The Sacred Roman Rota, Sentence of June 6th: "Whether it is to be confirmed, or whether it is established, concerning the nullity of the marriage, in this case." XLIV. N. N. - NULLITY OF MARRIAGE due to the excluded good of posterity. Rotal Tribunal: A. Wynen, G. Heard, presiding; S. Janasik. Defender of the Bond appointed: A. M. Darmanin. Advocates: A. Capalti, I. B. Ferrata. Question: "Whether the nullity of the marriage is established, in this case." Sentence of June 17th: "Affirmative." XLV. PLACENTINA. - NULLITY OF MARRIAGE based on the grounds of violence and fear. Rotal Tribunal: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Defender of the Bond appointed: I. Benedetti. Advocates: V. Sacconi, I. Limongelli. Question: "Whether the nullity of the marriage is established, in this case." Sentence of June 22nd: "Affirmative." XLVI. N. N. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotal Tribunal: I. Grazioli, presiding; F. Bracci, A. Canestri. Defender of the Bond appointed: A. M. Darmanin. Advocate appointed under the mandate of gratuitous legal aid: F. Fournier. Question: "Whether the nullity of the marriage is established, in this case." Sentence of June 28th: "Negative." XLVII. PLACENTINA. - NULLITY OF MARRIAGE based on the grounds of violence and fear. Rotal Tribunal: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Defender of the Bond appointed: E. Suarez. Advocate appointed under the mandate of gratuitous legal aid: E. Ruffini. Question: "Whether the nullity of the marriage is established, in this case." Sentence of July 6th: "Negative." XLVIII. MECHLINIEN. - NULLITY OF MARRIAGE based on the grounds of violence and fear. Rotal Tribunal: M. Massimi, Dean, presiding; I. Grazioli, A. Jul lien, F. Guglielmi, H. Quattrocolo, F. Morano, A. Wynen, G. Heard, S. Janasik, F. Bracci, A. Canestri. Defender of the Bond appointed: I. Brocco. Advocate: C. Astorri. Question: "Whether the Rotal sentence of December 18, 1929, is to be confirmed, or to be overturned, in this case." Sentence of July 10th: "The Rotal sentence of December 18, 1929, is to be overturned, or the nullity of the marriage is established, in this case."

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Commentarium Officiale XLIX. N. N. - NULLITY OF MARRIAGE based on a condition imposed. Turnus [Tournus] Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: F. Lucidi. Advocate: I. B. Ferrata. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 15: "Negative."

L. PARISIEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: H. Benvignati. Question:

Translated by churchlatin.ai, a product of Boyne Archives

"Whether the nullity of the marriage is established in this case." Sentence of July 15: "Affirmative."

L I. KIELCEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: F. Morano, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: I. Benedetti. Advocate by mandate of gratuitous assistance: S. Bzewnicki. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 16: "Affirmative."

L II. N. N. - NULLITY OF MARRIAGE based on the impotence of the man. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano; A. Wynen. Defender of the Bond appointed: I. Kauer. Advocate by mandate of gratuitous assistance: D. Lazzarato. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 23: "Negative."

L U I. N. N. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano; A. Wynen. Defender of the Bond appointed: I. Benedetti. Advocate: R. Fiammingo. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 23: "Negative."

LIV. N. N. - NULLITY OF MARRIAGE due to the exclusion of the common good of procreation. Turnus Rotalis: I. Grazioli, presiding; S. Janasik; F. Bracci. Substitute for the Defender of the Bond: I. Stella. Advocates: V. Sacconi and H. Benvignati. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 24: "Negative."

[*Latin ed. p. 135*]

135. Sacred Roman Rota, Case No. N.N. – Regarding the NULLITY of a MARRIAGE due to the excluded good of the offspring. Turnus Rotalis: A. Wynen, presiding; G. Heard; S. Janasik. Defender of the Bond appointed: I. Benedetti. Advocate: S. Rzewnicki. Question: "Whether the NULLITY of the marriage can be established in this case." Judgment of July 25th: "Negative."

56. COLOCEN. – Regarding the NULLITY of a MARRIAGE due to the excluded good of the Sacrament. Turnus Rotalis: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: I. Kauer. Advocate appointed by mandate of gratuitous assistance: I. B. Nicola. Question: "Whether the NULLITY of the marriage can be established in this case." Judgment of July 25th: "Negative."

57. N. N. and regarding the DISPENSATION of the NULLITY of a MARRIAGE due to the excluded good of the offspring, RATIFIED. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Defender of the Bond appointed: I. Kauer. Advocate appointed by mandate of gratuitous assistance: D. Lazzarato. Question: "Whether the judgment of the Turnus Rotalis of June 23, 1934, should be confirmed or overturned in this case." Judgment of July 26th: "The judgment of the Turnus Rotalis of June 23,

Translated by churchlatin.ai, a product of Boyne Archives

1934, should be confirmed, or whether the NULLITY of the marriage can be established in this case, nor should advice be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage."

58. N. N. – Regarding the NULLITY of a MARRIAGE due to the excluded indissolubility. Turnus Rotalis: F. Morano, presiding; A. Wynen; G. Heard. Defender of the Bond appointed: L. Koppert. Advocate appointed by mandate of gratuitous assistance: D. Lazzarato. Question: "Whether the NULLITY of the marriage can be established in this case." Judgment of July 27th: "Negative."

59. IANUEN. – Regarding the NULLITY of a MARRIAGE due to the excluded indissolubility. Turnus Rotalis: F. Morano, presiding; A. Wynen; G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate: F. Bersani.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis — Commentarium Officiale.

Quaestio: "Utrum in casu constet de nullitate matrimonii." Sententia diei 27 Iulii: "Negative."

LX. N. N. – NULLITATIS MATRIMONII ex capite vis et metus et DISPENSATIONIS SUPER RATO.

Rota Turnensis: A. Jullien, Ponens, F. Guglielmi, H. Quattrocolo.

Defensor Vinculorum deputatus: F. Lucidi.

Advocatus: H. Benvignati.

Quaestio: I. "Utrum constet de nullitate matrimonii, in casu," et quatenus negative: I I. "Utrum consilium praestandum sit Sanctissimo pro dispensatione super matrimonio rato et non consummato, in casu."

Sententia diei 31 Iulii: Ad I. "Negative." Ad I I. "Negative."

LXI. N. N. – NULLITATIS MATRIMONII ob defectum consensus.

Rota Turnensis: A. Wynen, Ponen s, G. Heard, S. Janasik.

Defensor Vinculorum deputatus: F. Lucidi.

Advocatus ex mandato gratuiti patrocinii: A. D'Avack.

Quaestio: "Utrum constet de matrimonii nullitate, in casu."

Sententia diei 3 Augusti: "Affirmative."

LXII. N. N. – NULLITATIS MATRIMONII ob exclusum bonum prolis.

Rota Turnensis: A. Wynen, G. Heard, Ponens, S. Janasik.

Defensor Vinculorum deputatus: I. Kauer.

Advocatus ex mandato gratuiti patrocinii: H. Serafini.

Quaestio: "An constet de matrimonii nullitate, in casu."

Sententia diei 3 Augusti: "Affirmative."

LXIII. IANUEN. – NULLITATIS MATRIMONII ob defectum consensus.

Translated by churchlatin.ai, a product of Boyne Archives

Rota Turnensis: A. Wynen, G. Heard, Ponens, S. Janasik.

Defensor Vinculorum deputatus: I. Kauer.

Advocatus: P. A. D'Avack.

Quaestio: "An constet de matrimonii nullitate, in casu."

Sententia diei 3 Augusti: "Affirmative."

LXIV. N. N. – NULLITATIS MATRIMONII ob exclusam unitatem et indissolubilitatem.

Rota Turnensis: A. Wynen, G. Heard, Ponens, S. Janasik.

Defensor Vinculorum deputatus: F. Lucidi.

Advocatus: T. Ragusa.

Quaestio: "An constet de matrimonii nullitate, in casu."

Sententia diei 8 Augusti: "Negative."

[*Latin ed. p. 137*]

137. The Sacred Roman Rota, Session LXV. N. N. – Nullity of marriage due to simulated consent. Turnus Rotalis: A. Wynen, presiding; G. Heard, and S. Janasik. Defender of the Bond appointed: F. Lucidi. Advocate appointed by mandate of gratuitous patronage: H. Serafini. Question: "Whether the nullity of the marriage is established in this case." Sentence of August 8th: "Negative."

LXVI. BISUNTINA. – Nullity of marriage due to lack of consent due to a condition imposed. Turnus Rotalis: M. Massimi, Dean; I. Grazioli, presiding; I. Teodori. Defender of the Bond appointed: I. Benedetti. Advocate appointed by mandate of gratuitous patronage: F. Fournier. Question: "Whether the sentence of the Turnus Rotalis of May 26, 1933, should be confirmed or annulled in this case." Sentence of August 8th: "The sentence of the Turnus Rotalis of May 26, 1933, is to be confirmed, or the nullity of the marriage is established in this case."

LXVII. N. N. – Nullity of marriage due to an impediment to the bond. Turnus Rotalis: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond appointed: I. Benedetti. Advocate appointed by mandate of gratuitous patronage: T. Lazzarato. Question: "Whether the nullity of the marriage is established in this case." Sentence of October 26th: "Affirmative."

LXVIII. N. N. – Nullity of marriage due to the prohibited degree of affinity. Turnus Rotalis: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocates: A. Merlo and F. Bersani. Question: "Whether the nullity of the marriage is established in this case." Sentence of October 26th: "Negative."

From the grounds of violence and fear. Turnus Rotalis: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Defender of the Bond appointed: F. Lucidi. Advocate appointed by mandate of gratuitous patronage:

Translated by churchlatin.ai, a product of Boyne Archives

S. Rzewnicki. Question: "Whether the sentence of the Turnus Rotalis of November 10, 1934, should be confirmed or annulled in this case." Sentence of October 30th: "The sentence of the Turnus Rotalis is to be confirmed, or the nullity of the marriage is established in this case."

LXIX. VILNBN. – Nullity of marriage, Acta, Vol. III, n. 4. – 30-3-936. 10.

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis — Official Commentary LXX. NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: H. Quattrocolo, Presiding; F. Morano; A. Wynen. Defender of the Bond: I. Kauer. Advocate appointed for free legal aid: F. Fournier. Question: "Does a nullity of marriage exist in this case?" Judgment of November 12: "Negative."

LXXI. VLADISLAVIEN. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: F. Guglielmi, Presiding; H. Quattrocolo; F. Morano. Substitute Defender of the Bond: I. Stella. Advocate: S. Rzewnicki. Question: "Does a nullity of marriage exist in this case?" Judgment of November 13: "Affirmative."

LXXII. TJTINEN. - DEFAMATION. Rotational Panel: M. Massimi, Dean, Presiding; I. Grazioli; S. Janasik. Promoter of Justice: V. Bartoccetti. Advocates: F. Bersani, for the plaintiff; I. Torre, for the defendant, appointed for free legal aid. Question: "Is the judgment of April 4, 1933 to be confirmed or overturned in this case?" Judgment of November 14: "The judgment of April 4, 1933 is to be overturned in this case."

LXXIII. N. N. - NULLITY OF MARRIAGE based on the husband's impotence. Rotational Panel: A. Jullien, Presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond: V. Bartoccetti. Advocate: A. Carabini. Question: "Does a nullity of marriage exist in this case?" Judgment of November 16: "Negative."

LXXIV. TARENTINA. - NULLITY OF MARRIAGE based on coercion and fear. Rotational Panel: I. Grazioli, Presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond: F. Lucidi. Advocate: A. Capalti. Question: "Does a nullity of marriage exist in this case?" Judgment of December 2: "Negative."

LXXV. PORTUEN. ET S. RUFINAE. - CREDIT. Rotational Panel: M. Massimi, Dean, Presiding; I. Grazioli; A. Jullien; F. Guglielmi; H. Quattrocolo; F. Morano; A. Wynen; G. Heard; S. Janasik; F. Bracci; A. Canestri; I. Teodori.

[*Latin ed. p. 139*]

Sacred Roman Rota, Case 139. Promotor of Justice: V. Bartoccetti. Advocates: P. Mottis, B. Pellegrini, F. Bersani, A. D'Alessandri, P. Guidi (by mandate of the Tribunal). Question: "Whether the Rotal sentence of August 3, 1934, should be confirmed or annulled in this case." Sentence of December 7: "The Rotal sentence of August 3, 1934, should be confirmed in this case."

Translated by churchlatin.ai, a product of Boyne Archives

LXXVI. FLORENTINA. - Nullity of marriage, based on the grounds of impotence on the part of the husband. Rotal Tribunal: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Substitute for the Defender of the Bond: I. Stella. Advocate: C. Pacelli. Question: "Does the nullity of the marriage exist in this case?" Sentence of December 9: "Affirmative."

LXXVII. ROMANA. - Nullity of marriage, based on the grounds of force and fear. Rotal Tribunal: F. Morano, presiding; A. Wynen, G. Heard. Appointed Defender of the Bond: I. Benedetti. Advocate, by mandate for gratuitous legal assistance: T. Ragusa. Question: "Does the nullity of the marriage exist in this case?" Sentence of December 10: "Affirmative."

LXXVIII. ROMANA. - Nullity of marriage, based on the grounds of force and fear. Rotal Tribunal: I. Grazioli, presiding; A. Canestri, I. Teodori. Appointed Defender of the Bond: A. M. Darmanin. Advocate: I. Limongelli. Question: "Whether the Rotal sentence of December 13, 1933, should be confirmed or annulled in this case." Sentence of December 13: "The Rotal sentence should be annulled, or the nullity of the marriage exists in this case."

LXXIX. N. N. - Nullity of marriage, based on the grounds of lack of consent. Rotal Tribunal: A. Wynen, presiding; G. Heard, S. Janasik. Substitute for the Defender of the Bond: I. Stella. Advocate: I. B. Nicola. Question: "Does the nullity of the marriage exist in this case?" Sentence of December 14: "Affirmative."

LXXX. PARISIEN. - Nullity of marriage, based on the grounds of force and fear. Rotal Tribunal: H. Quattrocolo, presiding; F. Morano, A. Wynen.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis — Official Commentary on the Appointed Defender of the Bond: Father Lucidi. Advocate: Father Fournier. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of December 18: "Negative."

81. TURNUS. — NULLITY OF MARRIAGE based on the grounds of force and fear. Rotarian Tribunal: Father Guglielmi, presiding; Father Quattrocolo, Father Morano. Appointed Defender of the Bond: E. Suarez. Advocate: A. Mittiga. Question: "Whether the sentence of the Rotarian Tribunal of August 2, 1934, should be confirmed or overturned, in this case." Sentence of December 20: "The sentence of the Rotarian Tribunal is to be confirmed, or the nullity of the marriage is established, in this case."

82. INTERAMNEN. — NULLITY OF MARRIAGE based on the grounds of force and fear. Rotarian Tribunal: A. Wynen, G. Heard, presiding; S. Janasik. Appointed Defender of the Bond: L. Koppert. Advocate: I. Benedetti. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 21: "Affirmative."

83. N. N. — NULLITY OF MARRIAGE based on the grounds of lack of

Translated by churchlatin.ai, a product of Boyne Archives

consent. Rotarian Tribunal: Father Morano, presiding; A. Wynen, G. Heard. Appointed Defender of the Bond: I. Benedetti. Advocate, by mandate of gratuitous assistance: I. Limongelli. Question: "Whether the nullity of the marriage is established, in this case." Sentence of December 21: "Negative."

84. N. N. — NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotarian Tribunal: A. Jullien, presiding; Father Guglielmi, Father Quattrocolo. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous assistance: I. B. Ferrata. Question: "Whether the sentence of the Rotarian Tribunal of June 16, 1931, should be confirmed or overturned, in this case." Sentence of December 23: "The sentence of the Rotarian Tribunal is to be confirmed, or the nullity of the marriage is not established, in this case."

[*Latin ed. p. 141*]

Sacra Romana Rota, 141 II. Causes quae eodem anno 1935 transactae fuerunt, vel quae absque definitiva sententia, ex peculiaribus circumstantiis, finem habuerunt: quibus adduntur decreta quoad recursus contra libellorum reiectionem.

I. N. N. – Nullitatis matrimonii, ex capite impotentiae viri, coram R. P. D. A. Wynen. Cum actor per annum nullum actum iudicialem posuerit, ad normam canonis 1736, R. P. D. Ponens declaravit instantiam esse peremptam atque acta in archivo reponi per decretum diei 10 Ianuarii.

II. PARISIEN. – Crediti, coram R. P. D. F. Morano. Visa renuntiatione partis actricis, viso obitu rei conventi et acceptatione renuntiationis ex parte successoris eiusdem conventi, R. P. D. Ponens renuntiationem admittens die 11 Ianuarii iussit ut acta in archivo ponerentur.

III. FAVENTINA. – Diffamationis, coram R. P. D. Parrillo. Cum per biennium nullus actus processualis positus fuerit, R. P. D. Ponens, die 20 Februarii, instantiam esse peremptam declaravit.

IV. IADREN. – Nullitatis matrimonii, super reiectione libelli, coram Excmo M. Massimi, Decano, Ponente. In Turno Rotali diei 7 Martii Patres decreverunt: « Intra designatos fines non esse locum reiectioni libelli, in casu ».

V. KATJNEN. – Nullitatis matrimonii, super reiectione libelli, coram Excmo M. Massimi, Decano, Ponente. In Turno Rotali diei 7 Martii Patres decreverunt: « Non esse locum reiectioni libelli, in casu ».

VI. AMERICA. – Nullitatis matrimonii, ex capite vis et metus, coram R. P. D. F. Guglielmi. Cum nullus actus processualis positus fuerit per annum, iuxta canonem 1736, quin etiam ulterior causae propositio admissa nondum fuerit ad mentem canonis 1903, instantia, audito vinculi Defensore, per decretum R. P. D. Ponentis, perempta declaratur die 18 Martii.

VII. VILNEN. – Separationis, coram R. P. D. F. Guglielmi. Cum vir supre-

Translated by churchlatin.ai, a product of Boyne Archives

mum diem obierit, R. P. D. Ponens, audito etiam

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - The Official Commentary, by order of the Promoter of Justice, declared that the acts of the case were to be placed in the archive, by decree of March 20th. VIII. ROMA. - Solutions. Regarding a matter concerning the competence of the Most Holy Office, before the Reverend Father Doctor F. Morano. Considering that a religious Congregation, when summoned to judgment, is subject to the jurisdiction of the Pontiff, but that simple vows do not grant it any privilege of exemption, the Royal Tribunal declared, on March 21st, 1935, that the Sacred Roman Rota was not competent to hear the case in the first instance. IX. PRATEN. - Concerning defamation, before the Reverend Father Doctor A. Jullien. Since the plaintiff, having resolved the dispute amicably, renounced the complaint filed, and the other party had not yet been summoned, the Reverend Father Ponens, having considered canon 1740 of the Code of Canon Law and article 90, paragraph 1, of the Norms of the Most Holy Tribunal, and after hearing the Promoter of Justice, admitted the aforementioned renunciation by decree of March 25th. X. N. N. - Concerning the nullity of a marriage, due to the exclusion of indissolubility and the exclusion of the good of posterity, before the Most Reverend Monsignor Massini, Dean, presiding. Since no procedural act has been performed for a year, the appeal from the sentence of the first instance tribunal is declared abandoned (canon 1736) by decree of April 2nd. XI. SOUTHWARCEN. - Concerning the nullity of a marriage, based on the grounds of clandestine marriage, before the Reverend Father Doctor G. Heard. Since no procedural act has been performed for a year or more, the Reverend Father Ponens declared, by decree of April 6th, that the appeal is abandoned and the acts are to be placed in the archive. XII. N. N. - Concerning the nullity of a marriage, based on the grounds of the husband's impotence, before the Reverend Father Doctor F. Guglielmi, presiding. Since the Defender of the Bond before the Most Holy Tribunal declared that he would not pursue the appeal interposed by the Defender of the Bond in the Court X, against the sentence of that Tribunal of February 6th, 1935, which confirmed the sentence of March 9th, 1934, issued by the Tribunal for the Nullity of Marriages, the Auditors of Tournon, having considered the acts, decreed, on April 6th, 1935, that the appeal is abandoned, and to the plaintiff, in accordance with canon 1987, it is forbidden to enter into new marriages, pending the husband's passage to other marriages. XIII. VENETIARUM. - Concerning the nullity of a marriage, due to force and fear, before the Reverend Father Doctor A. Jullien. Since no procedural act has been performed for two years, the

Translated by churchlatin.ai, a product of Boyne Archives

Reverend Father...

[*Latin ed. p. 143*]

The Sacred Roman Rota, in accordance with canon 1736, declared the case to be closed by decree on April 15th. XIV. OATANEN. - Regarding rights. The case concerning jurisdiction, before the Reverend Father Doctor U. Mannucci. Regarding the appeal of the suffrage confraternity of the place Paterno against the decree of the Archbishop dated March 23, 1934, the Rotal Tribunal on April 16, 1935, responded: "This controversy does not fall within the competence of the Sacred Roman Rota." XV. N. N. - Nullity of marriage, based on the impotence of the husband, before the Reverend Father Doctor A. Jullien. Considering the renunciation by the plaintiff, the Reverend Father Doctor Ponens, by decree dated April 17, 1935, admitted said renunciation, and ruled that the expenses should be borne equally by the parties, and that the proceedings should be returned to the archives. XVI. MELDEN. - Nullity of marriage, due to coercion and fear, before the Reverend Father Doctor F. Guglielmi. Since no procedural act had been taken for a year, in accordance with canon 1736, the Reverend Father Doctor Ponens, after hearing the Defender of the Bond, declared the appeal, interposed by the plaintiff, against the sentence of the Tribunal of Paris dated September 19, 1932, to be abandoned, by decree dated April 24th. XVII. VARSAVIEN. - Regarding separation, before the Reverend Father Doctor S. Janasik. Considering the death of the plaintiff, the cause is closed, and the proceedings are to be returned to the archives, the Reverend Father Doctor Ponens declared this by decree dated April 26th. XVIII. N. N. - Nullity of marriage, based on the impotence of the wife, before the Most Reverend Monsignor Massimi, Dean, Ponens. Since no procedural act had been taken for a year, the appeal interposed against the Rotal sentence dated July 17, 1933, is declared abandoned, and the proceedings are to be placed in the archives, the Most Reverend Monsignor Ponens declared this by decree dated April 27th. XIX. CONSTANTINIANA. - Nullity of marriage, concerning the rejection of the libellus, before the Reverend Father Doctor A. Jullien. The Reverend Fathers of Tournus, lawfully assembled on May 1st to resolve the incidental question regarding the appeal of the plaintiff against the decree of rejection of the libellus dated March 19, 1935, judged that the response should be: "The libellus was improperly rejected in this case."

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis — Official Commentary XX. LIMBURGEN. - Regarding the nullity of a marriage, based on the defect of consent due to the woman's aversion, before the Reverend Father Doctor P. Guglielmi. When the wife passed away, the Reverend Father Ponens, having heard the Defender of the Bond, ordered the records to be placed in the archive,

Translated by churchlatin.ai, a product of Boyne Archives

by decree of May 15th. XXI. B'EROLINEN. - Regarding the nullity of a marriage, based on a condition imposed, before the Reverend Father Doctor Wynen. The Reverend Fathers of Tournon, lawfully assembled to determine the preliminary question of whether a new appeal should be admitted, notwithstanding two previous unanimous negative judgments, declared on May 25th: "Since new and weighty arguments have not been presented in accordance with canon 1903, the further presentation of the cause cannot be admitted." XXII. LUGDUNEN. - Regarding the nullity of a marriage, due to violence and fear, before the Reverend Father Doctor A. Wynen. Since no procedural act has been performed for a year, the appeal, in accordance with canon 1736, is declared abandoned by the Reverend Father Ponens by decree of May 29th, 1935. XXIII. N. N. - Regarding the nullity of a marriage, due to the excluded benefit of the offspring, before the Reverend Father Doctor D. T. Heard. Since no procedural act has been performed for a year and more, the Reverend Father Ponens, by decree of June 6th, declared the appeal abandoned and ordered the records to be placed in the archive. XXIV. ALBIEN. - Regarding the nullity of a marriage, due to the defect of consent, before the Reverend Father Doctor G. T. Heard. Since no procedural act has been performed for a year, the Reverend Father Ponens, by decree of June 6th, declared the appeal abandoned and ordered the records to be placed in the archive. XXV. ROMANA. - Regarding a solution. Concerning a matter of jurisdiction, N. S. O., before the Reverend Father Doctor A. Jullien. The appellant, appealing from the Rotali decree of March 21st, 1935, in which it was declared that the Sacred Roman Rota was incompetent in the first instance, in the case of the Fathers of Tournon, on June 8th, 1935, after hearing the Promoter of Justice, and considering that the party to be convened is the Congregation of simple vows, of pontifical right, not exempt, confirmed the decree in the case. XXVI. BOIANEN. - Regarding a credit, before the Reverend Father Doctor P. Guglielmi. Since one of the parties in the dispute has passed away, and the cause is not yet concluded, the Reverend Father Ponens, by virtue of article 121 of the Norms of the Sacred Roman Rota, declared the appeal interrupted.

[*Latin ed. p. 145*]

145. The Sacred Congregation of the Holy Office declared that it is necessary to adhere to the prescription of canon 1733, I, and article 79, § 1, of the Norms, by decree of June 14th. XXVII. *VILNEN* - Regarding the nullity of a marriage, due to force and fear, before the Reverend Father D. F. Morano. Considering the death of the respondent, the cause is considered concluded. Therefore, the Reverend Father presiding ordered that the proceedings be placed in the archive, by decree of July 5th. XXVIII. *N. N.* - Regarding the nullity of a marriage, due to the exclusion of the good of the offspring, before the Reverend Father D. G. T. Heard. Since no procedural act has been filed for a year and more, the Reverend Father presiding, by

Translated by churchlatin.ai, a product of Boyne Archives

decree of July 11th, declared the appeal abandoned, and ordered that the proceedings be placed in the archive. XXIX. *N. N.* - Regarding the nullity of a marriage, due to the exclusion of indissolubility and unity, and due to the exclusion of the good of the offspring, before the Reverend Father D. G. T. Heard. Since no procedural act has been filed for a year, the Reverend Father presiding, by decree of July 11th, declared the appeal abandoned, and ordered that the proceedings be placed in the archive. XXX. *CARNTJTEN* - Regarding the nullity of a marriage, concerning the admission of further proceedings, before the Reverend Father F. Guglielmi. The auditors from Tournon, with regard to the incidental question of the admission of further proceedings, decreed on July 26th: Further presentation of the cause is not admitted. XXXI. *PARISIEN* - Regarding the nullity of a marriage, based on a condition imposed, before the Reverend Father I. Grazioli. Since the plaintiff has not, within the time prescribed by law, filed any act to pursue the appeal against the sentence of the Tribunal of Paris of January 6, 1932, the Reverend Father presiding, in accordance with canon 1736, declared the appeal abandoned, and ordered that the proceedings be placed in the archive of the Sacred Tribunal, by decree of July 27th.

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — Commentarium Officiale XXXIII. SORRENTINA. – Concerning the nullity of a marriage, under the head of clandestine marriage, before the Reverend Father Doctor A. Jullien. The plaintiff having requested that the cause be referred to the ordinary tribunal of appeal, the Reverend Father Ponens, while the cause was still pending, having heard the Defender of the Bond, decreed on July 31st of the year that the plaintiff's petition be granted.

XXXIV. VENAPRO. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor S. Janasik. Since the Reverend Defender of the Bond, considering his conscience, did not deem it necessary to pursue the appeal interposed against the sentence of April 13th, 1935, of the Tribunal of Capua, by which sentence the nullity of the marriage was declared by the Tribunal of Venafro on April 5th, 1934, the Reverend Father Ponens, by decree of August 5th, declared the appeal abandoned, and also that the spouses have the right to enter into new marriages.

XXXV. CZENSTOCHOVIEN. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor H. Quattrocolo. Since the defendant failed to appear, the Reverend Father Ponens, by decree of August 6th, ordered that the proceedings be placed in the archives.

XXXVI. ALBANEN. – Concerning the nullity of a marriage, under the head of lack of consent due to the woman's insanity, before the Reverend Father Doctor A. Wynen. Since no procedural act had been performed for two years, the Reverend Father Ponens, in accordance with canon 1736, declared the case closed by decree of August 6th.

Translated by churchlatin.ai, a product of Boyne Archives

XXXVII. MARIANOPOLITANA. – Concerning rights or claims, pertaining to restitution in integrum, before the Reverend Father Doctor F. Guglielmi. The Reverend Fathers from Tournon, lawfully convened to resolve the matter concerning a new memorial presented by the plaintiff, having examined said memorial of June 19th, 1935, and after hearing the vote of the Reverend Promoter of Justice, determined that the Fathers had already fulfilled their duty in this case, and decided, by decree of August 10th.

XXXVIII. SYRACUSANA. – Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor A. Jullien. Since the plaintiff failed to appear, the Reverend Father Ponens, on October 5th, decreed that the proceedings be placed in the archives, declaring the cause closed.

XXXIX. BARCINONEN. – Concerning the nullity of a marriage, under the head of lack of consent, before the Reverend Father Doctor A. Wynen.

[*Latin ed. p. 147*]

The Sacred Roman Rota, number 147. Having considered the absence of activity on the part of the convened party, the Reverend Father D. Ponens, by decree of October 7th, declared the case concluded and ordered the records to be placed in the archive. Regarding a case of nullity of marriage, based on a condition imposed, before the Reverend Father D. Guglielmi. When a case is being considered on appeal from a decision of the Rota, and no procedural act, which might remove an impediment, has been filed for a month or longer, the Reverend Father D. Ponens, having also heard the Defender of the Bond, by decree of October 7th, declared the appeal abandoned, according to the norms of the Sacred Roman Rota, Tribunal, article 81, paragraph 4, and article 82. XL. PARISIAN. - XLI. RHEDONEN. - Regarding a case of defamation, before the Reverend Father D. A. Jullien. Since the plaintiff has not filed any procedural act for a year, the Reverend Father D. Ponens decreed that the records be placed in the archive, on October 8th. XLII. LUGDUNEN. - Regarding a case of nullity of marriage, due to force and fear, before the Reverend Father D. A. Jullien. Since no procedural act has been filed for a year, the Reverend Father D. Ponens, on October 14th, declared the appeal abandoned. XLIII. VERSALIEN. - Regarding a case of nullity of marriage, based on a condition imposed, before the Reverend Father D. A. Wynen. Since the Reverend Defender of the Bond, H. g. T., declared that he was withdrawing from the appeal interposed by the Defender of the Bond of the diocesan curia against another conforming final judgment, in which it was declared that the marriage was null in this case, the Reverend Father D. Ponens, on October 8th, decreed that the matter was concluded, and therefore, according to canon 1987, the spouses have the right to enter into new marriages. XLI V. S. MINIATI. - Regarding a case of nullity of marriage, before the Reverend Father D. A. Jullien.

Translated by churchlatin.ai, a product of Boyne Archives

Since no procedural act has been filed for a year, the Reverend Father D. Ponens, on October 16th, decreed that the recourse against the decree of the Curia of S. Miniati was abandoned. XLV. CATANEN. - Regarding a matter of rights, before the Reverend Father D. A. Jullien. Following an objection made by the convened party against the decree of the Rota of Turnus of April 16, 1935, in which it was declared that expenses were to be compensated between the parties, except for the costs of the decree, the same Rota of Turnus, on October 21st, having considered articles 1913, 1910, and 1911, responded: "In the decisions."

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis - Official Commentary XLVI. Of Saint James of Chile. - Regarding the nullity of a marriage, due to coercion and fear, before the Most Reverend Monsignor Massimi, Dean. After the fatal lapse of time for the appeal before the judge, by decree of October 28th, it was declared abandoned, according to canon 1886, the appeal presented by the lawyers of the plaintiff, against the Royal sentence of January 12, 1935. XLVII. BEROLIN. - Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father D. F. Guglielmi. Since the plaintiff in the case has passed away, the Reverend Father D. Ponens, after hearing the opinion of the Defender of the Bond, ordered that the proceedings be placed in the archive, by decree of October 30, 1935. XLVIII. ZAGRABIEN. - Regarding a separation, before the Reverend Father D. F. Bracci. Upon consideration of the renunciation by the plaintiff, the Reverend Father D. Ponens, accepting the renunciation on November 30, 1935, ordered that the proceedings be placed in the archive. XLIX. VARSAVIEN. - Regarding a separation, before the Most Reverend Monsignor Massimi, Dean. Since no procedural act has been filed for a year, the appeal presented by the defendant, against the sentence of the Tribunal of Lublin of October 2, 1934, was declared abandoned by decree of December 11, according to canon 1736. L. OENIPONTANA. - Regarding the nullity of a marriage, due to a will contrary to indissolubility, before the Reverend Father D. A. Jullien. Considering the death of the defendant, the Reverend Father D. Ponens declared that the case was concluded and that the proceedings should be placed in the archive, by decree of December 13, 1935. LI. N. N. - Regarding the nullity of a marriage (incidental), before the Reverend Father D. F. Guglielmi. Regarding the appeal presented by the plaintiff against the decree of the Tribunal of the Curia of March 16, 1935, which rejected the request for supplementary investigation, the Royal Tribunal of December 20th decreed: The request for a supplementary investigation should be granted, but entirely excluding the testimony of DM X., and with all the precautions prescribed by law, especially regarding the interrogatories to be presented by the Defender of the Bond, according to canon 1968, in this

Translated by churchlatin.ai, a product of Boyne Archives

case.

[*Latin ed. p. 149*]

149 *Diarium Romanae Curiae*

DIARY OF THE ROMAN CURIA

Thursday, 1st February 1936, the Holy Father received in a solemn Audience His Excellency Mr. Francis D'Arcy Godolphin Osborne, Extraordinary Envoy and Minister Plenipotentiary of Great Britain, for the presentation of his Credentials.

Monday, 2nd March 1936, the Holy Father received in a solemn Audience His Excellency Dr. José René Morales y Valcarcel, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Cuba, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES

Tuesday, 3rd March 1936, in the Vatican Apostolic Palace, before the August presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the same, discussed and gave their vote on the question of the heroic degree of virtues in the cause of the Venerable Servant of God, Mary Giuseppa Rossello.

Tuesday, 17th March 1936, before the Eminent and Reverend Lord Cardinal Pietro Segura y Saenz, Promoter of the Cause of Canonization of the Blessed Andrew Bobola, Martyr, of the Society of Jesus, the Antepreparatory Congregation of the Sacred Rites was held, in which the question concerning two miracles, which are asserted to have been wrought by God through the intercession of the same Blessed one, and which are proposed for his Canonization, was discussed.

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Official Commentary. SECRETARY OF STATE. By Brief Apostolical, the Most Holy Father Pius XI, reigning happily, deigned to appoint: December 2, 1935. The Most Eminent and Reverend Cardinal Eugenio Pacelli, Protector of the "Servants of the Heart of Jesus of Argentina" (Córdoba). February 24, 1936. The Most Eminent and Reverend Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of Charity of the Blessed B. Capitanio (Milan). Assistants to the Holy See: February 22, 1936. His Excellency, Most Reverend Monsignor Augusto Alvaro De Silva, Archbishop of St. Salvatore of Bahia. March 3: His Excellency, Most Reverend Monsignor Giulio Giuseppe Cenez, titular Bishop of Nicopolis of Armenia. March 10: His Excellency, Most Reverend Monsignor Domenico Spolverini,

Translated by churchlatin.ai, a product of Boyne Archives

titular Archbishop of Larissa. Apostolic Protonotaries, as if participating: September 27, 1935. Monsignor Giuseppe Luigi Espinola Cobo, of the archdiocese of Santiago del Chile. January 13, 1936. Monsignor Guglielmo Keuenhof, of the diocese of Kansas City. January: Monsignor Eugenio Tisserant (Rome). January: Monsignor Giovanni Antonietti, of the diocese of Pergola. March 9: Monsignor Raffaele Salucci, of the diocese of the Marsi. Domestic Prelates of His Holiness: November 25, 1935. Monsignor Giuseppe Curry, of the archdiocese of Halifax. January 24, 1936. Monsignor Ludovico Baranyay, of the diocese of Kaschau. January: Monsignor Aurelio Giuseppe Vécsey, of the same diocese. January 25: Monsignor Domenico Bartolomei, of the diocese of Urbania. January: Monsignor Giovanni Giuseppe Pacella, of the diocese of Alife. January: Monsignor Giovanni Hynes, of the diocese of Elphin. January 27: Monsignor Guglielmo L. Farrell, of the diocese of Scranton. January: Monsignor Martino J. O'Connor, of the same diocese. January: Monsignor Erberto Francesco Hillenmeyer, of the diocese of Covington. January: Monsignor Martino Riccardo Delaney, of the same diocese. January: Monsignor Carlo Luigi Woeste, of the same diocese. January: Monsignor Ignazio M. Ahman, of the same diocese.

[*Latin ed. p. 151*]

Diarium Romanae Curiae 151, 27 Ianuarii 1936. Reverendissimus Dominus Michele Leick, ex eadem dioecesi.

Reverendissimus Dominus Carlo Paolo Diemer, ex eadem dioecesi.

Reverendissimus Dominus Tommaso Giuseppe Me Caffrey, ex eadem dioecesi.

28. Reverendissimus Dominus Giovanni Maria Giuseppe Chamoton, ex dioecesi Belley.

Reverendissimus Dominus Giuseppe Luigi Breslin, ex archidioecesi New York.

4 Februarii. Reverendissimus Dominus Antonio Cerasuolo, ex dioecesi Pozzuoli.

6. Reverendissimus Dominus Giovanni Bégne, ex dioecesi Liíla.

Reverendissimus Dominus Antonio Relia (Roma).

12. Reverendissimus Dominus Giovanni Ferraro (Roma).

24. Reverendissimus Dominus Salvatore La Cava, ex archidioecesi Catanzaro.

27. Reverendissimus Dominus Adriano Clergeac, ex archidioecesi Auch.

Reverendissimus Dominus Natale Lalaguë, ex eadem archidioecesi.

Reverendissimus Dominus Giuseppe Marmont, ex eadem archidioecesi.

Cum litteris a Secretariatu Status, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est nominare:

Translated by churchlatin.ai, a product of Boyne Archives

Camerarios Secretos Supernumerarios Sanctitatis:

9 Maii 1935. Reverendissimus Dominus Riccardo Smith, ex dioecesi Lancaster.

22 Augusti. Reverendissimus Dominus Pio Jung, ex archidioecesi Praga.

24. Reverendissimus Dominus Giovanni Tul, ex archidioecesi Gorizia.

21 Novembris. Reverendissimus Dominus Domenico Lovari, ex dioecesi Cortona.

28 Ianuarii 1936. Reverendissimus Dominus Tommaso Solari, ex archidioecesi Buenos Aires.

Reverendissimus Dominus Fabiano Maulion, ex eadem archidioecesi.

30. Reverendissimus Dominus Guido Roffi (Roma).

2 Februarii. Reverendissimus Dominus Orlando Malfranci, ex dioecesi suburbicaria Sabina et Poggio Mirteto.

6. Reverendissimus Dominus Edmondo Tobisch, ex dioecesi Leitmeritz.

13. Reverendissimus Dominus Luigi Valetto, ex dioecesi Civita Castellana.

27. Reverendissimus Dominus Francesco Bolek, ex archidioecesi Olomouc.

Reverendissimus Dominus Antonio Janda, ex eadem archidioecesi.

Reverendissimus Dominus Domenico Willner, ex eadem archidioecesi.

Reverendissimus Dominus Giovanni Ripka, ex eadem archidioecesi.

Camerarios Secretos de Spada et Cappa Supernumerarios Sanctitatis:

8 Decembris 1935. Dominus Guido Casale de Bustis y Figoroa (Roma).

30 Ianuarii 1936. Dominus Giacomo Alfonso Antonio De Gruyter, ex dioecesi Bois-le-Duc.

27 Februarii. Dominus comm. Orlando Guerreiro de Castro, ex archidioecesi Rio Janeiro.

[*Latin ed. p. 152*]

Acta Apostolicae Sedis - Official Commentary: Chamberlain of Honour in peacock blue attire of His Holiness: June 1, 1934. Monsignor Tommaso Pothacamury, of the archdiocese of Madras. December 26, 1935. Monsignor Pasquale Leone, of the diocese of Sulmona. January 3, 1936. Monsignor Saverio Mastini, of the diocese of Viterbo. February 13. Monsignor Francesco Trusso, of the diocese of Patti. February 13. Monsignor Calogero Franchina, of the same diocese. February 13. Monsignor Donato Mantineo, of the same diocese. February 15. Monsignor Pietro Dell'Acqua, of the archdiocese of Milan. February 27. Monsignor Vladimiro Worel, of the archdiocese of Olomouc. February 27. Monsignor Teodoro Vavrusa, of the same archdiocese. February 27. Monsignor Zenone Jokl, of the same archdiocese. February 27. Monsignor Vincenzo Horák, of the same

Translated by churchlatin.ai, a product of Boyne Archives

archdiocese. Chamberlain of Honour with Sword and Mantle of His Holiness: October 25, 1935. Mr. Professor Angelo Silvagni (Rome). Chamberlain of Honour with Sword and Mantle, Honorary, of His Holiness: February 29, 1936. Mr. Doctor Vladimiro M. Hruban, of the archdiocese of Olomouc. Chaplains Secret of Honour of His Holiness: January 29, 1936. Monsignor Giuseppe Abram, of the archdiocese of Gorizia. February 13. Monsignor Pietro Benavides, of the archdiocese of Mexico.

[*Latin ed. p. 153*]

Year and Volume XXVIII, April 30, 1936 (Series II, Volume III) - No. 5. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XI. APOSTOLIC CONSTITUTION CONCERNING THE CENTRAL PACIFIC REGION: A PORTION IS SEPARATED FROM THE APOSTOLIC VICARIATE OF THE CENTRAL PACIFIC REGION, FROM WHICH A NEW APOSTOLIC VICARIATE OF THE WALLIS AND FUTUNA ISLANDS IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: Whatever seems most conducive to the propagation of the faith and to the eternal salvation of the Christian faithful, and to their governance, we diligently strive to accomplish. Indeed, when the venerable Brother Joseph Felix Blanc, titular Bishop of Dibon, Apostolic Vicar of the Central Pacific, repeatedly and earnestly requested that the islands of Wallis and Futuna be separated from the vast territory of his Vicariate, and that a new Apostolic Vicariate be formed from their territory, especially because they are too distant from the seat of the Vicariate, and access to them is also very difficult. We, with the favorable opinion of the venerable Brother Philip Bernardini, titular Archbishop of Antioch in Pisidia and then Apostolic Delegate in Australasia, and after mature deliberation, with the advice of the Most Reverend Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, readily agreed to this, having offered the prescribed prayers. Therefore, supplementing, as is necessary, the ACTS, Volume III, No. 5. - 30-4-936. 11.

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - An official record, or those who presume to be interested, with the consent of all, concerning the fullness of the apostolic power from the Vicariate Apostolic of Oceania Central, encompassing the entire territory subject to the French jurisdiction, namely the islands of Wallis, Futuna, Alofi, and the surrounding islets, we establish and constitute a new Apostolic Vicariate; and we wish to call it the Apostolic Vicariate of the Wallis and Futuna Islands, and, with the approval of the Holy See, we entrust it to the Society of Mary, whose most astute members have already been working in those islands since the year one thousand eight hundred and seventy-three, bringing the entire population to the faith, and

Translated by churchlatin.ai, a product of Boyne Archives

we hereby confirm that they shall continue to do so. Therefore, to this new Apostolic Vicariate of the Wallis and Futuna Islands, and to its Vicars for the time being, we grant all rights, privileges, and faculties, by which other Vicariates and their Vicars throughout the world are lawfully entitled and enjoy; and we subject them to all the burdens and obligations to which others are subjected. We decree that all of the above, as established and constituted, shall be considered valid and effective, notwithstanding any contrary provisions. Furthermore, we declare that any copies or excerpts, even printed ones, of these documents, signed by a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall have the same full faith and validity as if the original documents themselves were presented or shown. To no one is it permitted to infringe upon or contradict this decree of division, erection, constitution, commission, and our will; if anyone, with reckless audacity, should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-five, on the eleventh day of the month of November, in the fourteenth year of Our pontificate. F r. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMA SONI BIONDI, Cancellarius B. R. E. 8. C. de Propaganda Fide, Praef. Ioseph Wilpert, Decanus Collegii Proton. Apostolicorum. Vincentius Bianchi-Cagliesi, Loco & Plumbi Reg. in Cane. Ap., Vol. Uli, n. 68 - Al. Trussardi. Protonotarius Apostolicus.

[*Latin ed. p. 155*]

Acta PU Pp. XI 155. APOSTOLIC LETTERS. CONCERNING THE CHURCH DEDICATED TO THE MOTHER OF GOD, QUEEN OF ANGELS, IN THE CITY OF CARTAGO, WITHIN THE ARCHDIOCESE OF SAINT JOSEPH OF COSTA RICA, WHICH IS ADORNED WITH THE TITLE AND PRIVILEGES OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this matter.

It is known from numerous and illustrious documents that the Republic of Costa Rica holds the Blessed Virgin Mary in the highest regard and honors her with special devotion. Indeed, the city, the capital of that Republic, is named after Saint Joseph, the renowned spouse of the Mother of God; and in that city of Saint Joseph, besides the Cathedral Church, which is dedicated to Mary, conceived without original sin, other parish churches have also been erected in honor of the Virgin Mother of Mercy, of Solitude, of Sorrows, and of Mount Carmel. Among the many other churches throughout the territory of the Republic of Costa Rica that are dedicated to the Most Holy Virgin, the sacred edifice in the city of "Cartago" dedicated to the Blessed Virgin Mary, Queen of Angels, holds a prominent place, whose distinguished image is venerated and cherished by the entire Costa Rican people with great devotion and singular piety for many

Translated by churchlatin.ai, a product of Boyne Archives

centuries. Furthermore, the Constituent Assembly of that Republic, in the year 1824, declared the Blessed Virgin of the Angels the Patron of the entire Nation, and in the year 1924, at the beginning of the twentieth century, the image of that same Virgin was adorned with a golden diadem by the Venerable Patriarchal Chapter of the Basilica of Saint Peter in the Vatican. The church, which we have mentioned, has been damaged several times by earthquakes, and restored several times; until, in the year 1910, when the city of Cartago was almost completely destroyed, the sacred edifice began to be rebuilt again with particular care and a more solid structure. Now that the work has been happily completed, and the Marian Sanctuary, which is enriched with many precious offerings from the faithful, is ready to be solemnly consecrated, the Venerable Brother Otto Raphael Castro, Archbishop of Saint Joseph, expressing the desires of himself and of all the other Sacred Ministers of the Republic of Costa Rica, has requested that We deign to elevate the Church dedicated to the Mother of God, Queen of Angels, in the city of Cartago, to the dignity of a Basilica Minor, on the occasion of the approaching feast days and solemnities of the Blessed Virgin of the Angels. And We have learned that no other church in the entire Republic of Costa Rica has been adorned with such honor.

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Commentarium Officiale. The purpose of Saint Joseph, whom we have praised above, is to report to us that the aforementioned Sanctuary of Mary by the Angels, which is frequented and devoutly celebrated by all the faithful, is called a Basilica. We have considered it fitting, with willing and joyful acceptance of the prayers and petitions offered to us, that the filial piety of the Republic of Costa Rica towards the Virgin and Mother, among all the blessings with God, may be sequestered, and may be increased more and more. Therefore, having heard our beloved son, the Cardinal Prefect of the Congregation for Sacred Rites of the Holy Roman Church, and moved by our own certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of these letters and in a perpetual manner, we adorn the Church or Sanctuary of the Blessed Virgin Mary of the Angels in Costa Rica, within the boundaries of the archdiocese of Saint Joseph of Costa Rica, with the title, honors, and privileges of a Minor Basilica, with all the privileges and honors that, according to decrees and custom, belong to churches with this title of honor. Notwithstanding any contrary things whatsoever. We decree that these present letters shall always remain firm, valid, and effective; and shall produce and obtain their full and complete effects; and that they shall fully suffice for those to whom they pertain, or may pertain; and that it shall be rightly judged and defined, and that whatever is done to the contrary, by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the

Translated by churchlatin.ai, a product of Boyne Archives

Fisherman's ring, on the twenty-sixth day of the month of July, in the year 1935, in the fourteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State. II. The Archdiocese of RHEDONENSIS declares Saint Melanius as its principal Patron. PIUS PP. XI. For the perpetual memory of this matter. – Our paternal care, with which we embrace all the faithful, urges us to diligently seek the spiritual benefit and progress of all, as much as we can in the Lord, and therefore, we readily grant the requests of the Bishops, which are directed to this fruitful end. Therefore, since the Archbishop of RHEDONENSIS in Gallia, in the name also of the Chapter of his Cathedral, as well as the faithful of the archdiocese, have presented to us their prayers, that we may deem it fitting to declare Saint Melanius of RHEDONENSIS, a Bishop, as its Patron.

[*Latin ed. p. 157*]

157. The Most Reverend Cardinal, now Our Pro-Nuncio in Gallia, has diligently assisted the principal archdiocese of that region, and has presented to Us supplications and votives, accompanied by his most excellent commendations. We deem it fitting, with the utmost willingness and through repeated prayers addressed to Us, to grant what is requested. For the faithful and devoted people of Rhedonensis have continuously venerated and honored that very Holy Bishop, and have found solace in his patronage during their needs. Therefore, after due deliberation with the Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, by the tenor of these Letters, by Our Apostolic authority, We establish and declare Saint Melanius, Bishop of the Rhedonenses, as the principal Patron of the archdiocese of Rhedonensis, with all the rights and liturgical privileges that properly belong to such a heavenly Patronage. Notwithstanding any contrary provisions whatsoever. We decree that these present Letters shall remain forever firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and that they shall fully benefit the aforementioned archdiocese of Rhedonensis now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the day of February, in the year 1936, in the fifteenth year of Our Pontificate. XIIm. E. Card. PACELLI, Secretary of State. LETTER I TO THE MOST REVEREND PATRICK JOSEPH, TITULAR BISHOP OF SAINT MARY IN VIA, OF THE HOLY ROMAN CHURCH, CARDINAL HAYES, ARCHBISHOP OF NEO-EBORACENSEM, WHOM WE SEND AS A LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN CLEVELAND, FROM ALL SEVEN NORTH AMERICAN STATES. PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing. — It has been brought to Our attention that a

Translated by churchlatin.ai, a product of Boyne Archives

Eucharistic Congress from all seven North American States will be held next September in the illustrious city of Cleveland. This Congress, as We have gladly heard, was promoted and inspired by the Bishop of Cleveland himself, and is the first...

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis — The Official Commentary will be for the new series of Assemblies from throughout the Republic of the Eucharist, which are proposed to be held every fourth year. Truly excellent and most salutary plans! What could be more fitting and effective for these assemblies than to foster and strengthen the piety and devotion of the Christian people towards the Most Holy Sacrament? Therefore, We Ourselves heartily congratulate you, both on the inception of these plans and on the singular zeal with which the upcoming celebrations are being prepared, so that the highest honors may be offered to the Heavenly King, hidden beneath the Eucharistic veils, with the greatest devotion and attendance of the faithful. To enhance the solemnity of this sacred celebration, We desire not only to offer paternal praise and confirmation, but also intimate participation and to be present in person through Our Legate. Therefore, We, your most beloved Son, who, adorned with the splendor of the Roman purple, govern such a distinguished and venerable Church, and who are held in such high esteem among Catholics and other citizens, choose and appoint Our Legate, so that, bearing Our person, you may preside over the Eucharistic Assembly in Quarten with Our authority. We are certain that you will carry out this mission in such a way that the sacred rites will be enriched with the greatest dignity and majesty, and that the work of the assembly will be guided by wisdom and effectiveness. Furthermore, the outcome of these events promises to be favorable, given the important topic that will be discussed in the assemblies: "The Eucharist, the source and perennial inspiration of the Catholic Action." It seems to Us that the Congress intends to pursue a delightful and useful goal, namely, that the actions of life of the Christian faith should fully correspond in each individual, and that all should work together so that faith may have the greatest importance for the well-being of the Republic. This, without a doubt, will be the case if these good faithful receive and cherish daily the fire of Christian charity from the Sacred Heart of Jesus Christ, hidden under the Eucharistic species. In the meantime, may the light of heavenly graces and the testimony of Our paternal love be with you, Our beloved Son, the distinguished Bishop of Augsburg, and with all the other prelates, as well as with the civil magistrates and all those who will be with you in Augsburg, in Our most heartfelt blessing in the Lord. Given from the Vatican, near Rome, on the twentieth day of the month of August, in the fourteenth year of Our pontificate.

PIUS PP. XI.

Translated by churchlatin.ai, a product of Boyne Archives

[*Latin ed. p. 159*]

Acta of Pope Pius XI, Volume 159, Part II, to the Most Reverend Father Sebastian, Titular Archbishop of the Holy Churches of Boniface and Alexis, Cardinal LEME DE SILVEIRA CINTRA, Archbishop of São Sebastião do Rio de Janeiro, and to the other Most Reverend Archbishops and Bishops of BRASILIAE, concerning the more suitable promotion of the Catholic Action.

PIUS PP. XI, to Our Beloved Son and Venerable Brothers, greetings and the Apostolic Blessing.

Although Our mind, from the very beginning, has been concerned with the Catholic Action, as We have stated in Our Encyclical Letter "Ubi arcano Dei," and have subsequently declared more openly in other documents, nevertheless, gladly assenting to your requests, and especially complying with the desires which you expressed to Us when you recently came to Rome, We have deemed it fitting to address you with special words concerning this very important matter. Thus, it will be more clearly evident how much We value the assistance which the laity can provide to ecclesiastical men, not only to defend the truth of the faith and Christian morals from the dangers that threaten them from all sides, but also to become, under the guidance of pastors, a most effective aid in perfecting the religious and civil life.

Indeed, We are firmly convinced that the Catholic Action is a singular grace of God, both for the faithful who are called to associate more closely with their ecclesiastical hierarchy, and for the Bishops and priests, who will always find suitable helpers among the ranks of the Catholic Action to assist them in the sacred ministry, which they perform daily and more and more extensively. For who does not see, even among Catholic peoples, that there is not enough clergy to meet all the needs of the faithful? And in this very beloved nation, where the religion and piety of God are certainly cultivated, how often have you, Our Beloved Son, and your colleagues in the episcopate, lamented the small number of priests, especially secular priests, in this region, which, due to its location, the nature of the place, and its very vastness, demands a greater abundance of clergy than elsewhere? And what, now that so many difficulties stand in the way of this sacred ministry, so many cares weigh upon it, that the ministers of God are often unable to reach all the faithful in the performance of their priestly duties? And what, now that the integrity of faith and morals is in daily increasing danger, especially in the principal nations, such as Brazil, where, along with so many good things and great benefits, so many infamous and harmful things abound, the seeds of which were sown long ago? We know

Translated by churchlatin.ai, a product of Boyne Archives

how much concern you have for the Church...

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis – Official Commentary: May vocations to the priesthood be awakened and fostered, and may seminaries for the clergy be made increasingly suitable for the most noble purpose to which they are dedicated. A splendid example of this exists in the Brazilian College for Clergy in the City, founded under your auspices and with your support, which bears the pontifical name and is, as you know, very dear to Us. Such endeavors, if blessed by divine grace, will undoubtedly yield a rich harvest of good fruits in the future. But how much richer will this harvest be if, alongside the ranks of priests – whom we hope will become increasingly numerous and capable to carry out this ever-growing work – there are large groups of devout and virtuous laypeople who will be available to assist the priests in preparing for, or completing, their ministry, or, if necessary, to supplement them in certain areas, such as in the religious education of children! But in this glorious undertaking, convened to defend and expand the Kingdom of Christ, it is absolutely necessary, just as in all battles and military exercises, that the soldiers proceed in an orderly, rational, and strategic manner. Therefore, you will not find it unwelcome to consider the advice and instructions contained in these brief letters, which have been drawn not only from Our understanding of the conditions of your affairs and Our assessment of your successes – in this very field – but also from long experience, which has brought before Our eyes the aids that are most suitable in each nation to achieve the desired goal. And first of all, we urge you to devote all your efforts to forming and shaping the minds of those who wish to serve in the ranks of the Catholic Action organizations; for the religious, moral, and social training of these individuals is of utmost importance for effective apostolate in this age. Therefore, at the beginning, it is not necessary to gather large numbers of faithful, but rather to select small groups, which, endowed with knowledge and practice, will spread the leaven of the Gospel throughout the entire mass and uplift it. And indeed, it will not be a difficult task in each parish to undertake this salutary work, especially by cultivating the minds of children in Christian virtues; but also young people, the hope of the Church and of the nation, and men, on whom domestic and civil society depend, should be diligently encouraged to join Catholic organizations. Moreover, it must be emphasized again and again that the associations that are initiated should not only live in happy harmony, but should also be perfectly united: parish organizations, the diocesan council, and the national direction, all must be properly linked and integrated. Just as the members of a single body, so too should the cohorts of the invincible army be. Unity of forces, not dispersion; not a

Translated by churchlatin.ai, a product of Boyne Archives

random gathering of activities, but an organized effort directed towards

[*Latin ed. p. 161*]

Acts of Pope Pius XI: The common good is a conspiracy, not the spontaneous flourishing of individual parts, but a progression of arts and powers, so that beauty and grace, with suitable composition of members, shine throughout the whole body. Therefore, it would be gravely wrong if, in parishes or in dioceses, other associations of the faithful were established to achieve almost the same goals as the Catholic Action, associations completely unconnected and having no connection whatsoever with the Catholic Action, or, even worse, contending with it. For in this way, the particular benefits that such associations would provide to a small number of the faithful would be outweighed by a very serious loss, arising from the dissipation and dissolution of Catholic forces, or from conflict; forces which, in these times, under the guidance of pastors, must be completely united and joined together, as we said above, for the benefit of the Church. It is extremely important to emphasize the unity of forces and efforts, but this does not prevent, while the Catholic Action embraces various classes of citizens, that special care and institutions be given to each, so that farmers, craftsmen, and those engaged in any art or discipline are individually cultivated. We have found it to be very necessary to achieve the main goal of Catholic Action, which is that everyone who serves under its banner should be a zealous apostle of Christ, where it is needed. Great care must be taken with the lower classes, especially with workers and farmers, whom the Church, following the footsteps of the Divine Founder, has always loved and cherished above all, so deeply moved by the many labors in which they are constantly engaged, and by the great dangers to which their souls are exposed, as they are increasingly threatened by reckless and turbulent doctrines widely disseminated among the less educated. In this structure of organs, it is very important that, in each diocese, priests and lay groups be gathered together, as much as possible, who, having been instructed in divine matters, burning with zeal for souls, devoted to the Apostolic See and to the pastors, as eager heralds of the Catholic Action, frequently visit their parishes or dioceses, or another, if called upon, at the command of the Bishops, to clearly demonstrate the excellence and benefits of the Catholic Action, to properly inform the leaders of this great work, without whom no association can live or flourish, and to arrange and coordinate all forces and endeavors in such a way that each association may fully achieve that which it properly seeks, without harming others. In this apostolic endeavor,

[*Latin ed. p. 162*]

16. The Acts of the Apostolic See – We believe it is highly beneficial that seminarians themselves should also be instructed in this matter, and that

Translated by churchlatin.ai, a product of Boyne Archives

newly ordained priests should be diligently trained, and that some of them, for the purpose of further study, should be sent to those regions where the Catholic Action has demonstrably proven its strength and effectiveness, with a pleasing abundance of fruitful results. Furthermore, in order that more and more priests and religious, of both sexes, and lay faithful may be suitably prepared for Catholic Action, we believe it is very beneficial that frequent gatherings or congresses should be held, now daily, now weekly, as is already the custom in some places, for the purpose of learning and imploring the help of God, not only from the entire nation, but also from the entire diocese or parish, so that those who come together may, through pious exercises and meditations on divine matters, through readings, prayers, and other activities appropriate to the time, be inspired by experts in social matters and those pertaining to Catholic Action, and be zealously encouraged in the apostolate, and be thoroughly imbued with the genuine teachings of the Church. Moreover, it is advisable to invite certain groups of members to such gatherings, such as young people, students, Catholic men and women, workers, or those who practice a particular profession, such as medicine, law, commerce, or business, and also to form special groups consisting of priests, religious men and women, teachers, and professors, so that in these kinds of congresses, the most important matters for each association or order, taking into account their relationship to religion and the apostolate of Catholic Action, may be addressed. We are well aware, beloved sons and venerable brothers, that not a few, and not insignificant, difficulties stand in the way of this noble and necessary work, especially at the beginning. But it will be helpful to remember the words that the Apostle of the Gentiles, inspired by divine power, did not hesitate to utter: "All things are possible to him who believes." Therefore, if all those, both ecclesiastics and lay faithful, who are involved in Catholic Action, placing all their hope and trust in God, should earnestly seek divine grace and devote diligent and constant effort to all the activities of Catholic Action, even those that may seem of little importance, then they will also obtain from God all the other necessary aids, or extraordinary ones, to successfully carry out these endeavors. On the contrary, they will labor in vain to renew Christian society, unless God himself builds it up together with them. And it seems that, besides divine assistance, other aids are also necessary for this great work. For Catholic Action never hinders or disrupts, let alone destroys, any other good and pious undertakings.

[*Latin ed. p. 163*]

The Acts of Pope Pius XI, paragraph 163, state that it [the Action Catholique] not only encourages, fosters, and regulates all good and righteous paths and methods, but also actively seeks out and adds other forces, institutions, and endeavors that, although separate from it, strive for the good of souls to the same degree. Indeed, a very great and powerful aid

Translated by churchlatin.ai, a product of Boyne Archives

to the Action Catholique will be provided by numerous religious families, both of men and women, who have already brought forth such outstanding benefits to the Church. This aid, they themselves will always be eager to provide, not only by constantly offering prayers to God, but also by actively assisting the priests, even if they do not have a particular care for souls. Religious men and women, in particular, will favor the Action Catholique if they have endeavored from a young age to prepare boys and girls for it, whom they guide in schools or colleges. It is necessary to gently encourage young people to embrace the study of the apostolate from the beginning, and then, with constant diligence, to urge them to join the associations of the Action Catholique, which, if they are lacking, should be promoted by the religious themselves. Indeed, no method, no means, seems more suitable for educating young people in the Action Catholique than that which is offered in schools and colleges. This instruction of selected youth will be of great benefit to the entire gymnasium or academy, for it is easily understood that if, even among the students in any institution, some are properly instructed in Christian apostolate, how much good the others will also receive. But it will be especially beneficial to those young people who are being prepared for the Action Catholique; for, as we have stated many times, strengthened by heavenly guidance and supernatural virtue, they will find in these associations, at a time when they are most susceptible to temptation, protection and support against the dangers, and those many and serious trials, that they must face with courage and unwavering spirit in the society in which they necessarily live. In this way, the associations and institutions that are dedicated to fostering piety, to spreading the doctrine of religion, and to promoting other forms of social apostolate, will become auxiliaries of the Action Catholique, and, while maintaining the integrity of their own sphere, will foster concord and agreement, a well-ordered connection, and mutual understanding, which we have so often recommended. Therefore, the Action Catholique, properly and wisely organized, and strengthened with solid defenses and resources, will truly be that peaceful army that will undertake the glorious struggle to defend and promote the Kingdom of Christ, a kingdom indeed of justice, peace, and charity. Therefore, although the Action Catholique must take care, as its very nature demands, not to pursue the interests and advantages of political parties, it will...

[*Latin ed. p. 164*]

164. The Acts of the Apostolic See – the official commentary – concern the entire nation, and effectively so, when it is clear that it is "a certain way and method by which the Church distributes all kinds of benefits to nations" (Letter to Cardinal Bertram, November 13, 1928). We earnestly pray to God that He may render fruitful the labors, which you, our beloved Son, and your diligent colleagues in the episcopacy, with the assistance of your

Translated by churchlatin.ai, a product of Boyne Archives

learned clergy and select flock, constantly expend, so that this firm and solid aid to the Catholic Action may be established everywhere for restoring good morals in society, so that as soon as possible, these distinguished groups may be composed of zealous members who bravely defend the rights and principles of God and the Church, and who, in all things, manifest "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ," which is the guarantee and safeguard of prosperity for individuals, families, and society itself. And that these undertakings may proceed rightly and usefully, we implore God to grant you suitable assistance; and may the foretaste of this, and the testimony of our greatest charity, be the Apostolic Blessing, which we impart to you, our beloved Son, and to you, Venerable Brothers, to the entire clergy and people of your diocese, especially to those who dedicate themselves to the Catholic Action. Given at Rome, near Saint Peter, on the twenty-seventh day of the month of October, in the year 1935, the fourth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 165*]

The Sacred Consistorial Congregation, 165, ACTA SS. CONGREGATIONUM. The Sacred Consistorial Congregation. I. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord, Our Pope Pius X, by the divine Providence, and through successive decrees of the Sacred Consistorial Congregation, has deigned to provide for the following churches with new pastors, namely:

II, March 1936. — To the Cathedral Church of Saint John of Canada, he appointed the Reverend Father Patrick Rray, of the Congregation of Jesus and Mary, rector of the Seminary in the archdiocese of Halifax.

21 March. — To the titular episcopal Church of Miletopolis, he appointed the Reverend Father John Baptist Hoecht, canon of the cathedral Church of Ratisbon, whom he established as an Auxiliary to the Most Reverend Father Michael Buchberger, Bishop of that same diocese.

11 April. — To the Cathedral Church of Porto Nacional, he appointed the Reverend Father Alan de Noday, of the Order of the Friars Preachers.

15 April. — To the titular episcopal Church of Pharsalus, he appointed the Reverend Father Pius Guizzardi, honorary canon of the metropolitan Church of Bologna, and parish priest of Saint Mary of Charity in the city of Bologna, whom he appointed as an Auxiliary to the Eminent Father John Baptist, S.R.E. Cardinal Nasalli Rocca a Corneliano, Archbishop of Bologna.

15 April. — To the metropolitan Church of Benevento, he appointed the Most Reverend Father Augustine Mancinelli, hitherto Bishop of Aquinata,

Translated by churchlatin.ai, a product of Boyne Archives

Sora, and Pontiscurvi.

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary II DESIGNATIONS OF ORDINARIANS FOR APPEALS According to canon 1594, § 2, of the Code of Canon Law, the Most Reverend Father Zenobius Lawrence Guilland, Archbishop of ParanÃ¡, designated the tribunal of the Ordinary of Saint James of the Foreign Missions for appeals. The Sacred Consistorial Congregation deigned to approve this designation on November 27, 1935. According to canon 1594, § 2, of the Code of Canon Law, the Most Reverend Father Thomas Muniz Pablos, Archbishop of Santiago de Compostela, designated the tribunal of the Ordinary of Lugo for appeals. The Sacred Consistorial Congregation deigned to approve this designation on November 28, 1935. According to canon 1594, § 2, the Most Reverend Father James Charles Mac Guigan, Archbishop of Toronto, designated the tribunal of the Ordinary of London for appeals. The Sacred Consistorial Congregation deigned to approve this designation on December 12, 1935. The Most Reverend and Venerable Lord Francis of Assisi Vidal Barraquer, Cardinal Archbishop of Tarragona, according to canon 1594, § 2, of the Code of Canon Law, designated the tribunal of the Ordinary of Barcelona for appeals. The Sacred Consistorial Congregation deigned to approve this designation on February 20, 1936. According to canon 1594, § 2, of the Code of Canon Law, the Most Reverend Father Gabriel M. Reyes, Archbishop of the Name of Jesus, or Cebu, designated the tribunal of the Ordinary of Iare for appeals. The Sacred Consistorial Congregation deigned to approve this designation on April 1, 1936.

[*Latin ed. p. 167*]

The Sacred Congregation of the Council DECREE CONCERNING PIOUS PILGRIMAGES OF THE FAITHFUL TO MORE FAMOUS SHRINES, FOR REGULATING THEM. Among the public and communal expressions of Christian piety within the Catholic Church, pious pilgrimages to more famous shrines, dedicated to God, the Blessed Virgin Mary, or the Saints, have rightfully claimed a special place from the most remote times, as they contribute greatly to performing penance, to professing and strengthening faith, and to offering thanks for the benefits received from God. It is therefore not surprising that, with the increased ease and convenience of travel in our age, these pious pilgrimages have become more frequent, undertaken especially and with diligence by many groups who have been established in all nations to promote and regulate them. It is also clear that the ease and convenience of travel, as we have mentioned, have also led to an increase in journeys undertaken for other purposes, namely, for recreation, sightseeing, or for pursuing studies and the arts, and other similar reasons. This state of affairs, concerning these very pious pilgrimages

Translated by churchlatin.ai, a product of Boyne Archives

to shrines, can certainly present some inconveniences, unless the guiding hand of ecclesiastical authority, to which the regulation of acts of Christian religion and piety belongs solely, introduces a suitable and, as far as possible, a common discipline everywhere. Therefore, this Sacred Congregation of the Council, with the approval of His Holiness Pope Pius XI, commands the Ordinary of each place to observe the following norms in preparing and carrying out these pious pilgrimages: 1. These pious pilgrimages must always bear a truly religious character, and must be undertaken as acts pertaining to Christian piety, and must be clearly distinguished from journeys undertaken solely for amusement. Therefore, anything that is less suited to this pious and religious purpose must be entirely avoided, and all things must be shunned by which it might be suspected that these pilgrimages, although appearing to be for religion, are in reality undertaken primarily for pleasure or entertainment. 2. The right to promote and regulate these pilgrimages belongs solely to legitimate ecclesiastical authority. Therefore, no group,

[*Latin ed. p. 168*]

168 The Acts of the Apostolic See – an official commentary, with the exception of those matters which arise from religious institutes or from their members – may be established, provided they are not promoted or, at least, approved by the same authority; and all should act in this manner, and with this order and at this time, especially if several groups pursue the same objective. 3. It will be the duty of the ecclesiastical authority to ensure that every pious pilgrimage is prepared and conducted under the guidance of chosen men; and there should never be lacking a cleric who fulfills the office of spiritual director. 4. When setting prices, these directors must observe this principle: that pious pilgrimages should be accessible even to the faithful of more modest means. Therefore, nothing more should be requested from those undertaking these pious journeys than what is required by prudent administration, and any semblance of profit should be entirely removed. 5. Those who are of the clergy, whether secular or religious, should not involve themselves in matters pertaining to the technical arrangements of these pilgrimages, since such involvement is less fitting to their ecclesiastical dignity. Therefore, this task should be entrusted to laymen, honest and skilled, from whom it should be entirely demanded that, under the watchful eye of the ecclesiastical authority, nothing in these arrangements should be contrary to their religious purpose, but rather that all should be in harmony with Christian piety, and should foster it. Given in Rome, on the 11th of February, in the year 1936. I. Card. SERAFINI, Prefect. L. © S. I. Bruno, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH PROVISIONS REGARDING CHURCHES. By the decrees of the Holy Council, for the propagation of the Christian Name, Our Most Holy Lord Pope Pius, having been deigned

Translated by churchlatin.ai, a product of Boyne Archives

to grant the following provisions for the Churches: 13th of January, 1936. – To the titular metropolitan Church of Ratiaria, the Most Reverend Father Anselm Kenealy has been appointed, formerly Archbishop of Simla. 27th of January. – To the titular episcopal Church of Usinaz, the Reverend Father Franciscus Demont has been appointed, whom he establishes as Apostolic Vicar of Aliwal.

[*Latin ed. p. 169*]

The Sacred Congregation for the Propagation of the Faith, January 27, 1936. — To the titular Bishop of Thelepte, Reverend Paul Joseph Biechy, of the Congregation of the Holy Spirit, whom it appoints Apostolic Vicar of Brazzaville. — To the Metropolitan Church of Scodra, Reverend Gaspare Thaçi. — To the Cathedral Church of Sapë, Reverend Nicholas Vincent Prendushi, of the Order of Friars Minor. — To the Cathedral Church of Kandy, Reverend Bernard Regno, of the Silvestrine Congregation, O.S.B. — To the titular Bishop of Vescerita, Reverend Aloysius George Demol, of the Congregation of the Immaculate Heart of Mary (of Scheut), whom it appoints Coadjutor with right of succession to the Most Reverend Father August Declerq, Apostolic Vicar of Upper Kasai. — To the titular Bishop of Rhodes, Reverend John Aloysius Coudert, of the Congregation of the Oblates of the Most Blessed Virgin Immaculate, whom it appoints Coadjutor with right of succession to the Most Reverend Father Aemilius Bunoz, Apostolic Vicar of Yukon and Prince Rupert. — To the titular Bishop of Gindarus, Reverend Ruggero Raphael Cazzanelli, of the Order of Friars Minor, whom it appoints Apostolic Vicar of Kikow. February 10. — To the Cathedral Church of Quilon, Reverend Victor Dereere, of the Order of Discalced Carmelites.

THE SACRED CONGREGATION OF RITES DECREES THAT THE FEAST OF SAINT JOHN BOSCO, CONFESSOR, BE CELEBRATED THROUGHOUT THE ENTIRE CHURCH, WITH A PROPER OFFICE AND MASS.

DECREE: It was a source of great joy to the entire Christian people that, in this, the nineteenth century since the saving Redemption, the Most Holy Pope Pius XI has decreed the highest heavenly honors for Blessed John Bosco. From that time forward, not only the Salesian Family, but also many dioceses have honored him in particular as the father of youth. And as devotion to him grows daily, so that more abundant fruits of holiness may flourish in the hearts of the faithful, especially the young, numerous sacred...

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary. The Supreme Pontiff, Pope Pius XI, was beseeched by the most humble and urgent prayers to extend to the entire Church the cult of so virtuous a man, who had deserved

Translated by churchlatin.ai, a product of Boyne Archives

so much from the Church, and whose virtues are further detailed below, by the Cardinal Prefect of the Sacred Congregation of Rites, in an audience on March 25, 1936. Graciously accepting the votes of all the Cardinals, Archbishops, and Bishops of the Holy Roman Church, he decreed that the Feast of Saint John Bosco, as a confessor and not as a pontiff, should be celebrated by the entire Church, with a double minor rite, with Vespers, Office, and Mass, the following being added to this decree, to be celebrated on January 31st, transferred to January 28th, the Feast of Saint Peter of Nolasc. Notwithstanding any objections. Given in Rome, from the Secretariat of the Sacred Congregation of Rites, on March 25, 1936. C. Card. L. LAURENTI, Prefect. S. A. Carinci, Secretary. On January 31st, of SAINT JOHN BOSCO, CONFESSOR. *Duplex* (Double). *In Vespers*. Prayer: "O God, who raised up Saint John, your confessor, father and teacher of young people, and through him, through the help of the Virgin Mary, willed that new families flourish in your Church: grant, we beseech you, that we may, inflamed by the same fire of charity, be able to seek out souls and serve you alone. Through our Lord." *In II Nocturno*. Reading: "John Bosco, born in a humble place at Castrum Novum in Austria, and having lost his most holy father, was sent to a boarding school. From a very early age, he showed remarkable qualities. Possessing a gentle nature and inclined towards piety, he exercised a singular authority among his peers, and he soon began to resolve their disputes, to reconcile minor quarrels, and to restrain vulgar words and lewd jokes." Then, by attracting them with pleasant words, by inserting prayers into games, and by recalling the sacred words he had heard in the temple, he... "

[*Latin ed. p. 171*]

The Sacred Congregation of Rites, with eloquence and sweetness, sought to encourage young boys to receive the sacraments of Penance and the Eucharist as early and as often as possible. His speech was also adorned with true modesty, his manners with gentleness, and his life with the purity of innocence, drawing all hearts to him. Although he experienced a youth filled with the anxieties of family affairs, burdened by labors and hardships, he nevertheless strove with joy and trust in God to increase the number of priests. After fulfilling his Vow, he first went to the city of Cherì, and then to Augusta Taurinorum, in order to make progress under the guidance of the blessed Joseph Cafasso, and to dedicate himself to learning the sacred doctrines of morals. There, spurred by both his own inclination and a higher inspiration, he turned his attention to young people, to impart to them the first rudiments of Christian wisdom. As the number of these grew daily, he established a stable and firm foundation to gather them together, overcoming harsh and prolonged difficulties, in that part of the city commonly called Valdòcco, and he devoted himself entirely to this endeavor. A little later, with the help of the Virgin Mother, who had indicated to

Translated by churchlatin.ai, a product of Boyne Archives

him in a dream as a child, John decided to found the Society of Salesians, whose primary purpose would be to lead young souls to Christ; and he also undertook to establish a new community of sacred virgins, called the Daughters of the Auxiliatrix, who would guide young girls on the paths of the Lord; to which he later added a pious group of Co-operators to foster the works of the Salesians with study and piety. Thus, in a short time, it brought great benefit to both Christian and civil society. VI. Burning with zeal for souls, he spared no labor and no expense in order to establish retreats for young people during holidays, orphanages, schools for working children, and institutions for the care and education of boys, throughout the world. At the same time, he did not cease to foster the faith of Christ in the Subalpine region through word and example, to protect and spread the best books throughout Italy, and to send evangelizers more frequently to pagan nations. A simple and upright man of God, prepared for every good work, he flourished in all virtues, which were nurtured by the fervor of his burning charity. With his mind constantly fixed on God and endowed with heavenly gifts, this most holy man was not deterred by threats, nor weakened by labors, nor overwhelmed by cares, nor by worldly things.

[*Latin ed. p. 172*]

172. The Acts of the Apostolic See seemed to be disturbed. However, he strongly commended three duties of piety: that they should attend Mass and the sacred Synaxis as often as possible; that they should devoutly venerate the Virgin Mary, the Helper; and that they should obey the Supreme Pontiff as most devoted children. It is also worth noting that, in difficult circumstances, he was not infrequently present in Rome, assisting the Supreme Pontiff in mitigating the evils resulting from laws passed against the Church at that time. He completed his life, filled with so many works and labors, on the eve of the Kalends of February, in the year of salvation one thousand eight hundred and eighty-eight, at the age of seventy-three. This man, renowned for many miracles, was declared blessed by Pope Pius XI in the year nineteen hundred and twenty-nine, five years later, on the solemn day of Easter, in the nineteenth century, with people from all over the world converging on the City, and with the religious orders present.

III. Nocturnal Reading: Reading from the Holy Gospel according to Matthew, Chapter 18, verses 1-5.

"At that time, the disciples came to Jesus, saying: Who is the greater in the kingdom of heaven?" And the rest.

Homily by Saint John Chrysostom, Homily 60 on Matthew, Chapter 18.

"See how the Lord leads us to care for even the smallest of our brethren? Therefore, do not say: 'He is a shoemaker, or a farmer, or a simpleton, and therefore I should despise him.' For you must not fall into that evil, but consider in how many ways he leads you to act with humility and to care for

Translated by churchlatin.ai, a product of Boyne Archives

them. He placed a child in the midst of them and said: 'Let us become like little children,' and: 'Whoever receives one such as this little child, receives Me,' and: 'Whoever causes one of these little ones to stumble, it is better for him that a millstone be hung around his neck and that he be thrown into the sea.' If, therefore, God rejoices so greatly in a little one who is found, why do you despise those whom God so carefully cares for, when it is necessary to give up one's very soul for one of these little ones? For God has such care for the soul that He did not spare even His own Son. Therefore, I implore you, let this be our one goal and our chief concern when we leave our homes in the morning, to rescue those who are in danger. I do not speak here of sensible danger; for that is not even a danger, but of the danger to the soul, which the devil prepares for men."

[*Latin ed. p. 173*]

Sacred Congregation of Rites, Reading 173, VIII: "You say that the wicked are difficult to bear. And therefore, you must join them with love, so that you may remove them from vice, so that you may convert them and bring them back to virtue. But they do not obey, you say, nor do they accept advice. How do you know this? Have you exhorted them and tried to correct them? I have often exhorted them, you will say. How often? More than once: once and again. Do you call that often? Even if you had done this throughout your entire life, you should not fail, nor should you despair. Do you not see how God always exhorts us through the Prophets, through the Apostles, through the Evangelists? What then? Are we working properly? Are we obeying in all things? Not at all. Therefore, has the time come to stop admonishing?

Reading IX: "For there is nothing so precious as the soul: for what does it profit a man, if he gains the whole world, and suffers the loss of his own soul? Truly, all things are perverted and ruined by the love of money, which overthrows the fear of God, just as a tyrant, occupying a fortress, captures souls. Therefore, we neglect the salvation of our children and our own, with great foolishness; hence, children become more cruel than slaves. And what shall I say of slaves? If anyone has a mule, he takes great care to provide it with the best fodder, that it be not bad, not thievish, not foolish, not unskilled in its craft; but if it is necessary to provide a tutor for a son, we accept anyone who happens to be at hand, without choice; and yet this is of far greater importance. What is the difference between these things, which are entrusted with the guidance of the soul and the shaping of the young mind and character? He who is endowed with such a faculty ought to show more diligence than any painter or sculptor. To God be praise.

Reading for the feast commemorated: According to the rubrics, John Bosco, born in a humble place, after a sorrowful and most innocent childhood, devoted himself to the studies of Cheri, in which time his talents and virtues shone forth. Having been ordained a priest, he went to Augusta Tau-

Translated by churchlatin.ai, a product of Boyne Archives

rinorum, where he became all things to all men; but especially he devoted himself to helping young people, and those who were poor and abandoned. He strove with all his might to remove the childish age from the poisonous food of errors and vices, through liberal arts, workshops, and ascetical exercises on festive days; and for this purpose, he founded two families of men and women in the Church. He himself wrote many books filled with Christian wisdom. He also greatly merited for the eternal salvation of the unfaithful through the sacred expeditions of his confreres. With his mind constantly fixed on God, he was a most holy man, not frightened by threats, nor weary by labors, nor troubled by cares."

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis – The official commentary indicates that he seemed to be undeterred by oppression, nor disturbed by adverse circumstances. He died in the year of salvation one thousand eight hundred and eighty-eight, at the age of seventy-three. By Pope Pius XI, he was enrolled among the Saints.

MISS

Introit: 3 Kings 4, #9: "He gave him wisdom and prudence exceedingly, and the breadth of heart as the sand which is on the seashore."

Psalm 112,1: "Praise ye the Lord, O ye children; praise ye the name of the Lord."

Gloria Patri.

Oratio: "O God, who raised up Saint John the Confessor, your father and teacher of the young, and through him, through the help of the Virgin Mary, willed that new families should flourish in your Church: grant, we beseech you, that inflamed by the same fire of charity, we may be able to seek souls and serve you alone."

Through the Lord.

Reading: Epistle of the blessed Apostle Paul to the Philippians: Philippians 4, 4-9: "Brethren, rejoice in the Lord always: again I say, rejoice. Let your modesty be known to all men. The Lord is nigh. Be nothing wanting in fear; but in all prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which surpasseth all understanding, shall keep your hearts and your minds in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. And whatsoever you have learned, and received, and heard, and seen in me, do (these things): and the God of peace shall be with you."

Gradual: Psalm 36, 3-6: "Trust in the Lord, and do good; so shalt thou dwell in the land, and thy justice shall be brought thee forth as for a reward.

Translated by churchlatin.ai, a product of Boyne Archives

Delight thyself also in the Lord; and he shall direct thy ways. Shew thy way unto the Lord, and trust in him; and he shall bring it to pass."

Alleluia, alleluia.

Psalm 73, 21: "The poor and the needy shall praise thy name."

Alleluia.

After the Seventieth, omitting the Alleluia and the following verse, the Tract is said:

Psalm 60, 3-5: "Thou hast been my hope, O Lord God: thou art my tower of strength from the enemy. I will abide in thy tabernacle for ever: I will hope in thy protection."

[*Latin ed. p. 175*]

The Holy Congregation of Rites, 175, [shall be] under the protection of the wings of your [Divine] Providence. For you, O God, have heard my prayer: you have given a heritage to those who fear your name. In votive Masses during the Paschal season, the Gradual is omitted, and instead, the following is said: "Alleluia, alleluia. Ps. 73, 21. The poor and needy praise your name. Alleluia. Ps. 35, 9. They shall be filled with the abundance of your house: and you shall water them with the torrent of your delights. Alleluia."

Sequence of the Holy Gospel according to Matthew: Matthew 18, 1-5. "At that time, the disciples came to Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus, calling a little child, set him in the midst of them, and said: Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And whoever receives one such little child in my name, receives me."

Offertory: Ps. 33, 12. "Come, you children, hear me: I will teach you the fear of the Lord."

Secret: "Receive, O Lord, this clean offering of the Host of salvation, and grant that, loving you in all things and above all things, they may deserve to live in the praise of your glory. Through the Lord."

Communion: Romans 4, 18. "Against all hope, he believed, that he might become the father of many nations, according to that which was said to him: I have made you the father of many nations."

Postcommunion: "Having been satisfied with the mystery of your Body and Blood, O Lord, grant, we beseech you, that, through the intercession of Saint John the Confessor, we may always remain in the act of giving thanks. Who lives."

IN THE ROMAN MARTYROLOGY: On January 31st, first, in Venette, the birthday of Saint John Bosco, Confessor, Founder of the Salesian Society and of the Institute of the Daughters of Mary, Help of Christians, conspic-

Translated by churchlatin.ai, a product of Boyne Archives

uous for his zeal for souls and the propagation of the Faith, whom Pope Pius XI added to the list of the Saints in the year nineteen hundred and thirty-four.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED PENTENITIARY TRIBUNALS

APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES)

Doubt: The Apostolic Penitentiary, having considered the following question, presented for a suitable solution: Whether, in regions where the custom is observed, and approved by the Church of Rome, the Most Holy Sacrament of the Eucharist may be offered to the adoration of the faithful, even beyond the two days, during the Greater Week, so that on each of those days, indulgences may be granted through the Decree of the Sacred Penitentiary, dated May 20, 1935.

The Sacred Penitentiary, after mature deliberation, on February 18, 1936, judged that the answer should be: Affirmative.

Furthermore, concerning the aforementioned matter, His Most Holy Eminence, Pope Pius, of Divine Providence, having heard the Cardinal Penitentiary Major, who presented the matter in writing, on the audience of the 14th of the current month, deigned to benignly approve and confirm the response of the Sacred Penitentiary.

Given in Rome, from the offices of the Sacred Penitentiary, on March 20, 1936.

L. Card. LAURI, Major Penitentiary.

L. m s. S. Luzio, Regent.

[*Latin ed. p. 177*]

177 The Sacred Roman Rota. EDITAL CITATION CONCERNING THE NULLITY OF MARRIAGE (DE GRADO-TIGANI), in Naples. Since the actual place of residence of the aforementioned Lord Raymond Tigani, in this cause, is unknown, we cite him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on June 23, 1936, at 12 o'clock, to resolve the disputed matter, or to affix his signature to the following, and to designate the day on which the Rota's judgment will be rendered in this cause. Whether the nullity of the marriage exists in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned Lord Raymond Tigani's place of residence, must, insofar as possible, ensure that he is informed of this

Translated by churchlatin.ai, a product of Boyne Archives

edictal citation. L. £8 S. A. Wynen, Secretary. From the Chancery of the Tribunal of the Sacred Roman Rota, March 23, 1936. I. Pendola, Notary. *And because the place of current residence of Mr. Raymond Tigani, defendant in this cause, is unknown, we cite him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, n. 94), on June 23, 1936, at 12 o'clock, to agree upon or sign the doubt mentioned below, and to fix the day for the decision of the cause before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Raymond Tigani must, insofar as possible, inform him of this citation.

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICIAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having been instructed to respond to the following questions proposed at a plenary session, have decreed as follows regarding each matter:

I — CONCERNING THE PROMOTER IN CAUSES OF SERVANTS OF GOD

D. Whether, according to canon 2004 § 3, the promoter is required to have a fixed domicile in the City, solely in apostolic processes, or also in informative or ordinary processes.

R. Affirmative regarding the first part; negative regarding the second.

Given in Rome, in the Vatican City, on the 16th of January, in the year 1936.

Most Reverend A. Card. SINCERO, Bishop of Praenestinus, President.

L. © S. I. Bruno, Secretary.

II — CONCERNING THE HOLY COMMUNION ON THE NIGHT OF THE NATIVITY OF OUR LORD

D. Whether canon 867 § 4, in conjunction with canon 821 § 2, should be understood in such a way that the Holy Communion can be distributed at Mass, whether celebrated by right or by apostolic indult, at midnight on the Nativity of Our Lord.

R. Affirmative, unless the local Ordinary has prohibited it for just rea-

Translated by churchlatin.ai, a product of Boyne Archives

sons in particular cases, according to canon 869.

Given in Rome, in the Vatican City, on the 16th of March, in the year 1936.

Most Reverend L. Card. SERAFINI, Prefect.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 179*]

DIARY of the Roman Curia

ROMAN

179

SACRED CONGREGATION FOR THE RITES

Tuesday, March 31, 1936, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Venerable Lords Cardinals, and with the votes of the Reverend Prelates, Officials, and theological Consultors, who comprise the Sacred Congregation for the Rites, a preparatory session was held to discuss the question concerning the heroic exercise of virtues by the venerable Servant of God, Placido Baccher, a secular priest of the Third Order of St. Dominic, and Rector of the Church of the Most Holy Name of Jesus in Naples.

Tuesday, April 21, 1936, in the Apostolic Palace at the Vatican, before the August presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, and the theological Consultors, who comprise the same, discussed and gave their votes on the question of virtues of a heroic degree in the cause of beatification and canonization of the Venerable Servant of God, Mary Domenica Mazzarello, co-foundress of the Institute of the Daughters of Mary Help of Christians.

SECRETARY OF STATE

APPOINTMENTS

By letters from the Secretary of State, the Holy Father Pius XI, may He reign happily, deigned to appoint:

February 24, 1936.

His Excellency, the Reverend Monsignor Celso Costantini, titular Archbishop of Theodosiopolis of Arcadia, Secretary of the Sacred Congregation "de Propaganda Fide," Consultor of the Supreme Sacred Congregation of the Holy Office.

March 23.

The Most Reverend and Venerable Lord Cardinal Pietro Boetto, Member of the Sacred Congregation for the Rites.

Translated by churchlatin.ai, a product of Boyne Archives

March 28.

The Most Reverend and Venerable Lords Cardinals Carlo Cremonesi, Camillo Caccia Dominioni, and Nicola Canali, Members of the Sacred Congregation for the Eastern Church.

[*Latin ed. p. 180*]

180 4 Acta Apostolicae Sedis - Official Commentary, April 1936. The Reverend Father Severiano Salaville, of the Order of Saint Augustine, Assumption, Consultor of the Holy Congregation for the Oriental Church, by Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint: February 12, 1936. His Excellency, the Most Reverend Monsignor Frediano Giannini, titular Archbishop of Serre, Vice-Chamberlain of the Holy Roman Church. March 31: Monsignor Alfredo Vitali, Apostolic Protonotary "de numero participantium." April 5: The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of the Holy Union of the Sacred Hearts (Tournai). April 6: The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Nursing Sisters of the Sorrowful Mother (Como). Assistants to the Papal Throne: January 19, 1936. His Excellency, the Most Reverend Monsignor Giovanni Battista Federico Vallega, titular Archbishop of Nicopolis in Epirus. March 17: His Excellency, the Most Reverend Monsignor Boleslao Twardowski, Archbishop of Lviv of the Latins. March 31: His Excellency, the Most Reverend Monsignor Tommaso Spreiter, titular Bishop of Tene, Apostolic Vicar of Eshowe. HONORS By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to bestow: The Grand Cross of the Order of the Holy Sepulchre: March 25, 1936. Upon His Excellency, Mr. Leandro Pita Romero, Extraordinary and Plenipotentiary Ambassador of Spain to the Holy See. The Insignia of the Order of the Holy Sepulchre: February 15, 1936. Upon Mr. Coate Carlo Pocci, Lieutenant in the first grade in the Corps of the Noble Pontifical Guard. The Commander's Cross with Insignia of the Order of the Holy Sepulchre: February 18, 1936. Upon Mr. Doctor Federico Funder (Austria). March 10: Upon Mr. Lieutenant General Tommaso Martínez (Argentina). March: Upon Mr. Lieutenant General Fasola Castagno (Argentina).

[*Latin ed. p. 181*]

Diarium Romanae Curiae 181. The Order of Saint Gregory the Great:

February 6, 1936. To the Reverend Mr. Eugenio Tiberghien-Pollet, of the diocese of Lille.

February 16, to the Reverend Mr. Guglielmo dei Conti Aluffi-Pentini, exempt from service in the Pontifical Noble Guard.

March 4, to the Reverend Dr. Oscar Ibarra Garcia (Argentina).

March 15, to the Reverend Dr. Alberto Alcorta (Argentina).

March 15, to the Reverend Dr. Pio Pagliucchi (Rome).

Translated by churchlatin.ai, a product of Boyne Archives

April 2, to the Reverend Mr. Vittore de Wandeleer, of the archdiocese of Malines.

The Order of Saint Gregory the Great, civil class:

February 18, 1936, to His Excellency, Dr. Enrico Mataja (Austria).

March 2, to His Excellency, Mr. Edvino Barclay, President of the Republic of Liberia.

The Order of Saint Gregory the Great, military class:

March 4, 1936, to His Excellency, Mr. Eleazaro Videla, Minister of the Navy in the Republic of Argentina.

To His Excellency, Mr. Manuel Rodríguez, Minister of War in the Republic of Argentina.

The Order of Saint Gregory the Great, civil class, with plaque:

March 31, 1936, to Mr. Paolo Lemay, of the archdiocese of Cambrai.

The Order of Saint Gregory the Great, military class, with plaque:

March 10, 1936, to Colonel Pietro Sahores (Argentina).

The Order of Saint Gregory the Great, civil class:

January 20, 1936, to Dr. Roberto Mucci, Consistorial Advocate.

January 25, to Dr. Camillo Rinaldi (Rome).

January 28, to Mr. Giuseppe Le Van Nuôi, of the Apostolic Vicariate of Saigon.

January 30, to Mr. Andrea Copello, of the archdiocese of Buenos Aires.

February 8, to Dr. Ervino Riedemann, of the diocese of Lugano.

February 29, to Dr. Alfredo Fuchs (Czechoslovakia).

March 3, to Mr. Erberto Samuele Dean, of the archdiocese of Westminster.

March 27, to Mr. Paolo Rasi, of the diocese of Norcia.

The Order of Saint Gregory the Great, military class:

February 12, 1936, to Count Federico Moroni, member of the Pontifical Noble Guard.

March 13, to Mr. Pio Carlotti, Major of the Honor Guard of His Holiness.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Official Commentary

II. Knighthood of the Order of St. Gregory the Great, Civil Class:

February 1, 1936.

To Mr. M° Paolo Potiron, of the Archdiocese of Paris.

To Mr. Francesco Nogués, of the Diocese of Marseille.

To Mr. Antonino Varillon, of the Archdiocese of Lyon.

6. To Mr. Eugenio Despretz, of the Diocese of Lille.

To Mr. Emilio Eloy-Breuvart, of the same diocese.

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Uberto Dufour, of the same diocese.

To Mr. Luigi Tiberghien, of the same diocese.

To Mr. Giuseppe Motte-Bernard, of the same diocese.

10. To Mr. M° Alberto Serres, of the Archdiocese of Paris.

15. To Mr. Attilio Tassi (Rome).

March 3.

To Mr. Emmanuele Van der Eist (Belgium).

12. To Mr. Giovanni Malvestiti, Aide-de-Camp to His Holiness.

April 2.

To Mr. Paolo Comte, of the Diocese of Amiens.

To Mr. Giuliano Beeckmans de Westmeerbeek, of the Archdiocese of Malines.

3. To Mr. Dr. Elia Augusto Giuseppe Marcellin, of the Diocese of Marseille.

The Grand Cross of the Order of St. Sylvester Pope:

March 7, 1936.

To Mr. Dr. Giovanni Cafferata (Strasbourg).

To Mr. Dr. Ernesto Padilla (Strasbourg).

The Commanderate of the Order of St. Sylvester Pope:

January 14, 1936.

To Mr. Pietro Pasotti (Rome).

22. To Mr. Maurizio Bassot (Frauda).

To Mr. Cristiano Marcotte de Sainte Marie (France).

To Mr. Luciano Hannoun (France).

24. To Mr. Cav. Giovanni Battista Saraceni (Rome).

28. To Mr. Cav. Armando Patriarca (Rome).

To Mr. Captain Mansueto Zucchini (Rome).

29. To Mr. Alessandro Bongiovanni, of the Diocese of Ivrea.

February 3.

To Mr. Guglielmo Ludovico Beretta, of the Archdiocese of Milan.

To Mr. Carlo Pölking, of the Diocese of Alba Reale.

17. To Mr. Engineer Dino Loni (Rome).

25. To Mr. Ferruccio Guggerotti, of the Diocese of Vicenza.

27. To Mr. Cav. Professor Domenico Kotaro Tanaka (Japan).

March 9.

To Mr. Giuseppe Marchetti, of the suburbicarian Diocese of Sabina and Poggio Mirteto.

Translated by churchlatin.ai, a product of Boyne Archives

10. To Mr. Dr. Vittorio Lascano (Strasbourg).

[*Latin ed. p. 183*]

Diarium Romanae Curiae 183, 13 Martii 1936.

To the Most Reverend Andrea de Francisco Cabo, Secretary of the Embassy of Colombia to the Holy See.

21.

To the Most Noble Pio Benigni (Rome).

30.

To the Reverend Giuseppe Galli, of the Diocese of Como.

31.

To the Most Noble Giuseppe Seraiter (Rome).

The Knighthood of the Order of Saint Sylvester the Pope:

23 Decembris 1935.

To the Reverend Luigi Delori, of the Archdiocese of Malines.

4 Ianuarii 1936.

To the Reverend Guido Sbardella, of the Suburbicarian Diocese of Palestrina.

25.

To the Reverend Ildebrando Appetiti (Rome).

25.

To the Reverend Giovanni Vadou, of the Archdiocese of Paris.

4 Februarii.

To the Reverend Gabriele Artiaco, of the Diocese of Pozzuoli.

25.

To the Reverend Giuseppe Salsano, of the Diocese of Cava.

13.

To the Reverend Vincenzo Saleri, of the Diocese of Brzesc.

16.

To the Reverend Domenico Venneri (Rome).

2 Martii.

To the Reverend Antonio Fedele, of the Diocese of Ariano.

10.

To the Reverend Calogero DelPUtri, of the Diocese of Caltanissetta.

17.

To the Reverend Giuseppe Mario Cappelli (Rome).

With Letters from the Secretariat of State, the Most Holy Father Pius XI, happily reigning, has deigned to appoint:

Secretaries of His Holiness, Extraordinary:

Translated by churchlatin.ai, a product of Boyne Archives

14 Octobris 1935.

Most Reverend Giovanni Jastak, of the Diocese of Danzica.

4 Ianuarii 1936.

Most Reverend Giuseppe Moioli, of the Diocese of Bergamo.

25.

Most Reverend Dino Staffa, of the Diocese of Imola.

Most Reverend Costantino Stella, of the Diocese of Ceneda.

Most Reverend Camillo Carpane, of the same Diocese.

27 Februarii.

Most Reverend Emanuele Dieguez, of the Archdiocese of Guadalajara.

Most Reverend Ferruccio Biagio Celli, of the Diocese of Bertinoro.

19 Martii.

Most Reverend Emanuele Giuseppe de Sousa, of the Diocese of Oporto.

Most Reverend Nicola Morfuni, of the Diocese of Mileto.

Most Reverend Luigi Guido, of the same Diocese.

Most Reverend Antonio Santin, of the Diocese of Ceneda.

Most Reverend Arnaldo A. Suys, of the Diocese of Bois-le-duc.

Most Reverend Lazzaro Acquistapace, of the Archdiocese of Mediolanum.

2 Aprilis.

Most Reverend Luigi Solari, of the Diocese of Chiavari.

[*Latin ed. p. 184*]

Acts of the Apostolic See - Official Commentary 184 Extraordinary Knights of the Sword and Mantle of His Holiness: March 10, March 1, 12 » 1935. Mr. Yvan Ignazio Dolgorukoff, of the Apostolic Vicariate of Shanghai. 1936. Mr. Giuseppe Lo-pa-hong, of the Apostolic Vicariate of Shanghai. » 11 Mr. Count Paolo Biver, of the diocese of Versailles. Honorary Knights of His Holiness, wearing the peacock-blue habit: August 4, 1935. Monsignor Francesco Erdey, of the archdiocese of Colocza. » » » Monsignor Giuseppe Kosterszitz, of the same archdiocese. February 19, 1936. Monsignor Pietro Scarpelli (Albania). Extraordinary Knights of the Sword and Mantle of His Holiness: December 12, 1935. Mr. Lawyer Luigi Colombo, of the archdiocese of Milan. 18 » » Mr. Pietro Sergiacomi, of the archdiocese of Chieti. Honorary Secret Chamberlain of His Holiness: August 4, 1935. Monsignor Giuseppe Fijas, of the archdiocese of Colocza. NECROLOGY: March 1, 9, 23, 28, April 14, 21, 1936. Monsignor Emanuele Luigi Coelho, Bishop of Coimbra. » Monsignor Carlo Cox, titular Bishop of Dioclea. » Monsignor Valentino Herrgot, titular Bishop of Samosata. » Monsignor Vahan Ktchourian, Archbishop of Constantinople, of the Armenian Rite. » Monsignor Luigi Marelli, Bishop of Bergamo. » Monsignor Giovanni

Translated by churchlatin.ai, a product of Boyne Archives

Antonio Walsh, titular Bishop of Siene. » Monsignor Giovanni Giuseppe Mac Cort, Bishop of Altoona.

[*Latin ed. p. 185*]

Year and Volume XXVIII, May 25, 1936 (Series II, Volume III) - No. 6. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XI. DECREES GRANTING HONOR TO BLESSED JOHN FISHER, BISHOP, AND TO SAINT THOMAS MORE, MARTYRS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The little boat of Peter, by which the Church is represented, can be shaken by no storm, nor broken by any tempest; for Christ the Lord, through His Vicar on earth, governs it and brings it safely to port, even though He may sometimes seem to slumber to the eyes of disciples of little faith. Indeed, perhaps no age has seen a storm so great against the Catholic Church of Christ as that which raged against her in the sixteenth century, when even England, most faithful to the Apostolic See, which was rightly called the patrimony of Mary and Saint Peter, disturbed the magnificent unity of Christian doctrine and the governance of the Church, a visible sign, indeed, of the greatest argument for the holy faith. Nevertheless, even in so great a tribulation, Our Lord Jesus Christ did not suffer the division of His garment, but gave certain hope for the glorious restoration of the Immaculate Spouse. At that time, many brave men and women, for the Catholic faith and for the more powerful leadership of the Roman Church, [ACTA, Volume III, No. 6. - May 25, 1936. 13]

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - The official commentary, which, as Saint Irenaeus asserts, every church must possess, did not hesitate to defend with courage, even at the cost of their lives; among these, two most distinguished sons of the English nation stand out, one a minister of the sacred rites, the other an ornament and example of laymen, namely John Fisher, Cardinal of the Holy Roman Church and Bishop of Rochester, and Thomas More, the Great Chancellor of England, who shine in the heavens of English history like stars, and who, constantly recounting the ancient glory of their homeland, now earnestly pray to God for the most auspicious return of those who have strayed from the unity of the faith and from the house of the Father. To these most blessed martyrs, God has granted the highest honors in Heaven today, for the supreme apostolic office that we perform; He has also permitted us to present them as an example of piety, fortitude, and love, especially towards this Apostolic See, to the Christian faithful; and, rejoicing with the most noble English nation and with the entire Church of Christ, we willingly dedicate the memory of these martyrs forever through these Our Decrees. Briefly, as is our custom, we shall speak of the lives and glorious martyrdom of each of these athletes of Christ, as well as of all the

Translated by churchlatin.ai, a product of Boyne Archives

events that preceded their glorification and were brought before the law. John Fisher was born in Beverlac, in England, in the year one thousand four hundred and seventy-seven, to parents, Robert and Agnes, who were merchants of considerable wealth. He was scarcely seven years old when he was orphaned by the death of his father, and he was obedient to the care of his mother and his guardian. He was instructed in the rudiments by a certain priest, and among his peers, he excelled in both intelligence and diligence. He then attended the Academy of Cambridge and devoted himself diligently to all the liberal arts, including literature, dialectics, and philosophy; in the year one thousand four hundred and eighty-seven, he received the degree of Bachelor of Arts, and three years later, he was made Master and was chosen, along with one other, as one of the two vicars, or procurators, of the entire academy. Ordained to the priesthood, he devoted so much effort to the study of sacred theology that he was considered the foremost among the entire University of Cambridge, and on the fifth of July, in the year one thousand five hundred and one, he was awarded the degrees of Doctor and Master. Excelling in doctrine and virtue, he served as Rector of Michaelhouse College, where he instructed the minds of the students not only in knowledge but also in the precepts of life with the utmost skill. Later, he was appointed Professor and Pro-Chancellor of the University of Cambridge by the unanimous vote of his colleagues, and he diligently performed this office until the year one thousand five hundred and thirty-three, to the satisfaction of all.

[*Latin ed. p. 187*]

During the pontificate of Pope Pius XI, in the year 187, since the fame of his piety and doctrine had spread far and wide, even beyond the confines of that Academy, Margaret, the mother of King Henry Septimus, chose John Fisher to be the spiritual guide of herself and her family; therefore, having relinquished all the duties he performed within the Academy, for several years he devoted himself entirely to works of piety, and especially to fulfilling that honorable, yet weighty, office, receiving abundant benefits from the royal family. King Henry Septimus himself, frequently offering tokens of his esteem to the most pious priest, chose him to be a member of the Royal Council. At that time, when sacred studies seemed to be flourishing in England, John persuaded the King's mother to establish two magnificent colleges in the city of Cambridge, one dedicated to Jesus Christ the Savior, and the other to Saint John the Evangelist. He himself founded two chairs of theology, one in Cambridge, and another in Oxford, and also several chairs of Greek and Latin languages, and he restored the University of Cambridge; in which, having been appointed annually to the office of chancellor from the year 1504, ten years later he was appointed perpetual chancellor of the same University. Learned in both human and divine disciplines, distinguished by exceptional virtue, zealous and devoted to the salvation of

Translated by churchlatin.ai, a product of Boyne Archives

souls, and eager to preach the divine word, he was most beloved by all the bishops of England, and by King Henry Septimus in the year 1504 he was appointed Bishop of Rochester, and by Julius Secundus, our Predecessor, he was confirmed by apostolic letters. In performing his pastoral duties, he was most prudent and vigilant, and he took care to protect the flock entrusted to him against the errors of Luther, which were then spreading, either by frequently visiting the parishes of his diocese, or by diligently performing other pastoral duties, or especially by vigorously refuting heretical perversity, both in word and in writing. He continued this work diligently and continuously until extreme old age, although he suffered from poor health and excessive bodily weakness. Constantly devoted to labor and prayer, he disciplined his body through abstinence, fasts, scourges, and other mortifications. From his benevolence towards the poor and the sick, it is evident how much he burned with charity for his neighbor, as he was often seen visiting them in their hovels, and he generously gave them food and alms, so that he was rightly considered a physician for the sick, a support for the lame, a defender of widows, a tutor for orphans, and a most humane host to pilgrims. Moreover, he burned with a most ardent love for God; and when he celebrated the Sacred Mysteries, tears were often seen to flow from his eyes; the name of Jesus...

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - An official commentary on the prayers, which he uttered sweetly in familiar conversation; he was eager to converse about sacred matters; he frequently meditated on death, and, so that he might never let that memory leave his mind, he wished to have a crucifix of some dead person, both in the altar where he celebrated, and at home, and he was accustomed to say that the memory of death was never burdensome to him. In speech, he was gentle, temperate, and modest; but in matters pertaining to God and the Church, which at that time some were beginning to disturb, he was, contrary to custom, vehement, intrepid, and heroically strong. This fortitude and greatness of spirit were especially evident when he was defending the validity of the marriage, which Henry Octavus, King, captivated by the insane love of Annae Bolena, began to contest against Catharinam Aragonensem, his legitimate wife. For, while almost all of the leading men, from the very beginning, were yielding to the King's will, John Fisher was the first of all to resist his unjust purpose, and the staunch defender of the legitimate marriage could not be dissuaded by any means from defending the just cause of Catherine. After the unjust sentence of the Queen was declared, John, not without great risk to his life, standing before the legates and the King himself, on the twenty-eighth day of the month of June, in the year of Our Lord one thousand five hundred and thirty-three, declared with courage that he was bound by an obligation, and that the marriage of Henry and Catherine could not be dissolved by

Translated by churchlatin.ai, a product of Boyne Archives

any power, neither divine nor human; and he added that a disciple of Christ ought to be a follower of John the Baptist, who did not hesitate to seek death in order to defend the sanctity of marriage. With these words, the King, who openly resembled Herod, responded with injurious words, but with empty arguments; and he became even more enraged when the most courageous Bishop was striving to resist the Catholic religion, according to laws that were gradually being introduced. Therefore, first, he ordered him, along with two other Bishops, to be imprisoned in the month of October, in the year of Our Lord one thousand five hundred and thirty-three, because of the unjust law concerning ecclesiastical benefits that he had rejected, from which he had appealed to the Supreme Pontiff; and afterwards, when John had boldly opposed the cowardly support of all in the Anglican assembly for two divorce laws, and he himself had stood against them, he was taken into custody by the Bishop of Vintoniensis from the fifth day of the month of April of the year of Our Lord one thousand five hundred and thirty-three, until the thirteenth day of the following month of June, on which day he was led to the place of his...

[*Latin ed. p. 189*]

By the authority of the Most Holy Pope XI, 189 dioceses were restored to the flock. But shortly thereafter, he was accused of the crime of treason, and, being absent, was condemned to imprisonment and the confiscation of his goods; however, this punishment was commuted to a monetary fine by the King himself, due to the falsity of the accusations, and he was restored to his freedom. But even then, Anne Boleyn, on the first of June of the same year, having been restored to the royal diadem, continued to bear a most bitter hatred towards the Most Holy Prelate, who remained steadfast in his faith in the Queen Catherine, in the rights of the Church, and above all, in the supreme authority of the Roman Pontiff, and gave him no rest. Therefore, John, having been summoned to London by the schismatic Archbishop of Canterbury, vehemently refused to swear an oath, both that the marriage of the King with Anne Boleyn and the children born from it were legitimate, and that he would acknowledge the supreme spiritual authority over all Englishmen and Irishmen, which the King had presumptuously claimed for himself. For this reason, on the twenty-first day of the month of April, in the year of our Lord one thousand five hundred and thirty-four, he was cast into the Tower of London; and there, that valiant athlete of Christ, together with Thomas More, awaited the final struggle. Meanwhile, in the month of November of the same year, a law was solemnly enacted in England concerning the supreme spiritual authority of the King, which, as we have said above, Henry had already claimed for himself, and which was sanctioned by the penalty of death. Then, in order to overcome the unyielding spirit of John, several bishops and lay nobles were sent by the King; but all attempts made were utterly in vain, including the lie with

Translated by churchlatin.ai, a product of Boyne Archives

which it was impudently asserted that Thomas More himself had decided to take the required oath. Therefore, on the second day of the month of January, in the following year, the diocese of Ross was declared vacant, and its Bishop was stripped of all episcopal privileges; and on the seventh day of the month of May, being questioned again with deceit, he declared, with a steadfast spirit, that the King was in no way the supreme head of the Church of England. This declaration, extorted from him by treacherous men before only one witness, did not yet cause the King to dare to condemn John. But, when Pope Paul III, Our Predecessor, wishing to honor the unyielding constancy of the Bishop and his faith in the Holy See, created him a Cardinal Priest, with the title of Saint Vitalis, in the sacred Consistory held on the twentieth day of the month of May, his anger was inflamed even more; not only did he forbid the transmission of the cardinal's biretta to him, but he unjustly ordered that the Apostolic See be insulted in the churches, and it is said that he intended to ensure that John, to whom that biretta would be given, would be deprived of his head, or, as others recount, that he would send the head of that man, who would receive the biretta, to Rome. Therefore, that martyr of Christ, already so weary from so many inconveniences and deprivations, was afflicted by illness, and was also cruelly forbidden to receive the sacraments.

[*Latin ed. p. 190*]

On the seventeenth day of the following month, he was brought before the tribunal, accused of denying the supreme authority of the secular Prince, which belongs solely to the Roman Pontiff, the spiritual prince. While he persevered strongly in defending and safeguarding the rights of God and the Church, the infamous traitor was condemned to death. Later, the King commuted this punishment to beheading. Leaving the tribunal, he was seen as if emerging from a banquet; and as he returned to prison, he was accompanied by a large throng of faithful people, weeping and imploring his blessing. Four days later, the Servant of God, with a soul filled with perfect tranquility and fervent prayers to God, passed away. Finally, the supreme light of that triumphant day arrived. On the morning of the twenty-second of June, the Prefect of the Citadel announced to him, on the feast of Saint Alban, the first martyr of England, that the execution would soon take place, and, using certain subtle words, he urged him that, since he was an old man and could not live long, it would not be unjust if, that day before noon, according to the King's decree, his life were to be taken away. The old man, serene, replied that he gladly thanked the King for freeing him from the frailty of life and its anxieties; and he asked if he might be allowed a little sleep. After two hours and more, he was awakened, and, as if going to a wedding, he wished to put on his best clothes, and around the ninth hour, he left the prison, opening the sacred book of the Gospel that he held with him, and he read those verses of Saint

Translated by churchlatin.ai, a product of Boyne Archives

John: "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent." Having been greatly refreshed by these words, he was taken to the place of execution; and, standing in the theater, he addressed the large crowd, firm and intrepid, saying, "Christian brothers, behold, I come here to die for the faith of the Catholic Church; but I give thanks to God, because, sustained by Him, I have been very cheerful up to now, feeling neither fear nor the horror of death. Therefore, I ask you all to help me with your fervent prayers to God, so that in the very moment of death I may remain firm and steadfast in the Catholic faith; and I earnestly implore the immortal God that, for His infinite goodness and mercy, He may keep the King and his kingdom safe and sound; and that He may grant the King sound and salutary counsel in all things." With these and other words of this kind, spoken with great alacrity of spirit, with venerable dignity, with a joyful and pleasant spirit, and with a firm, clear, and resounding voice, he knelt and offered prayers to God, among which was the hymn "Te Deum."

[*Latin ed. p. 191*]

In the year of Our Lord 1917, and in the words of the Psalm, "In Thee, O Lord, have I put my trust." Thus, this holy and innocent man, with hands and eyes raised to heaven, with his neck placed upon the beam, offered his head. Which, with a single blow, was easily severed, and immediately on London Bridge, where already several heads of Carthusian monks were hanging, who had died a few days before for the Catholic faith and for the primacy of the Roman Pontiff, it was raised high and, after fourteen days, impiously cast into the Thames. Thus, the unwavering hero of the faith, John Fisher, clothed in a double purple robe, who is rightly compared to John the Baptist, attained the palm of martyrdom. Fifteen days later, with the same manner of death, and for the same most noble cause, Thomas More, the great Chancellor of England, was adorned with the crown of martyrs, of whose also holy life and glorious martyrdom, a few things must be said. He was born in London, in the year of Our Lord 1478, of a father named John, a lawyer, and a mother named Agnes Graunger. Under the strict guardianship and education of his parents, he proved to be a docile, obedient, and amiable boy; and even from his childhood, he showed a lively intelligence, and when he was still a young man, he was received into the household of John Morton, Cardinal Archbishop of Canterbury and Chancellor of the Kingdom of England, and gained such esteem with him that the Cardinal would often say that he foresaw wonderful things about that young man, and shortly afterwards, he sent him to Oxford, so that he might pursue the good arts in that famous University. There, under the instruction of the most illustrious professors Thomas Linacre and William Grocyn, he made great progress, especially in learning the Latin language, which he then spoke with the same ease as his native tongue, and wrote

Translated by churchlatin.ai, a product of Boyne Archives

it with the same elegance; he also greatly loved the Greek language, and also the French; and also history, geometry, mathematics, and music. But his father, an expert in law and a leading lawyer, also wanted his son to be such a man; therefore, after a few years, he ordered him to return to London, so that he might devote himself to the studies of law and obtain the title of lawyer. At that time, he often prayed in the church dedicated to Saint Lawrence in the City of Saint Augustine, in which he showed himself to be a most excellent orator, philosopher, historian, and poet. While he was engaged in the good arts and legal studies, he also cultivated the knowledge, piety, and virtues of the Catholic religion; and in practicing law, he was entirely free from avarice, and diligently sought to compose laws with the utmost integrity and with the sweetest charity. As a young man, he considered joining the Franciscan order, and later, the priesthood: for about four years he lived among the Carthusians of Lon-

[*Latin ed. p. 192*]

He was accustomed to associate himself with the Acts of the Apostolic See, diligently attending their vigils, prayers, and austerities. He then assumed an office, which he performed for certain days and times throughout his life, and he severely chastised himself; his piety towards God, his charity towards his neighbor, his temperance, frugality, and mortification were great; thus he lived soberly, justly, and piously in this world. Adhering to the counsel of his confessors, at the age of twenty-seven, he married Joan Colt, by whom he had four children: Margaret, Cecilia, Elizabeth, and John; but six years later, having been joined to his wife in life, so that he might better care for his children, he married the widow Alice Middleton, with whom he lived in remarkable harmony ever after. Around the year fifteen hundred and twenty-four, not far from the city of London, on a hill overlooking the Thames, commonly called Chelsea, he established his home, in a large and ornate house, equipped with an oratory and a library, and there, together with his family and relatives, he spent his life in the study of the arts and in piety, and, being naturally inclined to friendship, he received friends most graciously; therefore, his house deservedly became known as the home of the Muses, and of all virtues and charity. His greatest care, however, was to instruct his children and grandchildren not only in letters, but more especially in the knowledge of religion; he never neglected to offer prayers together with his family in the morning and evening; when seated at the table, he would see to it that ascetic books were read, as is customary in monasteries, and he would sometimes explain the deeper meaning of the reading; on feast days, he would attend the sacred functions with his family, and he himself would perform his ministry, not being ashamed to do so before all; indeed, there was no virtue that was worthy of a most pious Christian man in which he did not excel. As we have said above, he was a most diligent student of the liberal arts, and learned in both human

Translated by churchlatin.ai, a product of Boyne Archives

and divine letters, and he wrote many volumes, to defend the truth and to foster piety, and he wrote many letters, in which he, truly harassed by heretics, as he was wont to call himself, defended the faith and religion against the errors of the innovators with an unyielding spirit. Since he had been held in high esteem by all, and even by King Henry VIII himself, for his outstanding learning and his excellent virtues, he began to be employed in public affairs; and first he was appointed to the King's Council; then, in the year fifteen hundred and fifteen, he was sent as an ambassador to the Netherlands, and two years later to France; in the following year, he became a member of the King's Privy Council, and then Speaker in the public council, Chancellor of the Duchy of Lancaster, and finally, in October of the year fifteen hundred and thirty, he was proclaimed Lord Chancellor of England, to the great joy of the entire kingdom.

[*Latin ed. p. 193*]

Acta Pii PP. XI 193 In all these duties to be performed, extraordinary faith and diligence were evident, and the more exalted his dignity, authority, and honor, the more modesty, integrity, patience, and humanity he constantly and wonderfully displayed, keeping before him this one thing: to serve the King and the people, but above all, the King of Kings with all his devotion. Things seemed to be proceeding peacefully, when Henry, mad, as we have stated above, captivated by his love for Anne Boleyn, completely desired that Catherine, the Queen, be declared unlawfully married to him; therefore, Thomas was questioned several times about a divorce. But, since he did not at all doubt the validity and indissolubility of this marriage with Catherine, he never yielded to the king's wicked decree, nor did he act otherwise, when, according to his conscience, he worked with all his might, together with Stephen Gardiner, Bishop of Winchester, to ensure that the unjust law of delayed submission was rejected by the Senate. And when Henry the King insisted on being considered and called the head of the English Church by all, after he perceived that the king was determined to marry Anne Boleyn, and that the Universities and the Senate were favorable to this matter, so that he might not be forced to do anything contrary to the laws of God and the Church, he, with great sorrow for all his goods, voluntarily resigned his office of Chancellor, which was the second highest office after the King, on the sixteenth day of May, in the year one thousand five hundred and thirty-two. From that time on, he lived a quiet life among his own, constantly attending to piety, spiritual conversations, and sacred readings, and diligently prepared himself for the final struggle that he foresaw. But two years later, in February, he was brought to trial, accused of having published a book against the king's divorce; but he defended himself so well that, although he openly professed the Catholic faith, he was able to completely refute the accusation against him. But, as the king's anger increased against him, he was threatened so

Translated by churchlatin.ai, a product of Boyne Archives

that he himself would approve the king's second marriage; but Thomas openly refused, and to the Duke of Norfolk, who was reminding him of the words: "The prince's displeasure is death," he firmly and promptly replied: "Nothing else, my Lord, except this one thing: between you and me, there is this difference, unless it is that perhaps I shall die today, and you perhaps tomorrow." Meanwhile, in London, on the fourth day of April of the same year, on the Holy Sabbath, news arrived of the favorable opinion of His Holiness Clement VII regarding the validity of Henry the King's marriage to Queen Catherine; and on the following day, the thirteenth, Thomas was summoned before the judges, to swear an oath regarding the law of royal succession in England, which also included a denial.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis – An Official Commentary of the Supreme Authority of the Roman Pontiff. He declared that he was indeed prepared to acknowledge the order of royal succession, but by no means that which had been established concerning any pontifical authority in England. A few days later, on the seventeenth of April, he was imprisoned in the Tower of London. He remained in prison until his death, on the sixth day of July of the following year, 1535, and neither all manner of temptations and human considerations, especially the tears of his loved ones, and the tender love and weeping and lamentations of his daughter Margaret, nor the publication of all his possessions, nor the arguments of friends and prominent citizens, nor the insults and threats of his adversaries, nor the filth and cruelty of the prison, nor famine, nor persecution, nor the imminent danger of death, were able to move him from his purpose or disturb him; rather, he was of a cheerful spirit, and he did not hesitate to write a treatise entitled: "That death should not be avoided for the sake of the faith," so that his captivity was a continuous profession of faith and a true martyrdom. In the meantime, the law which we mentioned earlier, concerning the supreme spiritual primacy of the King, was promulgated, and the death penalty was added against those who resisted; and Anne Boleyn never ceased to stir up the King against Thomas. Therefore, Henry insisted that Thomas should take the oath prescribed by law, which Thomas openly refused. On the first of July, in the year 1535, he was brought before the court, accused of treason for refusing to submit to the sacrilegious law concerning the King's spiritual primacy in England; for having written a letter to John Fisher, in which he advised him to remain silent; and for having said that the law was like a two-edged sword; so that if one obeyed it, he would lose his soul, but if he opposed it, he would lose his earthly life. Although Thomas defended himself admirably against these accusations, he was nevertheless condemned to the death of traitors. This sentence, which was later commuted by the King to beheading, led Thomas to freely and openly express his opinion about that law, in order to clear his conscience, and he urged the

Translated by churchlatin.ai, a product of Boyne Archives

judges with a magnificent prayer, speaking about the violated rights of God and the Church, and about the spiritual primacy of the Roman Pontiff over the entire Christian world, so that it could truly be said that he was given the spirit to speak. He concluded his profession of faith by invoking the fate of the Saints Stephen and Paul, so that just as Paul, who was formerly a persecutor of Stephen, is now his companion in heavenly glory, so too may he, in turn, be joined with them.

[*Latin ed. p. 195*]

Acts of Pope Pius XI, page 195: Those who are scorned in this world, both in the future age, will be united in concord and perfect charity. Therefore, having been returned to prison, he spent the last days of his life in pious meditations and prayers, enduring the scourging of his own body; on the fifth of July, he sent to his daughter Margaret a cilice and a scourge, together with a letter written in charcoal, in which he expressed the most tender feelings for all his loved ones and friends, together with joy for dying for such a noble cause, revealing a spirit that was clearly divine, and one that possessed celestial wisdom and was completely tranquil. The following day, as he had ardently desired, on the vigil of Saint Thomas of Canterbury and the feast of the Apostles Peter and Paul, he was told that, at the King's command, the sentence of execution would be carried out before nine o'clock in the morning. He thanked the King, and, constantly meditating on the Passion of the Lord, he went out of the prison, as if to a feast, holding a red cross in his hand, and was led to the place of execution. There, addressing the frequent crowd of people standing nearby, he testified that he was dying for the Church and for the Catholic Faith, as a faithful servant of the King, but above all, for Almighty God; then, thanking the executioner and embracing him, he asked everyone to pray to God for him and for his King, and afterwards, kneeling, he recited the psalm *Miserere* with the utmost piety; having said this, filled with joy and with the alacrity of a noble spirit, he offered his head to the executioner; and thus, as a few days before John Fisher, so too did Thomas More, for the sanctity of Christian marriage, and for the spiritual primacy of the Roman Pontiff, die as a martyr of Christ. His sacred head, at the King's command, was affixed to a pole at London Bridge, and after almost a month, it was thrown into the river below. Margaret, his daughter, bought it back from the executioner for a price; and his body was buried in the oratory of Saint Peter in Tower Hill, where the body of the Bishop of Rochester is also buried, whom Thomas had esteemed in life as a friend and a companion, and who was truly worthy of the palm of martyrdom. When these events, which we have narrated, though more briefly, were spread throughout the Catholic world, it is not surprising that John Fisher and Thomas More, not only because of the exceptional sanctity of their lives and their praiseworthy deeds, but much more because of the glorious death of both of them, with their blood

Translated by churchlatin.ai, a product of Boyne Archives

shed for the Catholic Faith, were rightly included among the number of the saints and martyrs of Christ, from the very beginning of their canonization, as were many others who, at that time, bravely met their death in England for the same cause. Scarcely had they died, when Paul III, our Predecessor, in a letter dated the twenty-sixth of July of the year 1535, addressed to Charles V, Emperor, and to Francis I, the Most Christian King.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - In the official commentary, dated the thirty-fifth day, he did not hesitate to write: Behold, Henry, which we lament with the greatest sorrow, inflicted the ultimate punishment upon Henry, who was renowned for his sanctity in Rochester, celebrated for his doctrine, venerable for his age, and the ornament and glory of that kingdom and of the entire clergy. Indeed, everything is to be deplored, but the cause of his death is to be lamented more gravely. For this most holy man perished for God, for the Catholic religion, for justice, and for truth; he defended not only the rights of one particular jurisdiction, as formerly Thomas, Archbishop of Ghent, but the rights of the entire Church. He also inflicted punishment upon many other clerics and religious for the same reason, and it is certain that he intended to do so further; among these was Thomas More, not a cleric but a layman, yet distinguished for his excellence in the sacred letters and who dared to assert the truth. These martyrs, along with many others killed at that time for the orthodox faith, were also celebrated by our predecessors, namely, Gregory XIII, in the Apostolic Letter *Quoniam divinae bonitati*, dated the ninth day before the Kalends of May in the year 1588; Sixtus V in the Apostolic Constitution *Afflictae et crudeliter*, dated the third day of September in the year 1586; Urban VIII in the Apostolic Letter *Non semper terrena felicitas*, dated the thirtieth day of March in the year 1626. Furthermore, Benedict XIV, in his golden work *De Servorum Dei Beatificatione et Beatorum Canonizatione*, presents examples of many martyrs who died under Henry VIII and under Elizabeth, Queen of England, and who are called martyrs by ecclesiastical writers, although the causes of their martyrdom have never been introduced into the Congregation of Sacred Rites; and he spoke knowledgeably of our two athletes of Christ. Concerning John Fisher, he writes: It is now known to all that he illustrated the piety of the Catholic faith through his published books, and that he brilliantly refuted the erroneous opinions of heretics, and especially those of Martin Luther; he was finally imprisoned along with Thomas More, by order of Henry VIII, King of England, who, having been transformed from a distinguished man and king into a wild beast and monster, bravely offered his head to the axe, refusing to assent to the law by which the King declared himself to be the supreme head of the Church. Concerning Thomas, he writes: If it is permissible to add more recent examples to those of the past, the example of Thomas More, the

Translated by churchlatin.ai, a product of Boyne Archives

martyr, seems to be beneficial, although he has not yet been vindicated. A decree had been issued by the English Senate, which Thomas could not approve, concerning the King as the head of the Anglican Church; and from this, and from other things he opposed, the judge inferred that he was hostile to the decrees of the kingdom.

[*Latin ed. p. 197*]

Under Pope Pius XI, the King denied his authority, and he was considered guilty of treason. The Chancellor, who succeeded More, and the Duke of Norfolk urged him, promising forgiveness from the King, if, as they claimed, he would repent and abandon his stubbornness of mind. But More replied with these words: "Most esteemed sirs, I sincerely thank you for this kindness; however, I earnestly beseech Almighty God that He may so strengthen me in this orthodox belief in which I stand, that I may persevere in it even unto death."

But not only were these men considered and called valiant defenders of the Faith and of the primacy of the Roman Church by their contemporaries and by posterity, among whom are many most distinguished men, conspicuous for their sanctity of life and doctrine, experts in civil affairs, historians, humanists, and theologians; indeed, even some enemies of the Catholic name are numbered among them; but they were also venerated by them, under the leadership of the aforementioned Supreme Pontiff, Gregory XIII, who granted many indulgences in their honor, pertaining to public and ecclesiastical worship. Moreover, this Pope authorized the use of the relics of these martyrs in the altar cloths when the relics of the ancient saints were lacking; and he permitted that the sufferings of the martyrs of Christ be depicted in the temple of St. Stephen on the Caelian Hill in the city, and also that in the temple of the College of Englishmen in the city, dedicated to the Holy Trinity and to the blessed Thomas of Canterbury, all those who, from the first conversion of England to the present day, have suffered death for the faith from this nation, be depicted in beautiful images within the temple of this College, at the expense of a certain George Gilbert; as is noted in the College Annals under the year. Of these paintings, which were completely destroyed by hostile hands at the end of the eighteenth century, a copy was cast in bronze in Rome in the year 1584, by order of the aforementioned Pope; and in the twenty-seventh panel, the martyrdoms of John Fisher and Thomas More are depicted, and these words are read: "John Fisher, Bishop of Rochester, declared a Cardinal in England, renowned for the integrity of his life and doctrine, was beheaded by King Henry VIII for defending the authority of the Pontiff." — "Thomas More, a knight, having held the highest office in the kingdom, distinguished by his prudence, learning, innocence of character, and suavity, was struck down with the axe, also by order of the same King, for the same reason. Both were lights of the English Commonwealth: the one of the sacred order, the other of the lay

Translated by churchlatin.ai, a product of Boyne Archives

order."

Indeed, all of these things, since they occurred in a public church in the city and under the vigilance of the Roman Pontiffs themselves, demonstrate nothing but that a public cult was offered to these martyrs.

[*Latin ed. p. 198*]

198 The Acts of the Apostolic See – The official account of this devotion has, more or less continuously, persisted until our times; therefore, with due merit, our Predecessor, Pope Leo XIII, owing to the special privileges of the Roman Pontiffs, concerning the ancient Martyrs of England, who, from the year 1535 until the year 1583, died for the Catholic Faith and for the Primacy of the Roman Pontiff in the Church, and whose martyrdoms, with the authority of Pope Gregory XIII, were depicted in the Temple of the Most Holy Trinity of the English in Rome, and in Rome in the year 1584, with the privilege of the same Pope, were cast in bronze, it is declared that there exists a public ecclesiastical indulgence, or an exception from the decrees of Pope Urban VIII, by a decree of the Congregation of Sacred Rites, on the twenty-ninth of December, in the year 1886, solemnly declaring Saint Thomas, Bishop and Martyr of Ghent, to whom these blessed Martyrs so diligently imitated in faith and constancy, and therefore, these fifty-four Martyrs, whose names, including first of all John Fisher and Thomas More, are enumerated in the aforementioned decree, were raised to the honors of the blessed. Furthermore, by Apostolic Letters, dated the fifteenth day of the month of December in the year 1931, we solemnly declared one hundred and thirty-six other champions of Christ, all of whom, in England, from the year 1541 until the year 1688, were cruelly killed for the Catholic, Apostolic, Roman Faith and for the primacy of the successors of the blessed Apostle Peter. And, by the Letters "Pro tuenda veritate," issued on the twenty-second day of the same month, we also declared blessed John Ogilvie, who, for the same cause, was killed in Scotland. However, now that four hundred years have passed since the glorious death of the blessed John Fisher and Thomas More, the Most Reverend Francis Bourne, Cardinal, Archbishop of Westminster, recently taken from this life, and with him, with remarkable agreement and a large number, distinguished men of great dignity, Fathers Cardinals of the Holy Roman Church, all the Archbishops and Bishops of England, Scotland, and Ireland, with their respective clergy and people, and many other sacred dignitaries from throughout the Catholic world, Universities, Colleges, Seminaries, Religious Orders, and countless others, among whom were also distinguished non-Catholic men, have offered us humble prayers, so that we might raise these two most outstanding blessed Martyrs to the honors of canonization. We gladly accepting these requests, we have ordered the Congregation of Sacred Rites

Translated by churchlatin.ai, a product of Boyne Archives

to investigate the acts of the martyrdom of these blessed.

[*Latin ed. p. 199*]

The acts of Pope Pius XI, number 199, were previously examined, because this particular question, concerning the confirmation of the cult, had not been properly considered in the case at that time, as it was not legally required. Therefore, having been verified, by the Historical Section of the Sacred Congregation itself, both materially and formally, regarding the martyrdom of both heroes, from the perspective of both the victims and the tyrant, a General Congregation was held before Us on the thirtieth day of the month of January of the current year, at which our beloved son, Raphael Charles, Cardinal Rossi, Prefect of the Congregation for the Causes of Saints, proposed the question for discussion: whether it was established that the martyrdom of the Blessed John Cardinal Fisher and Thomas More existed, and whether there were signs or miracles after the veneration granted to these same Blesseds, in the case and to the effect that we were considering. And after all the Cardinals present, officials, and consultants had expressed their opinions, We nevertheless decided to postpone Our judgment until the tenth day of the following month, in order to have more time to consider this matter of such importance. On that day, having summoned Our beloved sons, Camillus Cardinal Laurenti, Prefect of the Sacred Congregation for Rites, and the aforementioned Cardinal, Prefect of the Causes of Saints, as well as Our beloved sons Alfonso Carinci, Secretary of the same Congregation, and Salvatore Natucci, General Promoter of the Faith, and after a sacred and devout ceremony, We solemnly declared: that it is clearly established that the martyrdom and the cause of the martyrdom of the Blessed John Cardinal Fisher and Thomas More exist, so that, having been granted the signs or miracles and all other appropriate and necessary dispensations, the process may proceed to further stages. Furthermore, observing the same procedure, on the third day of March, We ourselves decreed that it was safe to proceed to the canonization of these same Blesseds. In order that the order of law, established by Our predecessors in this matter, might be observed, We first summoned Our venerable brothers, the Cardinals of the Holy Roman Church, on the first of the aforementioned month of April, to a secret Consistory held with Us in the Vatican Apostolic Palace, at which We, being present, addressed the Cardinals, and stated the principal reason for this deliberation, namely, to ask for their opinion regarding the Blesseds, namely, John, Cardinal Fisher, Bishop of Rochester, and Thomas More, Lord Chancellor of England, concerning the granting of the honors of sanctity to them. After this address, our beloved son, Camillus, Cardinal Laurenti, Prefect of the Sacred Congregation for Rites, gave a learned discourse on the life and martyrdom of each Blessed, and diligently recounted all the acts that the Sacred Congregation for Rites had admitted and approved, after a prior careful examination, in

Translated by churchlatin.ai, a product of Boyne Archives

the cause of their canonization; and We inquired of each of the Cardinals present.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - We received the official record; with these votes gladly received, we announced a public Consistory, to be held on the fourth day following, of the same month, for the solemn conclusion of this cause of canonization. In this Consistory, the following prayer was eloquently delivered by the esteemed son, Augustus Milani, Dean of the College of Advocates of the Sacred Consistorial Court: And we ordered that it be earnestly desired, that those blessed ones be honored in Heaven with the highest honors, not only because the Church, by this new example, may be enriched with splendor and glory, but also because those blessed ones, as intercessors and patrons with God, may strengthen all the faithful, and especially their citizens, in the steadfast defense of the Catholic religion until death, may teach them to despise the dangers of this life, and to demonstrate Christian integrity of morals, and may obtain from God that the powerful English people, adhering to the Roman Faith, which is nourished by the one unchanging truth and is firmly established in the Chair of Blessed Peter, may again give a shining example; and may, struck by this new brilliance of sanctity, turn its heart, as it were, to the center of the Catholic name, from which, under the auspices of the Roman Pontiff Gregory the Great, it readily accepted Christian precepts and Christian worship. Indeed, we said that we hoped for this from the lives of these Blessed Martyrs, which are placed in the light of the entire world, and from their suppliant prayers. However, in order that all things might be done according to the custom of the Apostolic See, we declared that we wished to issue our joyful and desired judgment only after we had carefully sought and obtained the votes and approval of the Purple Fathers, Patriarchs, and other sacred prelates, assembled for this purpose, in a semi-public Consistory. Meanwhile, we urged all to, in order to properly decide on this matter of such importance, seek the light of the Holy Spirit in our minds through prayers offered to God. Therefore, on the ninth day of the following month of May, we convened this semi-public Consistory, and we took care to ensure that not only the nearest bishops, but also those who were most distant, were informed of this solemnity, and, if it were possible for them, that they themselves might be present and express their opinion to us; we also ordered that a summary of the life and works in the cause of canonization of the Blessed John Cardinal Fisher and Thomas More be sent to each of them, so that, having learned and considered the facts, each one might reveal their opinion to us; and on that day, in the Consistorial Hall of the Vatican Palace of the Apostolic Palace, we addressed our venerable brothers, the Cardinals of the Holy Roman Church, and all the prelates who were present, and we asked them what they thought of the proposed cause,

Translated by churchlatin.ai, a product of Boyne Archives

and that they individually express their opinion to us. After receiving the votes of all, we were filled with great joy, because we saw that all had not only agreed.

[*Latin ed. p. 201*]

201. Acts of Pope Pius XI. With you, but we have also gladly done so. Therefore, we have decreed that such a cause be completed with solemn rites in the Basilica of Saint Peter; and we have appointed the nineteenth day of this month of May as the date for this canonization, fully confident that this event, received with joy by the English nation and the entire Catholic world, will indeed contribute greatly to the honor and benefit of the Church. We have also requested that all add their most fervent prayers to our supplications, so that the Author and Source of all sanctity might move and direct our minds. Concerning these matters, we have ordered that the legal acts be completed by the present Apostolic Protonotaries, as is customary. When, therefore, the day appointed by us arrived, a great number of both secular and regular clergy, officials of the Roman Curia, together with our venerable Brothers, the Cardinals, Patriarchs, Archbishops, Bishops, and Abbots of the Holy Roman Church, gathered in the magnificently adorned Basilica of Saint Peter, filled with a vast throng of people; and, preceded by their devout supplications, we also approached; and, after reverently adoring the Most August Sacrament, we proceeded to our Cathedra and took our seat. Then, our beloved Son Camillus Lawrence, Prefect of the Congregation for Sacred Rites and entrusted with the preparation for this canonization, through our beloved Son Augustine of Milan, Dean of the College of Consistorial Advocates, earnestly, as is customary, requested that these two martyrs be enrolled in the book of saints; which, after being requested again and again, more earnestly and most urgently, we, again and again, with fervent prayer, together with all those present, raising our minds and hearts to the heavens, and moved by the same prayers, striving above all that those wandering peoples, especially those who are being honored today with this dignity, may be happily brought back to the bosom of the Mother Church, where the truth of the Christian faith is never deceived, where divine charity never cools, where the flame of sanctity is never diminished, from that very chair of truth, where Blessed Peter... lives and presides in his own place, we pronounced this decree: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith and the increase of the Christian religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own; after mature deliberation and frequently implored divine assistance, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, we declare and define that Blessed John Fisher, Cardinal of the Holy Roman Church, and Blessed Thomas More, a

Translated by churchlatin.ai, a product of Boyne Archives

layman, are Saints.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - We add to the official commentary and the catalogue of saints; we decree that the memory of these individuals should be commemorated each year by the entire Church, on the day of their birth, namely, Saint John on the twenty-second of June, and Saint Thomas on the sixth of July, so that they may be devoutly remembered among the saints and martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. Having approved the prayers offered to us by the aforementioned Dean of the Advocates of the Holy Consistory, and acting in the name of our Cardinal legate, we order that the Apostolic decrees concerning this canonization be issued under the papal seal, and that the Apostolic Notaries prepare the instruments for the perpetual commemoration of this event. Furthermore, having given thanks to Almighty God for this great benefit, and having invoked the patronage of these newly recognized saints, we grant a plenary indulgence to all. Then, we began the Sacred Pontifical with solemn rites, and after the reading of the Gospel, we addressed the clergy and the people with a homily, in which we proclaimed briefly about these same saints and martyrs, and we urged not only those present who were there to venerate them, but also all those whom we have throughout the world as sons in Christ, to turn their minds and hearts to imitating their virtues, and to imploring their intercession for themselves and for the entire Church; and we especially hoped that, through their fervent prayers, the people of Anglica, "considering the outcome of their conversion, may imitate their faith," and thus may return "Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ." And those who are still separated from us, let them earnestly consider the ancient glories of their Church, which are recorded in the annals of the Roman Church, and let them greatly add to them; let them understand, which we fervently desire, that this Apostolic See has long awaited them all, and that they will, at last, return, not to a foreign land, but to their own home. After this homily was read by us, with God's favor, we completed the Sacred solemnity. Therefore, having carefully considered all that needed to be examined, with full certainty, with the fullness of Apostolic authority, we confirm, strengthen, and again establish and decree all and each of the things mentioned above, and we announce them to the entire Catholic Church, and we further command that the same faith be given to these letters, whether transcribed or printed, as long as they are signed by the hand of an Apostolic Notary and sealed, as if they were presented or shown in our presence. If anyone should presume to infringe these decrees, these letters of Our definition, decree, inscription, mandate, statute, and will, or should dare with reckless audacity to contradict them, let him incur Our

Translated by churchlatin.ai, a product of Boyne Archives

indignation.

[*Latin ed. p. 203*]

The Acts of Pope Pius XI, page 203, attest that the Almighty God and the blessed Apostles Peter and Paul are aware of this [document]. Given in Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-five, on the nineteenth day of the month of May, the fourth Sunday after Easter, in the fourteenth year of Our Pontificate.

I, PIUS, Bishop of the Catholic Church.

I, JANUARIUS, Bishop of Ostia and Albano, Cardinal GRADECAN of the Sacred College.

I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARNITO PIGNATELLI DI BELMONTE, Rector.

I, FATHER THOMAS PIUS, of the Order of Preachers, Bishop of Portuen and St. Rufina, Cardinal BOGGIANI, Chancellor of the Holy Roman Church.

I, HENRY, Bishop of Velletri, Cardinal GASPARRI.

I, CAIETANUS, of the title of St. Agatha of the Goths, Priest, Cardinal BISLETI.

I, ALOISIUS, of the title of St. Peter in Chains, Priest, Cardinal CAPOTOSTI, Datary.

I, LAWRENCE, of the title of St. Pancratius, Priest, Cardinal LAURI, Major Penitentiary.

I, FATHER ALEXIUS HENRY M., O.S.M., of the title of St. Susanna, Priest, Cardinal LÉPICIER.

I, PETER, of the title of Holy Mary Trans Tiberim, Priest, Cardinal SEGURA Y SAENZ.

I, EUGENIUS, of the title of SS. John and Paul, Priest, Cardinal PACELLI.

I, FRANCIS, of the title of St. Mary Nova, Priest, Cardinal MARCHETTI SELVAGGIANI.

I, FATHER RAPHAEL CHARLES, of the title of St. Praxedis, Priest, Cardinal ROSSI.

I, JULIUS, of the title of St. Mary sopra Minerva, Priest, Cardinal SERAFINI.

[*Latin ed. p. 204*]

Acts of the Apostolic See – Official Commentary. I, ANGELUS MARIA, Presbyter of the title of St. Mary of Victoria, Cardinal DOLCI. I, PETRUS, Presbyter of the title of the Holy Cross in Jerusalem, Cardinal F. MASONI BIONDI. I, CAMILLUS, Protodeacon of St. Mary Scalari, Cardinal LAURENTI. I, ALEXANDER, Deacon of St. Mary in Cosmedin, Cardinal VERDE. Fr. TH. PIUS, O.P., Cardinal BOGGIANI; CAMILLUS Cardinal

Translated by churchlatin.ai, a product of Boyne Archives

LAURENTI, Chancellor of the Holy Roman Church, Prefect. Ioseph Wilpert, Dean of the College of Apostolic Protonotaries. Fr. Dominicus Spolverini, Archbishop *in titulo* of Larissen, Apostolic Protonotary. Alfridus Liberati, Apostolic Canon, Assistant for Studies.

Expedited on the twenty-ninth day of the month of December, in the fourteenth year. Alfridus Marini, Plumber. Registry in the College of Apostolic Canons, volume LUI, number 81. – Al. Trussardi, from the tabularium.

[*Latin ed. p. 205*]

The Most Holy Sacred Congregation of the Holy Office 205: ACTA of the MOST HOLY SACRED CONGREGATION of the HOLY OFFICE. DECREE: The book entitled: "The Mysteries of Speaking Tables and the Soligraph," by J. F. Ponce, is condemned. Thursday, April 22, 1986. In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the opinion of the Reverend Consultors, declared, according to the prescription of canon 1399 § 7, that the book entitled: JOSÉ FRANCO PONCE, "The Mysteries of Speaking Tables and the Soligraph," is to be condemned by law, and ordered that it be placed in the Index of Prohibited Books. And on the following Friday, April 23 of the same month and year, the Most Holy Father, Pope Pius XI, Divine Providence, having been informed in his usual audience by the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution of the Most Eminent Fathers. Given at Rome, from the Offices of the Holy Office, on May 5, 1936. I. Venturi, Notary of the Most Holy Sacred Congregation of the Holy Office. II. DECREE: The book entitled: "A Manual of Irreligious Education," by GERMÁN LIST ARZUBIDÈ, is condemned. Thursday, May 6, 1936. In the general assembly of the Most Holy Sacred Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, having heard the opinion of the Reverend Consultors, according to the prescription of canon 1399 of the Code.

[*Latin ed. p. 206*]

S06 Acta Apostolicae Sedis - Official Commentary on Canon Law, declared that the book entitled: GERMAN LIST ARZUBÍDE, *Practica de educación irreligiosa*, is to be condemned by its very nature and ordered to be included in the Index of Prohibited Books. And on the following Thursday, the 7th of the same month and year, Our Most Holy Lord Pope Pius, by the divine Providence the XI, in his customary audience granted to the Most Reverend and Illustrious Prefect of the Holy Office, approved, confirmed, and ordered to be published the resolution presented to Him by the aforementioned Fathers. Given in Rome, from the Offices of the Holy Office, on the 15th of May, 1936. I. Venturi, Notary of the Most Holy

Translated by churchlatin.ai, a product of Boyne Archives

Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION FOR THE PINSENSE-LOMZENSE REGION CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. DECREE. The faithful of the villages of WodzM, Sciony, and Kiewlahi, belonging to the parish of Topczevo in the Pinsk Diocese, are urged by the Apostolic See to be united with the neighboring parish of Hodyszevo, which belongs to the Lomzénse Diocese. Furthermore, Our Most Holy Lord Pope Pius, by divine Providence the XI, having considered the matter, with the consent of both the Ordinary of the Pinsk Diocese and the Ordinary of the Lomzénse Diocese, and with the favorable opinion of the Most Reverend and Illustrious Lord Francis, Cardinal Marmaggi, Apostolic Nuncio in Poland, has graciously accepted the proposals and prayers. Therefore, by the force of the present Consistorial Decree, it is decreed that the aforementioned villages of WodzM, Sciony, and Kiewlahi be separated from the parish of Topczevo and from the Pinsk Diocese, and be permanently assigned to the parish of Hodyszevo and to the Lomzénse Diocese, thereby altering the boundaries of those dioceses in this manner. Moreover, in order to carry out these matters, His Holiness has deigned to appoint the aforementioned Most Reverend Cardinal Marmaggi, granting him the necessary and appropriate powers, and also the power to delegate to any person holding ecclesiastical office, for the purpose of carrying out what is being discussed.

[*Latin ed. p. 207*]

The Sacred Consistorial Congregation, having considered the matter, decrees that within six months, an authentic copy of the completed execution of this decree must be sent to this Sacred Congregation. Notwithstanding any contrary provisions. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 11th of January, 1936. Fr. R. C. Card. Rossi, Secretary. L. © S. V. Santoro, Assistant.

II. LOMZENSIS - SIEDLCENSIS

CONCERNING THE ALTERATION OF THE BOUNDARIES OF DIOCESES

DECREE

The inhabitants of the Pago of Kôïko, belonging to the parish of Nur, in the diocese of Å□omÅ¼a, petitioned the Apostolic See to be separated from the aforementioned parish, due to the difficulty of crossing the Burg river, and to be incorporated into the parish of Sterdyn, in the diocese of Ross.

Furthermore, Our Most Holy Lord Pope Pius, after considering the matter, with the agreement of both the Ordinary of Å□omÅ¼a and the Ordi-

Translated by churchlatin.ai, a product of Boyne Archives

nary of Ross, and with the favorable opinion of the Most Reverend and Reverend Lord Francis, Cardinal Marmaggi, Apostolic Nuncio in Poland, graciously accepted the petitions and decreed as follows.

Therefore, by the authority of the present Consistorial Decree, it is decreed that the aforementioned Pago of Kôïko be separated from the parish of Nur and from the diocese of Å□omÅ¼a, and be permanently assigned to the parish of Sterdyn and to the diocese of Ross, thereby altering the boundaries of those dioceses in this manner.

Moreover, His Holiness has appointed the aforementioned Most Reverend Cardinal Marmaggi to oversee the execution of this decree, granting him the necessary and appropriate powers, including the authority to delegate, to any person holding an ecclesiastical office, the task of sending, within six months, to this Sacred Congregation, an authentic copy of the completed execution of this decree. Notwithstanding any contrary provisions.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 14th of March, 1936.

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Assistant.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO DE PROPAGANDA FIDE

INSTRUCTIO PRO INSTITUTIS RELIGIOSARUM MULIERUM,

AD TUENDAM MATRUM ET PUERORUM MATRIMONIUM -

QUA VITAM PROVIDEUNT.

Constans et sedula consuetudo Sacrae Congregationi fuit rationem apostolatus ad diversas temporum locorumque necessitates accommodandi. Nunc autem, multi Ordinarii missionum documenta ad Sacram Sedem spontane ferunt, de necessitate aptiorum praesidiis ad salutem matrum et infantium. In quibusdam enim regionibus Africae, nonnullae tribus quotidie decrescunt et ad extinctionem ducuntur, nisi si vita matrum et infantium efficacioribus curis subest. Alibi vero, neglectis elementaris valetudinis servandae praeceptis, ingentissimo numero pueri vel primis vitae dieis decedunt. Earum regionum civilis potestas et acatholicae quoque sectae studiose ad rem animos et mentes intendunt; atque nonnulli Gubernatores Sorores in nosocomia non admittunt, nisi probationis

Translated by churchlatin.ai, a product of Boyne Archives

testimonio seu diplomate curandi infirmos praeditae.

Iam nunc, privatis consiliis exorta sunt hic atque illic varia sodalicia ad servandas matribus et pueris, quae oportet in certam disciplinam et ordinem primum instruere. Haec igitur Sacra Congregatio, huic urgentiori missionum necessitati, qua par est consideratione prospiciens, obtenta a Summo Pontifice Pio Div. Pp. XI debita facultate consiliisque conlatis cum Sacra Congregatione negotiis Religiosorum sodalium praeposita, has quae sequuntur normas et instructiones edendas opportunum censuit. Optandum sane est ut nova Sodalicia Sororum instituuntur, quae iuvandis matribus et infantibus periclitantibus, servandis, se devoteant. Haec auspicata Instituta ad normam iuris communis efformanda sunt. Praeterea, huic Sacrae Congregationi gratum et acceptum erit si in Institutis Religiosis iam exsistentibus coetus Sororum formantur quae ad praedictum finem contendunt. Si res postulaverit, constitutionibus Institutorum ab hoc Sacro Consilio dependentem, aptae normae adiicientur.

Ea tamen quae supra disposita sunt, hisce quae sequuntur, condicionibus subsunt:

a) Non necesse est ut omnes Religiosae mulieres ipsa et operam omni curationum generi praestent. Eae poterunt laicas indigenas, in-

[*Latin ed. p. 209*]

The Sacred Congregation for the Propagation of the Faith, having under its authority 209 established institutions, supported by documents proving their expertise, and connected to religious institutes of common life, decrees the following:

a) No Sister shall be obligated by her Superiors to engage in the ministry of obstetrics; but only those Sisters who freely desire to undertake this particular missionary work of charity, with the consent of their Superiors.

b) These new ministries require both adequate knowledge of the medical arts and a special spiritual discipline. Therefore, it is necessary that the Sisters either possess public letters of qualification in medicine or in the ministry of caring for the sick; but above all, that they themselves be protected and strengthened by special means, which spiritual means shall be determined by the Superiors. In the ministry of healing, they should feel the exercise of holy charity and merit, because, by alleviating bodily pains, they open the way to the grace of Redemption for souls. It is fitting to remember the words of St. Francis de Sales, namely, that charity is the vigilant guardian of chastity.

c) It is certainly necessary that the Sisters, in order to obtain the required qualifications, attend Catholic hospitals and universities, and, if these are lacking, hospitals directed by Catholic instructors. However, if they cannot attend Catholic hospitals and universities, the Sisters, having obtained permission from this Sacred Congregation, may also attend lay hospitals.

Translated by churchlatin.ai, a product of Boyne Archives

Candidates, at least two in number, shall attend hospitals, and, as the work requires, shall be modestly dressed in lay clothing; they shall reside in religious houses, where they shall daily receive comfort and spiritual support.

d) In new institutes, which are specifically dedicated to the care of mothers and children, candidates shall complete their university studies before making their perpetual vows. In existing institutes of this kind, these norms shall be considered, and, as far as the constitutions permit, the norms shall be observed. As for the practice of medicine and surgery by missionaries, such practice is defined by the prescriptions of canon 139 of the Code of Canon Law, and by the indults which the Sacred Congregation is accustomed to grant.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th of February, 1936.

P. Card. FUMASONI BIONDI, Prefect.

L. S. f C. Costantini, Archbishop titular of Theodosiopolis, Secretary.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS

RESPONSES TO PROPOSED QUESTIONS

The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having been instructed in a plenary session to respond to the following questions, have ordered that the following responses be given to each:

I — CONCERNING THE TRANSFER OF PROPERTY BY A RELIGIOUS

Question: Does it require the permission of the Holy See for a religious, according to the norm of canon 580 § 2, to transfer or dispose of at least a notable portion of property in favor of the religious order?

Answer: Affirmative.

II — CONCERNING THE TIME OF SACRED ORDINATION

Question: Do the words "feast of precept," of which mention is made in canon 1006 § 3, also include those feasts which have been suppressed throughout the entire Church by the Code?

Answer: Negative.

Given in Rome, in the Vatican City, on the 15th day of the month of May, in the year 1936.

Translated by churchlatin.ai, a product of Boyne Archives

I. Card. SERAFINI, President.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 211*]

The Roman Curia Diary, Saturday, May 9, 1936. His Holiness received in a solemn audience His Excellency, Mr. Dr. Luís DE ZULUETA Y ESCOLANO, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. Tuesday, April 28, 1936, in the Apostolic Palace at the Vatican, the Ordinary and Particular Congregations of the Sacred Rites were held, in which, before the Most Eminent and Reverend Lords Cardinals, as well as the Reverend Prelates Officials, who comprise the same, the following matters were presented:

1. The introduction of the cause for beatification and canonization of the Servant of God, Mary of Providence, foundress of the Institute of the Sisters Auxiliaries of the Souls in Purgatory.

2. The introduction of the cause for beatification and canonization of the Servant of God, Helen Guerra, foundress of the Oblates of the Holy Spirit, commonly called the Sisters of St. Zita.

3. The granting of the Office and Mass of the Blessed Juliana, Virgin of Liège.

4. The revision of the writings of the Servant of God, Nicholas Barré, professed priest of the Order of the Minims.

5. The revision of the writings of the Servant of God, Eugenia Jubert, of the Congregation of the Holy Family and the Heart of Jesus.

6. Concerning the cult which has never been paid to the Servant of God, Charles Joseph de Mazenod, Bishop of Marseille, foundress of the Congregation of the Oblates of Mary Immaculate.

7. Concerning the cult, as above, which has never been paid to the Servant of God, Anthony M. Pucci, of the Order of the Servants of Mary.

Tuesday, May 5, 1936, in the Apostolic Palace at the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals, and with the vote of the Reverend Prelates Officials and the theological consultants comprising the Sacred Congregation of Rites, the Preparatory Congregation was held to discuss the question concerning the heroism of the virtues exercised by the Venerable Servant of God, Anne Maria Javouhey, foundress of the Institute of the Sisters of St. Joseph of Cluny.

[*Latin ed. p. 212*]

Acta Apostolicae Sedis - Official Commentary. SECRETARY OF STATE, by means of official documents from the Secretary of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: April 30, 1936. The Most Reverend and Illustrious Cardinal Nicola Canali, Member of the Sa-

Translated by churchlatin.ai, a product of Boyne Archives

cred Congregation for Seminaries and Universities.

May 9. The Reverend Father Antonino Siili, of the Order of the Friars Preachers; Father Giovanni Hanssens, of the Society of Jesus; and Mr. Giuseppe Pizzoni, of the Congregation of the Mission, Consultors of the Sacred Congregation of Rites (Section for the Holy Liturgy).

May 16. The Most Reverend and Illustrious Cardinals Domenico Jorio and Pietro Boetto, Members of the Supreme Tribunal of the Apostolic Signature.

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: April 23, 1936. The Most Reverend and Illustrious Cardinal Carlo Salotti, Protector of the Institute of the Daughters of Charity of Canossa (Rome).

April 28. Monsignor Giuseppe Pasquazi, Prelate with voting rights of the Supreme Tribunal of the Apostolic Signature.

Monsignor Silvio Romani, Prelate with voting rights of the Supreme Tribunal of the Apostolic Signature.

Monsignor Vigilio Dalpiaz, Prelate with voting rights of the Supreme Tribunal of the Apostolic Signature.

Monsignor Giosuè Venturi, Prelate with extra voting rights of the Supreme Tribunal of the Apostolic Signature.

Monsignor Primo Principi, Prelate with extra voting rights of the Supreme Tribunal of the Apostolic Signature.

April 30. The Most Reverend and Illustrious Cardinal Eugenio Pacelli, Protector of the Institute of the Sisters of the Immaculate Conception, known as those of Ivrea.

[*Latin ed. p. 213*]

From the Roman Curial Diary, May 8, 1936. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Daughters of the Cross of Liege.

The Most Reverend and Illustrious Cardinal Pietro Boetto, Protector of the Institute of the Sisters of Charity of Saint Mary of Turin.

Assistant to the Holy See: April 23, 1936. His Excellency, the Most Reverend Monsignor Giuseppe Castelli, Bishop of Novara.

Apostolic Protonotaries, with the rights of those participating: December 14, 1935. Monsignor Pasquale Antonelli, of the diocese of Conversano. January 12, 1936. Monsignor Giovanni Mercati (Rome). February 22, 1936. Monsignor Elia Violoni, of the archdiocese of Sarajevo. April 3, 1936. Monsignor Pietro Daguerre, of the diocese of Bayonne.

Domestic Prelates of His Holiness: November 25, 1935. Monsignor Giacomo Medweclrij, of the diocese of Stanislaopoli of the Ruthenians. December 22, 1935. Monsignor Desiderato Sabatier, of the diocese of Rodez.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Adriano Bressolles, of the diocese of Beauvais. February 19, 1936. Monsignor Giuseppe Bortoluzzi, of the diocese of Ceneda. March 21, 1936. Monsignor Francesco Fiala, of the archdiocese of Salzburg. March 20, 1936. Monsignor Giuseppe Wiederkehr, of the archdiocese of Colocza. Monsignor Alessandro Kalmàr, of the same archdiocese. March 21, 1936. Monsignor Simone Abbà, of the diocese of Cuneo. March 27, 1936. Monsignor Tommaso Nugent, of the diocese of Sacramento. Monsignor Patrizio Ryan, of the same diocese. March 30, 1936. Monsignor Rocco Barbèra, of the archdiocese of Reggio Calabria. March 31, 1936. Monsignor Angelo Tricoli, of the diocese of Patti. April 2, 1936. Monsignor Giovanni Biagio Adéma, of the diocese of Bayonne. April 3, 1936. Monsignor Giulio Boccali, of the archdiocese of Perugia. Monsignor Edoardo J. Maginn, of the diocese of Albany. April 7, 1936. Monsignor Giorgio Knuckey, of the diocese of Lancaster. April 21, 1936. Monsignor Ottone Szonyi, of the diocese of the Five Churches. April 22, 1936. Monsignor Germano Galassini, of the diocese of Trieste. April 24, 1936. Monsignor Salvatore Fiore, of the diocese of Nicosia. May 6, 1936. Monsignor Antonio B. Cabrita, of the Patriarchate of Lisbon. Monsignor Francesco Paolo Enrico Franco, of the diocese of Meliapor. May 9, 1936. Monsignor Carlo L. Van Tourenhout, of the archdiocese of Saint Louis, Missouri. Monsignor Daniele J. Laveri, of the same archdiocese.

[*Latin ed. p. 214*]

"214 Acta Apostolicae Sedis — Commentarium Officiale

HONORS

By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of St. Gregory the Great, civil class: March 25, 1936, upon His Excellency, Mr. Giuseppe A. Barri et y Vinageras, President of the Republic of Cuba.

The Grand Cross of the Order of St. Gregory the Great, military class: March 25, 1936, upon Mr. Count Valentino Canale, Brigadier General in the Pontifical Noble Guard.

The Commander's Cross with Plaque of the Order of St. Gregory the Great, civil class: April 4, 1936, upon Mr. Francesco Lubelli, of the diocese of Ugento.

April 15, upon Mr. Doctor Giuseppe Massa (Italy).

May 4, upon Mr. Giovanni Bottaro (Italy).

The Commander's Cross of the Order of St. Gregory the Great, civil class: April 7, 1936, upon Mr. Engineer Alessandro Médecin, of the diocese of Monaco.

April 23, upon Mr. Doctor Felice Corniglion, of the same diocese.

Upon Mr. Walter Manfredi (Rome).

Upon Mr. Giorgio La Motta, of the Barons of Salinella, of the diocese of

Translated by churchlatin.ai, a product of Boyne Archives

Nicosia.

The Commander's Cross of the Order of St. Gregory the Great, military class: April 21, 1936, upon Mr. Baron Knight Enrico de Pi'yffer d'Altishofen, Lieutenant Colonel of the Pontifical Swiss Guard.

The Knight's Cross of the Order of St. Gregory the Great, civil class: March 20, 1936, upon Mr. Doctor Hiram Irving King, of the diocese of Sioux Falls.

April, upon Mr. Doctor Guglielmo Carlo De La Try Ellis, of the Apostolic Vicariate of Curaçao.

Upon Mr. Antonio Giovanni Ludovico Bouman, of the Apostolic Prefecture of Soerabaja.

The Commander's Cross of the Order of the Holy Sepulchre: March 4, 1936, upon Mr. Enrico Rosier, of the diocese of St. Claude.

The Knighthood of the Order of the Holy Sepulchre: April 22, 1936, upon Mr. Ulderico Ruppen, Major of the Pontifical Swiss Guard."

[*Latin ed. p. 215*]

From the Roman Curial Diary, April 15, 1936. To the Most Reverend Agostino De Zordo, of the dioceses of Belluno and Feltre. April 24. To the Reverend Engineer Carlo Capo, of the diocese of Cava. May 7. To the Reverend Engineer Ernesto Caretti (Rome). May 8. To the Reverend Luigi Morin De Finfe, of the diocese of Autun. May 9. To the Reverend Andrea Bernardo Dahl, of the diocese of Plymouth. The Grand Cross of the Order of St. Sylvester: April 15, 1936. To the Reverend Professor Giovanni Petragnani (Italy). The Commander's Cross with Plaque of the Order of St. Sylvester: April 15, 1936. To the Reverend Lawyer Mario Carta (Rome). The Commander's Cross of the Order of St. Sylvester: April 8, 20, 21, 29, 30. May 5. To the Reverend Engineer Filippo Bardelli, of the diocese of Acquapendente. To the Reverend Doctor Guglielmo Quattrucci, of the suburbicarian diocese of Frascati. To the Reverend Engineer Emilio Giay, of the diocese of Pinerolo. To the Reverend Carlo Milani, of the diocese of Pavia. To the Reverend Carlo Mancinelli, of the dioceses of Aquino, Sora, and Pontecorvo. To the Reverend Arturo Oltolina, of the archdiocese of Milan. May. To the Reverend Doctor and Lawyer Luigi Pace, of the diocese of Aversa. The Knighthood of the Order of St. Sylvester: March 19, 21, 29. April. 1936. To the Reverend Doctor Giuseppe Vercesi, of the diocese of Tortona. To the Reverend Edoardo Schiavi, of the diocese of Cremona. To the Reverend Carlo Ciocci (Rome). To the Reverend Donato Caramia, of the archdiocese of Taranto. To the Reverend Serafino Gravaldi, of the dioceses of Aquino, Sora, and Pontecorvo. May 6. To the Reverend Giuseppe Callini (Rome). With letters from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, has deigned to appoint: Honorary Secret Chamberlains: April 18, 1935. Monsignor Giacomo de

Translated by churchlatin.ai, a product of Boyne Archives

Barros Cámara, of the archdiocese of Florianopolis. May 9. Monsignor Enrico Geers, of the diocese of Osnabrück. July 2. Monsignor Andrea Parys, of the archdiocese of Cracow.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Official Commentary, August 4, 1935. Monsignor Giovanni Solak, of the diocese of Tarnovia. December 5. Monsignor Antonio Zapala, of the same diocese. Monsignor Giovanni Moelders, of the archdiocese of KolÃn. February 13, 1936. Monsignor Augusto Schuldis, of the archdiocese of Freiburg im Breisgau. April 2. Monsignor Giuseppe Capiaghi, of the diocese of Como. April 9. Monsignor Gaetano Bianchi (Rome). Monsignor Guglielmo Tessitori, of the diocese of Novara. Monsignor Fedele Perfetti, of the diocese of Marsico Nuovo. Monsignor Nicola Loffredo, of the diocese of Potenza. April 23. Monsignor Nicola Bartmann, of the archdiocese of Strigonia. April 23. Monsignor Pietro Raimondi, of the diocese of Cassano all'Ionio. Chamberlain of the Sword and Cape, Supernumerary, of His Holiness: April 16, 1936. Mr. Gunner Leone Garth-Grüner, of the Apostolic Vicariate of Denmark. Chamberlain of Honour of the Sword and Cape, Supernumerary, of His Holiness: March 28, 1935. Mr. Gustavo Augusto Paszkiewicz, of the diocese of Premislia dei Latini. June 7. Mr. Vincenzo Paolo Lacki, of the diocese of CheÅ□mno. NECROLOGY: April 23, 1936. Monsignor Eugenio Maria Giuseppe Allys, titular Bishop of Facusa. April 27. Monsignor Firmino Guichard, titular Bishop of Tadamata. May 6. Monsignor Giuseppe Miglior, Bishop of Suelli. May 6. Monsignor Antonio Pietro Francesco van Velsen, titular Bishop of Ezani. May 11. Monsignor Sigismondo de Ow-Felldorf, Bishop of Passau. May 12. Monsignor Domenico Castellan, Archbishop of Chambéry. May 17. Monsignor Giuseppe Roberto Cowgill, Bishop of Leeds. May 20. Monsignor Giovanni Enrico Gerardo Jansen, titular Archbishop of Selimbria. May 20. Monsignor Pasquale Diaz, Archbishop of Messico.

[*Latin ed. p. 217*]

Answer and Year: XXVIII, June 30, 1936 (Series I, Volume III) - No. 7.

ACTA APOTOLICAE SEDIS COMMENTARIUM OFFICIALE

ACTS OF POPE PIUS XI

SACRED CONGREGATION

SECRET CONGREGATION

On the second day of the week, June 15th, in the year 1936, a Secret

Translated by churchlatin.ai, a product of Boyne Archives

Congregation was held in the Vatican Apostolic Palace, the acts of which are reported as follows:

I. – THE SACRED COLLEGE CHAMBERLAIN

The Most Reverend Cardinal Capotesti presented and returned the "Pallium of the Sacred College" to the Most Blessed Father, who in turn handed it over to the Most Reverend Cardinal Lauri, as Chamberlain of the Sacred College of Cardinals for this year.

II. – ADDRESS OF OUR HOLY LORD AND PUBLICATION OF THE DECREES

VENERABLE BROTHERS

We have convened you again, after a brief interval, in this most august assembly; and first of all, we have summoned your Sacred College, so that we may solemnly, as is customary, hand over to four most eminent men, whom we publicly elevated to the Roman Purple in the preceding Congregation, the insignia of the same dignity, namely, the red galero.

[Note: The reference "LIOTA, vol. III, n. 7" appears to be a citation or reference number within the publication itself and is included here for completeness.]

15

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis — Commentarium Officiale. Indeed, in the public Consistory, which we are about to hold, we shall do this, since We have learned of the outstanding qualities of those men, their merits of mind and spirit; especially their prudence, sagacity, and skill in managing affairs, by which they have faithfully fulfilled the missions entrusted to them for the benefit of the Church and of the States. And furthermore, the recent sorrows which the Apostolic See has experienced in your Order, with which We have been so deeply affected, urge Us to admit new, most honorable colleagues to your ranks. We choose those who seem to consider it more fitting to adorn the Senate of the Catholic Church with their virtue than to be honored with such a high office. However, the conditions of affairs and the times in which we live, perhaps excite your expectations to such an extent that, before We publicly and duly announce their names to you, you expect words from Us concerning the good and the bad, by which the Church and civil communities are stirred. But, as We have stated not once, but on several occasions, having especially witnessed the Catholic exposition of newspapers and periodicals from almost all nations in the Vatican buildings, these things urge Us not to keep you waiting any longer.

Translated by churchlatin.ai, a product of Boyne Archives

Rather, We desire to publicly declare before you Our most pleasing will, in gratitude for so many and such recent demonstrations of piety. In the beginning of the eightieth year of Our age, not only the Christian people and the sacred clergy, but also many citizens from all orders, and even the leading men of the States, offered Us omens and wishes with exceptional kindness. In particular, We remember with pleasure those who, as if representing the entire assembly of the Catholic Action, came here, to the home of our common Father, from all nations, to testify again and again their piety, their union of spirit, and their active zeal for the apostolate. Indeed, they could not have offered Us anything more pleasing, nothing more welcome; all the more so because in the delightful spectacle of such an integrated youth and of men of mature and virtuous age, we saw, as it were, the fruits of—

[*Latin ed. p. 219*]

By the grace of God, and with the tireless effort of those sacred pastors and others of the clergy who diligently devote themselves to us throughout the land, we acknowledge the salutary benefits. Proof of this diligent effort is seen in the ever-increasing growth of these societies, in the praiseworthy undertakings promoted by them, and finally, in the frequent gatherings held throughout the nations. We would especially mention the one held recently in Lutetiae, the city of Paris, at the end of the fiftieth year since the establishment of the Catholic youth society in Gallia, which was celebrated with a large gathering of people, great joy, and most holy intentions. We also mention the one held last year in Bruxellis, where Catholic young men, with no less frequency and beneficial results, gathered. In these joyous events, we can perceive the most benevolent plan of the Divine Providence; for the more difficult the times become, and the more fiercely the enemies of the Church seem to wage war against the Christian name, the more abundant are the consolations, the assistance, and the testimonies of piety that are bestowed upon us. Therefore, may all the faithful, from every part of the world, united in such a wonderful harmony of spirit, join together in offering thanks to our Most Gracious God; and may they, we implore you, join us in offering eternal thanks to Him, and pray that we may continue to devote ourselves tirelessly to His glory and to the salvation of mankind, as long as we enjoy the use of this mortal life.

Furthermore, before concluding our remarks, we also wish to express our gratitude to those, whether from religious orders or from the ranks of public officials, who have assisted in making this exhibition of the aforementioned journals and publications a success through their efforts and counsel; we say "express again," since we have already done so when the opportunity arose, and, indeed, recently, new halls were opened there, filled with new documents to be presented. From these weapons of truth, which are devoted to the Catholic Church and its unerring Teacher, not

Translated by churchlatin.ai, a product of Boyne Archives

only those who...

[*Latin ed. p. 220*]

The Acts of the Apostolic See – the official commentary – will be of interest to those who intend to examine matters pertaining to it, but especially to those to whom it is a matter of honor and duty to explain and defend the Christian doctrine through their published writings, and they will certainly derive considerable benefit from it. Now, there remains nothing else, Venerable Brothers, except that we co-opt two most learned men into your Sacred College, as we have said, who have demonstrated their suitability and their service to Us and to the Apostolic See through their doctrine and other qualities of mind. These are: IOANNES MERCATI, Prefect of the Vatican Apostolic Library; EUGENIUS TISSERANT, Vice-Prefect of the same Apostolic Library. What do you think? Therefore, by the authority of Almighty God, of the blessed Apostles Peter and Paul, and by Our own authority, we create and publicly proclaim the following Cardinals of the Holy Roman Church, in the Order of Deacons: IOANNEM MERCATI, EUGENIUM TISSERANT. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. At the present time, there remains nothing else, except that we consult with the Churches concerning their appointed Pastor. III. – THE CHOICE OF CHURCHES Then, the Reverend Cardinal Franciscus Marchetti Selvaggiani, having relinquished the title of Santa Mariae Novae, chose the suburbicarian Church of Tusculum. Upon leaving the hall, the Most Blessed Father, intending to favorably pursue the declared option, provided for the Church of Tusculum by appointing the Reverend Franciscus, a Priest of the Holy Roman Church, Cardinal Marchetti Selvaggiani, as its Bishop and Pastor, as will be stated in the decree to be issued. Having re-entered the Consistory Hall, the Reverend Cardinal Marchetti Sel-

[*Latin ed. p. 221*]

The acts of Pope Pius XI record that the venerable Bishop, having sought his place, was last among the Cardinals of the episcopal order. Also, the Reverend Cardinal Angelo Maria Dolci, having relinquished the title of Santa Maria de Victoria, desired the suburbicarian Church of Praeneste, which the Most Blessed Father provided for the Reverend Angelo, a priest of the Sacred Roman Church, Cardinal Dolci. He, entering again into the Consistory Hall, sat last among the Cardinals of the episcopal order.

IV. – APPOINTMENTS TO CHURCHES

Then the Supreme Pontiff deigned to proceed with the appointments to the following churches, namely: To the cathedral churches of Aquinata, Sora, and Pontiscurvi, which are perpetually united, he appointed the Rev-

Translated by churchlatin.ai, a product of Boyne Archives

erend Michael Fontevecchia, a theological canon of the metropolitan Chapter of Pirmam. To the titular episcopal Church of Aezanita, he appointed the Reverend Gregory Modrego Casaus, Chancellor of the metropolitan Curia of Toledo, whom he designated as an Auxiliary to the Most Reverend Isidore, Cardinal Gomâ y Tomas, Archbishop of Toledo. Furthermore, he publicly announced the appointments of other sacred ministers, already made through Apostolic Letters under the seal, namely:

ARCHBISHOPS:

Ratiaria, Anselm Edward Kenealy, already Archbishop of Simla.

Scodra, Gaspare Thaçi.

Selymbria, Ioannes Henricus Gerardus Jansen, already Archbishop of Utrecht, recently deceased.

Sebastopolitanus in Abasgia, Caelestinus Hannibal, already Bishop of Busiritanus.

Cattaneo, Rhusium, Remigius Lepretre, Apostolic Delegate in Syria.

Eeliopolitanus in Phoenicia, Alcides Marina, Apostolic Delegate in Persia.

Constantinopolitanus of the Armenians, Paulus Kiregian.

Benevento, Augustine Mancinelli, already Bishop of Aquinata, Sora, and Pontiscurvi.

Synnades in Phrygia, Hildebrand Antomiutti, Apostolic Delegate in Albania.

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - Official Commentary

BISHOPS:

Sendai, formerly Hacodatensis, Joseph Lemieux.

Tepic, Anastasius Hurtado.

Trichinopolis, Peter Leonard.

Acmonia, John de Mikes, now Bishop of Sabariensis.

Axomita, Joseph Julliot, now Bishop of Gonayvesensis.

Gonayvesensis, John Mary Robert.

Portus Pacis, Albert Guiot.

Segorbe, Michael Serra y Sucarrats, now Bishop of Canariensis.

Kandy, Bernard Regno.

Sappë, Nicholas Prendushi.

Gindarus, Raphael Roger Cazzanelli, Apostolic Vicar of Kichow.

Thelepte, Paul Joseph Biechy, Apostolic Vicar of Brazzaville.

Usinazën, Francis Wolfgang Demont, first Apostolic Vicar of Alhval.

Rhodes, John Aloysius Coudert, Coadjutor with right of succession to

Translated by churchlatin.ai, a product of Boyne Archives

the Most Reverend Father D. Aemilius Bunoz, Apostolic Vicar of Yuconensis and Prince Rüperti.

Tescerita, George Demol, Coadjutor with right of succession to the Most Reverend Father D. August Declerq, Apostolic Vicar of Kassai Superiore.

Nashville, William Adrian.

Quilon, Victor Dereere.

Lycopolis, Joseph Giray, now Bishop of Cadurcensis.

Cariati, Eugene Raphael Faggiano.

Atgizen, Mauritius Clément, now Bishop of Monoecensis.

Monaco, Peter Rivière.

Elaea, Henry Roleff, Auxiliary to the Most Reverend Father Clement August von Galen, Bishop of Monasteriensis.

Barata, John Casado, first Apostolic Vicar of Thai-Binh.

[*Latin ed. p. 223*]

Acts of Pope Pius XI, 223.

To Nicholas, Victorinus Camillus Facchinetti, Apostolic Vicar of Tripolitania.

To Athanasius Caelestinus Jauregui y Goiri, the first Apostolic Vicar of Saint Gabriel from the Virgin Pained of Marañon, in Mossyna.

To Nicholas Stam, Apostolic Vicar of Kisumu, in Cediae.

To Patricius Bray, in Saint John.

To John Baptist Hoecht, Auxiliary Bishop, in Miletopolis, with His Excellency, Father Dominic Michaelis Buchberger, Bishop of Ratisbon.

To Alan de Noday, in Porto Nacional.

To Pius Guizzardi, Auxiliary Bishop, with His Eminence, Father John Baptist, Most Holy Cardinal Nasalli Rocca a Corneliano, Archbishop of Bologna, in Pharsalia.

To Francis Monagham, Coadjutor with right of succession to His Excellency, Father Joseph Henry Conroy, Bishop of Ogdensburg, in Melo.

To Joseph August da Rocha Noronha, Auxiliary Bishop to His Excellency, Father Joseph Alves Matoso, Bishop of Guarda, in Bargala.

To Adulphus Vorbiichner, Coadjutor with right of succession to His Excellency, Father Gustavus Carolus Majláth, Bishop of Karlsburg, in Knin.

To John Lorek, Apostolic Administrator of Sandomierz, in Modrena.

To Bartholomew Pascual Márroig, Coadjutor with right of succession to His Excellency, Father John Torres y Ribas, Bishop of Minorca, in Lappa.

To Victorium Pildáin Zapiáin, in the Canary Islands.

To Theodosius Clement de Guve_veia, Prelate *Nullius* and of Leucena, and of Mozambique.

To Ludovicus Peurois, Auxiliary Bishop to His Excellency, Father Henry

Translated by churchlatin.ai, a product of Boyne Archives

Vielle, Apostolic Vicar of Rabat, in Tubia.

To Franciscus Solanus Muente y Campos, in Ayacucho.

To Aloysius Ernestus Joie, already Bishop of Oporto, in Raphia.

ABBOT *NULLIUS*:

To Aemydius Trenta, Bishop of Viterbo and Tuscany, the Territorial Abbey of San Martino al Monte Cimino, perpetually united with the cathedral church of Viterbo.

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - Official Commentary V. - THE TAKING OF THE OATH. After the appointment of ecclesiastical offices, the Most Reverend Cardinals Marchetti Selvaggiani, Bishop of Tusculanus (Frascati), and Dolci, Bishop of Praenestinus (Palestrina), each took the oath in the customary manner.

6. THE PUBLIC CONSISTORY. On Thursday, June 18th, in the year 1936, a public Consistory was held in the Basilica of the Most Holy Apostles Peter and Paul, in the Vatican. In this Consistory, the Most Holy Pope Pius XI solemnly conferred the red hat of the Papal order upon the following Most Reverend Cardinals: FRIDERICO TEDESCHINI, HENRICO SIBILIA (of SIBILIA, Seville), FRANCISCO MARMAGGI, ALOYSIO MAGLIONE, IOANNI MERCATI, and EUGENIO TISSERANT. Meanwhile, through the Advocate of the Sacred Consistory, Christophorum Astorri, the cause of the Servant of God, Father John Baptist, of the Order of Saint Michael the Archangel, a professed priest of the Congregation of Clerics Barefoot of the Most Holy Cross and Passion of Our Lord Jesus Christ, was presented.

7. THE SECRET CONSISTORY. After the public Consistory, a secret Consistory was held in the usual hall of the Apostolic Palace in the Vatican. In this Consistory, the Blessed Father, after having, as is customary, dismissed the aforementioned six Cardinals, proposed the following appointments:

I. - APPOINTMENT OF ECCLESIASTICAL OFFICES. To the titular archbishopric of the Church of Caesariensi in Cappadocia, the Reverend Father Eugene James Grellier, formerly Bishop of Valleguidonensem (Laval), was appointed.

[*Latin ed. p. 225*]

Acts of Pope Pius XI, 225. To the Cathedral Church of Capua and Vallenza, the Reverend Raphael De Giuli, archpriest of the place of Domodossola in the diocese of Novara. To the titular episcopal Church of Nyssa, the Reverend Blasius Budelacci, Bishop Urban, whom the Most Reverend Father Francis, Cardinal Marchetti Selvaggiani, Bishop of Tusculum, appointed as an Auxiliary.

Translated by churchlatin.ai, a product of Boyne Archives

II. – THE OPENING OF MOUTHS AND THE ASSIGNMENT OF TITLES.

After these things, the Most Blessed Father opened his mouth to the aforementioned Cardinals, so that in Consistories, Congregations, or other functions, they might exercise their cardinalatial rights, and he handed them rings, assigning a title to each: Frederick Tedeschini, Henry of Seville, the title of Santa Maria Nova. Francis Marmaggi, Aloysius Maglione, John Mercati, the title of Santa Maria de Victoria. The title of Santa Cecilia. The title of Santa Pudenziana. The deaconry of Sancti Georgii in Velabro. Eugenio Tisserant, the deaconry of the Saints Vitus, Modestus, and Crescentia.

III. – THE REQUEST FOR PALLIA.

Then, through their representatives, a request for the pallia was made for the metropolitan Churches: Scodren, Ultraiectensis (by succession), of Guadalajara (by succession), and Beneventana.

APOSTOLIC CONSTITUTION

I. CONCERNING THE ELEVATION OF THE MISSION "SUI IURIS" OF YIHSIEN TO THE RANK AND DIGNITY OF AN APOSTOLIC PREFECTURE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE TO BE REMEMBERED.

If, in any place among the non-believers, a congregation of Christians should grow in number and become more steadfast in the faith, it undoubtedly seems to be of greater benefit to the Catholic name if that mission is promoted to a higher rank of dignity.

Therefore, in the mission "sui iuris" of Yihsien in China, established in the year of Our Lord nineteen hundred and thirty-one,

[*Latin ed. p. 226*]

226 Acta Apostolicae Sedis - The Official Commentary, and to the Congregation of the Clergy entrusted with the Most Holy Wounds of Our Lord Jesus Christ, may these things proceed favorably, so that, as the tireless work and arduous labor of the missions bear fruit, and a rich harvest of conversions matures, and the foundations for all that is necessary for more effective apostolic labor are laid, the Venerable Fathers, Our Cardinals of the Most Holy Roman Church, Prefect of the Sacred Congregation for the Propagation of the Faith, have deemed it fitting to elevate that Mission to the rank and dignity of an Apostolic Prefecture. We therefore, with the counsel of those same Cardinals, and by the fullness of our apostolic power, having carefully considered all things, and with the consent of those concerned, or of those who presume to have an interest, do raise, erect, and

Translated by churchlatin.ai, a product of Boyne Archives

establish the Mission of Yihsien in China as an Apostolic Prefecture, and we wish to entrust it to the aforementioned Congregation of the Clergy of the Most Holy Wounds of Our Lord Jesus Christ, which has hitherto labored with such apostolic zeal in that Mission, for the good pleasure of the Holy See. Therefore, we grant to this Apostolic Prefecture of Yihsien and to its Prefect, for the time being, all rights, privileges, honors, and powers, by which other Prefectures and their Prefects throughout the world are commonly entitled and enjoy, and we bind them with the same obligations. We will that all these things, as above arranged and established, be considered valid and effective, notwithstanding any contrary provisions. Furthermore, we will that these Letters, whether transcribed or excerpted, or even printed, but signed by the hand of a public Notary and sealed with the seal of any person constituted in ecclesiastical dignity or office, shall have the same full faith and credit as if they were exhibited or shown. To no one shall it be permitted to infringe or contradict this Our decree of elevation, erection, constitution, concession, statute, and will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and thirty-fifth, on the ninth day of the month of December, in the fourteenth year of Our Pontificate.

F R. TH. PIUS,

O. P.,

Card. BOGGIANI P, Card.

FUMASONI BIONDI

Cancellarius S. R. E.

S. C. de Propaganda Fide

Pref.

Ioseph Wilpert, Decanus Collegii Proton. Apostolicorum.

Alfonsus Carinci, Protonotarius Apostolicus.

In the register of Plumbi, in the Canon. Ap., Vol. LIV, n. 86. - Al. Trussardi.

[*Latin ed. p. 227*]

Decrees of Pope Pius XI: In the city of San Roque, the parish is suppressed, and its assets are assigned to a parish to be established.

PIUS, Bishop, Servant of the Servants of God: For the better and more salutary governance of the flock entrusted to them, it seems to be of great benefit in each diocese to define the boundaries of parishes, so that, as far as possible, they correspond to the conditions and circumstances of the places.

Translated by churchlatin.ai, a product of Boyne Archives

Therefore, in this venerable city of Rome, to which the divine care of the Roman Pontiff has been divinely entrusted, We have, from the very beginning of Our Pontificate, diligently striven to either establish new parishes, or to change the boundaries of existing ones, or even to abolish them altogether, as necessity might require. Now, however, because of the changed conditions of the city, more and more houses around the parish church of San Roque have become uninhabited, and others are about to be demolished, and therefore, with a considerable decrease in the number of the faithful, the territory of that parish can be annexed to neighboring parishes without any detriment to souls. After consulting with Our beloved son, Francis, Cardinal Marchetti Selvaggiani, Our General Vicar for Spiritual Affairs in the city, We have decided to suppress the parish of San Roque. Therefore, with the consent of those concerned, or of those who may presume to have an interest, as stated above, We abolish and extinguish, by the fullness of Our apostolic authority, the parish of San Roque, which was established by Our Predecessor, Pope Leo XIII, by Apostolic Letters dated October 28, 1824, under the seal for all to see; and We annex the territory that previously belonged to that parish to neighboring parishes, which the aforementioned Cardinal Vicar will arrange. The assets of that parish will, in the meantime, be administered by the same Cardinal, until they are assigned to a parish to be established. With all these arrangements made, We entrust the execution of all these matters to Our Cardinal Vicar in the city, as mentioned above, to whom We therefore grant all the necessary and appropriate powers for this purpose, including the power to resolve all disputes that may arise in the course of execution.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - An official commentary, concerning any prayers, and the delegation to another man established in ecclesiastical dignity or office, for the effect of that which is being discussed, and we impose upon him the burden of producing an authentic copy of the executed acts, to be religiously preserved in the archives of the Vicariate. Finally, we wish that to the transcripts of these Letters, even if printed, but signed by the hand of a public Notary and sealed with the authority of a man established in ecclesiastical dignity or office, the very same faith be attributed as would be given to these Letters if they themselves were presented or shown. Notwithstanding, to the extent that it is necessary, the rules established in synodal, provincial, general, and universal Councils, and other Apostolic constitutions and ordinances, or any other statutes, customs, and other things, even those worthy of special mention, which are contrary to these, to all of which we derogate by our authority in the present document. To no one is it permitted to suppress, extinguish, attribute, decree, command, derogate from, or contravene this Our document, or to act against it. If anyone, with reckless audacity, should presume to attempt

Translated by churchlatin.ai, a product of Boyne Archives

this, let him know that he will incur the wrath of the Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-five, on the first and thirtieth day of the month of December, in the fourteenth year of Our Pontificate. F r. TH. PIUS, O. P., Card. BOGGIANI, Chancellor. 8. R. B. f Dominicus Spolverini, Archbishop titular of Lariss, Apostolic Protonotary. Alfonsus Carinci, Apostolic Protonotary. In place of £8 of Lead, registered in the Archives of the Congregation, Vol. LIII, n. 76. - Al. Trussardi. APOSTOLIC LETTERS. TO S. AUGUSTINE, BISHOP, CELESTIAL PATRON OF THE DIOCESE OF CONSTANTINE AND HIPPO REGIA. PIUS PP. XI, for the perpetual memory of the matter. — Venerable Brother, Constantine and Hippo Regia Bishop, we have earnestly and with great affection requested that, in accordance with the wishes of the clergy and the Christian faithful of Your diocese,

[*Latin ed. p. 229*]

And We, the Pontiffs, XI, 229, deem it fitting to declare Saint Augustine, Bishop, Confessor, and Doctor of the Church, the heavenly Patron of the Constantinian-Hipponensis diocese, which until now has lacked a heavenly Protector before God. It is well known that the Holy Doctor was born in Tagaste, within the boundaries of that same diocese, and that, after his conversion in Milan, and his return to Africa, from the year 396 until his death, he diligently fulfilled his episcopal office in Hippo Regius. Now, on the Hipponensis hill, in honor of the most excellent Saint, there exists a temple, built at the end of the nineteenth century by the Bishops of Constantina, and solemnly consecrated since the year 1900, which shines with a noble structure, towers, a high dome, altars, and furnishings. Within it, in a specially made reliquary, is preserved the arm of Saint Augustine, which the faithful of the diocese continuously venerate, especially through the care and devotion of the Brothers of the Order of Hermits from the Melitensi province, who administer the Hipponensis sanctuary. Therefore, for this reason, We most readily approve of the aforementioned petitions, having also consulted with the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, and having diligently considered all aspects of the matter, in order to promote the greater glory of God and to foster the devotion to the same Saint Bishop of Hippo, by Our Apostolic authority, by the tenor of the present documents, and forever, We establish and declare Saint Augustine, Bishop, Confessor, and Doctor of the Church, the heavenly Patron of the Constantinian and Hipponensis diocese, with all the rights and privileges that are proper to such a heavenly Patronage before God. Notwithstanding any contrary provisions. These things We grant, We bestow, We decree, that the present documents shall always remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully support the Constan-

Translated by churchlatin.ai, a product of Boyne Archives

tinian and Hipponensis diocese now and in the future; and that it shall be rightly judged and determined accordingly; and that whatever is done to the contrary concerning these matters, knowingly or unknowingly, by anyone with any authority, shall be declared void and of no effect from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of February, in the year 1936, in the fifteenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - Official Commentary II. NEW APOSTOLIC NUNCITURE ESTABLISHED IN THE REPUBLIC OF GUATEMALA. PIUS PP. XI, for the perpetual memory of the matter. — We recognize that it pertains to the office entrusted to Us to decide in a timely manner those things which, after considering the circumstances of the times, appear opportune for promoting the good of the Christian faithful. Among these are undoubtedly those institutions which consult with the Holy See and the civil authorities of each nation; and therefore, We appoint Our Legates, endowed with suitable powers to serve the aforementioned purpose fruitfully, when the opportunity arises. For this reason, confident that such a manifestation of Our will will greatly contribute to strengthening the bonds between the nation of Guatemala and this Holy See, so that We may also benefit the government and people of that Republic, and to give them a special testimony of Our benevolence, by Our own authority, with certain knowledge and mature deliberation, and by the plenitude of Our Apostolic power, by the tenor of the present documents, We establish a new Apostolic Legation or Nunciature in Guatemala, so that the territory of that Republic is constituted from the regions of Guatemala itself. Notwithstanding any contrary things whatsoever. We decree that these present documents shall remain forever firm, valid, and effective; and shall have and obtain their full and complete effect; and that the Apostolic Nunciature established by Us in the Republic of Guatemala shall be fully supported now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be declared invalid from now on and of no effect. Given in Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of March, in the year 1936, in the fifteenth year of Our pontificate. E. Card. PACELLI, Secretary of State. v.

[*Latin ed. p. 231*]

From the Acts of Pope Pius XI, No. 231, Letter I to the Most Reverend Father John, Bishop of St. Balbina, in the Holy Roman Church, Cardinal Verdier, Archbishop of the PARISIAN Archdiocese, whom He sends as a legate to consecrate the Cathedral Church of Dakar.

PIUS PP. XI, Beloved Son, health and the Apostolic Blessing.

Translated by churchlatin.ai, a product of Boyne Archives

We diligently pursue, with particular care and favor, those matters which greatly concern the growth of the Catholic religion and the improvement of the morals of peoples in the remote lands of the sacred missions. Therefore, with a joyful heart, We heard that Your Venerable Vicariate in Senegambia, along with its religious members and faithful, requested that a new Cathedral Church be consecrated in the maritime city of clara, now called Dakar, through a certain of Our legates. For We have never considered anything more important than the advancement of the faith and piety of Our most beloved children, living among the pagan peoples, and, at the same time, that the number of Christ's faithful be increased day by day, along with the expansion of the temples. Furthermore, it is clearly known from history that the more outstanding virtues, derived from or promoted by religion, flourish in a people, the more civil and moral culture thrives and progresses. Therefore, gladly complying with such desires and requests, We, Beloved Son, who excel in the honor and dignity of a Prince of the Church, and who govern so important and distinguished an archiepiscopal See among the most noble people of Gaul, who, along with civil virtues, have also introduced the light of faith and Christian precepts into the Senegalese region, We designate and appoint You, as We have already decreed in these letters, as Our legate, to preside over the sacred rites and ceremonies pertaining to the consecration of the cathedral church, bearing Our person.

We hope that this sacred celebration will take place on the second day of February, on which day is commemorated the divine presentation of the infant Jesus in the Temple, performed by the hands of the Most Blessed Virgin Mary, and the words of the aged Simeon and prophet are also repeated: "A light to the revelation of the Gentiles and the glory of thy people Israel." Indeed, all these things give Us great hope that this Apostolic mission will succeed well and happily, and that it will bring forth abundant fruits of salvation among the peoples of that region of Africa.

[*Latin ed. p. 232*]

232 ^ Acta Apostolicae Sedis - The official commentary states that the sacred prayer, celebrated with greater solemnity, brings forth a greater good for souls; therefore, we grant you, that after having solemnly performed it in the presence of Our people, you may, in Our name and with Our authority, bless them, offering them the full remission of their sins, according to the conditions of the Church. May the Apostolic Blessing, which is a witness to Our supreme charity and the herald of divine benefits, be with you, beloved Son, diligent Vicar in the Apostolic Prefecture of Senegal and Gambia, and with its religious members, companions in labor, and with all those who will be present at the celebration, impartially in the Lord. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year 1936, in the fourteenth year of Our pontificate. PIUS PP. XI.

Translated by churchlatin.ai, a product of Boyne Archives

TO THE MOST REVEREND FATHER, MONSIGNOR MICHAEL, TITULAR BISHOP OF ST. ANASTASIA, SECRETARY OF THE HOLY CONGREGATION FOR THE ORIENT, CARDINAL DE FAULHABER, ARCHBISHOP OF MUNICH AND FREISING, ON THE TWENTY-FIFTH ANNIVERSARY OF HIS EPISCOPAL ORDINATION. PIUS PP. XI. Beloved Son, greetings and the Apostolic Blessing. — We have recently learned with particular pleasure that you will soon be completing five years of happy service, during which you have been adorned and enriched with the dignity and office of bishop. Furthermore, we are pleased to hear that all the faithful of Christ in this place, obedient to the wishes of the sacred ministers, will not only offer solemn prayers to God in the very distinguished seat of your governance, but also in every part of the archdiocese, to give thanks for the divine benefits received through you, and will show their special affection and joy for you on this auspicious occasion with pious and grateful sentiments. No less, the faithful of the Diocese of Spires will be filled with joy, having been entrusted to your pastoral care for the first six years of this ministry. This common joy clearly demonstrates to Us how much you are esteemed here, and how much your sons follow you with veneration, not only because of the high dignity you hold, but also because of the outstanding qualities of your mind and character. We, who have witnessed the pastoral ministry that you have so diligently and with such industry carried out for so long, even in difficult times,

[*Latin ed. p. 233*]

We have observed the events of the eleventh Pius [Pope], number 233, and we desire to participate paternally in the celebration of this sacred event, and we add our authority. Indeed, with a most benevolent will, we do this through such letters, by which we offer you, our beloved Son, heartfelt congratulations and express the joyful sentiments of our heart, and we promise you consolations in such great concerns and magnificent rewards from the most benign God for your labors. But that the upcoming solemnities may offer greater benefit to souls, we freely grant you the faculty, so that, on the appointed day, after the Sacred [Rite] has been performed in the pontifical manner, in the presence of the faithful, you may, with the same permissions granted, bless [the people] in our name and with our authority, according to the usual conditions of the Church. And finally, we wish you that you may serve your flock for as long as possible, in good health and vigor, and as a pledge of heavenly protection and of our most profound affection, we impart to you, our beloved Son, to your Auxiliary Bishop, to the entire clergy, and to the people entrusted to your care, the Apostolic Blessing, in the Lord. Given in Rome, at St. Peter's, on the tenth day of February, in the year 1936, in the fifteenth year of our pontificate.

Translated by churchlatin.ai, a product of Boyne Archives

PIUS PP. XI. ACTA, vol. III, n. 7. — 30-6-936. 16

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE

TWO BOOKS ARE CONDEMNED

Written by Reverend Father George Sebastian Huber

Thursday, June 10, 1936

In the general assembly of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, having heard the vote of the Most Reverend Consultors, condemned and ordered that two books written by Reverend Father George Sebastian Huber be placed on the Index of Prohibited Books, with the following titles: *Vom Christentum zum Reiche Cottes*, Regensburg, 1934; *Weisheit des Kreuzes*, Regensburg, 1935.

And on the following Friday, June 11th of the same month and year, His Holiness, Pope Pius XI, by the Divine Providence, in his customary audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the aforementioned resolution.

Given at Rome, from the Offices of the Holy Office, on June 17, 1936.

I. Venturi, Notary of the Supreme Holy Congregation of the Holy Office.

SACRED CONSISTORIAL CONGREGATION

PROVISION REGARDING CHURCHES

His Holiness, Our Lord Pope Pius XI, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now having a new pastor:

April 17, 1936. — To the titular episcopal Church of Melensi, the Reverend Francis Monaghan, Rector of Seton Hall College in the diocese of Newark, was appointed, and he was established as Coadjutor with the right of succession to the Most Reverend Bishop Joseph Conroy, Bishop

Translated by churchlatin.ai, a product of Boyne Archives

of Ogdensburg.

[*Latin ed. p. 235*]

The Sacred Consistorial Congregation, 235: To the titular bishop of the church of Bargala, the Reverend Augustum da Rocha Noronha, canon of the cathedral of Viseu, whom it appointed as Auxiliary to the Most Reverend Joseph Alves Matoso, Bishop of Aegitaniensis. April 18th. – To the titular bishop of the church of Tinin, the Reverend Adulphum Vorbüchner, parish priest of the place of Sibiu in the diocese of Alba Iuliensis, whom it constituted as Coadjutor with the right of succession to the Most Reverend Gustavus Carolus de Majláth, Bishop of Alba Iuliensis. April 26th. – To the titular bishop of the church of Modrena, the Reverend Ioannem Lorek, from the Congregation of the Missions, parish priest of the church of the Holy Cross in the Archdiocese of Warsaw, whom it appointed as Apostolic Administrator of the diocese of Sandomierz. May 2nd. – To the nullius abbey of St. Martin in the Ciminian Mountains, perpetually united with the cathedral church of Viterbo, the Most Reverend Aemygdium Trenta, Bishop of Viterbo and Tuscania. May 8th. – To the titular bishop of the church of Lappa, the Reverend Bartholomaeum Pascual, Rector of the Majorcan Seminary, whom it constituted as Coadjutor with the right of succession to the Most Reverend Ioannes Torres Ribas, Bishop of Minorca. May 18th. – To the cathedral church of the Canary Islands, the Reverend Victorium Pildáin Zapiáin, lector canon of the cathedral chapter of Vitoria. – To the titular bishop of the church of Leucena, the Reverend Theodosium Clementem de Guveia, Rector of the Pontifical Lusitan College of the City; – To the nullius prealature of Mozambique, the Most Reverend Theodosium Clementem de Guveia, titular Bishop of Leucena. May 30th. – To the cathedral church of Ayacucho, the Reverend Franciscum Solanum Muente y Campos, of the Order of the Friars Minor. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: DECREE. The diocese, hitherto called Hacodatensis, shall henceforth be called Sendaiensis, because since the year of its foundation, 1891, the boundaries of its territory have changed to such an extent that its episcopal city, Hakodate, now lies almost on the borders, and moreover, at a considerable distance.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis – Official Commentary. Regarding the major diocese, which was previously divided, the Most Eminent Fathers, Prefects of this Sacred Congregation for the Propagation of the Faith, considered, in solemn assemblies held on this day, March 9, 1936, that it was fitting to transfer the seat to a city more suitable for guiding the faithful and for expanding the Christian name. Considering that the city of Sendai, on the largest island of the Japanese Empire, Hondo, excels above other diocesan cities in terms of location, ease of access, the cultivation of the

Translated by churchlatin.ai, a product of Boyne Archives

liberal arts, the presence of public officials, and also in terms of historical memorials, and that from the very foundation of the diocese, it was the intention of those present to establish the episcopal seat there, and that it was indeed established and fruitfully served from the year 1902 to the year 1924, these same Most Eminent Fathers, agreeing with the vote of the Most Reverend Paul Marella, Apostolic Delegate in Japan, decided that the episcopal seat of the diocese should be transferred from Hakodate to the city of Sendai, and therefore also considered it fitting that the diocese should henceforth be called Sendai. This decision of the Most Eminent Fathers was ratified and confirmed by the Most Holy Father, Pope Pius XI, in an audience granted on this same day to the undersigned Secretary of this Sacred Congregation. Therefore, the episcopal seat of the diocese, until now called Hakodate, was transferred from Hakodate to Sendai, and the Holy Father ordered that the diocese should take the name Sendai and be called Sendai. And the present Decree was ordered to be drawn up and published. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on March 9, 1936. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodosius, Secretary. II PROVISIONS REGARDING CHURCHES. For the propagation of the Christian name, as indicated in the following decrees of the Holy Council, the Most Holy Pope Pius XI, of divine Providence, has deigned to provide for the following churches, namely: December 9, 1935. – To the Cathedral Church of Hakodate (which, by decree of March 9, 1936, will be called Sendai), the Reverend Father Joseph Lemieux, of the Order of Preachers, was appointed. March 9, 1936. – The Reverend Father John Casado, of the Order of Preachers, was appointed titular Bishop of the episcopal Church of Barata, and he was established as Apostolic Vicar of Thai-Binh (Indochina).

[*Latin ed. p. 237*]

The Sacred Congregation for the Propagation of the Faith, 237: To the titular Bishop of the Church of Cediae, Reverend Father Nicholas Stam, of the Society of Missionaries of Saint Joseph of Mill Hill, whom it appoints as Apostolic Vicar of Kisumu. To the titular Bishop of the Church of Mciotana, Reverend Father Camillus Facchinetti, of the Order of the Friars Minor, whom it appoints as Apostolic Vicar of Tripolitania. May 19th. To the titular Archbishop of the Church of Synnadensis in Phrygia, Reverend Hildebrand Antoniutti, whom it appoints as Apostolic Delegate in Albania. III NOMINATIONS. By decrees as indicated below, the Sacred Congregation for the Propagation of the Faith has, with its approval, renounced: January 3, 1986. Reverend Father Tharsicius Martina, of the Congregation of Priests of the Most Holy Stigmata of Our Lord Jesus Christ, Apostolic Prefect of Tihsien. January 31st. Reverend Father Nicholas Szarvas, of the Society of Jesus, Apostolic Prefect of Taming.

Translated by churchlatin.ai, a product of Boyne Archives

SACRED CONGREGATION OF RITES, in Turin.

REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MICHAEL RUA, PRIEST, OF THE PIOUS SOCIETY OF SAINT FRANCIS OF SALES.

ON THE QUESTION: Whether a Commission for the Introduction of the Cause should be appointed in this case and to what effect. In the Book of Kings, we read that before Elijah ascended into heaven in a whirlwind, he requested that a double portion of his spirit be conferred upon him: "I beseech thee," he said, "that thou make a double portion of thy spirit to be in me." To which Elijah responded: "If thou seest me, when I am taken away from thee, it shall be as thou hast asked," and adds the priest...

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis - Official Commentary: The spirit of Elias rested upon Eliseus (IV, 2, 9-10, 15). When considering the life of the Servant of God, Michael Rua, it becomes manifest that the spirit of St. John Bosco rested upon him, just as once the spirit of Elias rested upon Eliseus, as can readily be seen. Michael had as parents John Baptist and Mary Perrero, people distinguished by their honesty and piety. He was born on June 9th of the year of Our Lord 1837, in Augsburg, and on the eleventh day of the same month, in the parish church of St. Simon and St. Jude, now St. Joachim, he was baptized with the sacred waters. The care of his pious parents, the first seeds of religion and piety, which were sown in his soul, flourished more and more as he grew older, so that as a young man he was held in high esteem among his peers. In the year 1845, he received the sacred chrism, and the following year he was admitted to the sacraments. In the meantime, his father had passed away, and, as God willed it, he happened to meet St. John Bosco, and he began to attend the Oratory, whose beginnings were still quite modest; after having been instructed in the rudiments of literature for two years by the Brothers of the Christian Schools, he completely devoted himself to the Salesian Oratory, of which he was to become the most brilliant star. Under the wise guidance of St. John, he made such remarkable progress in both studies and virtues that even then the Saint had great prophecies about him, foreseeing him as the consummater of his work. Having completed his studies in literature, philosophy, and theology with the utmost diligence and merit, he was ordained, and on December 17th, 1859, he was raised to the rank of Subdeacon. The following day, the foundations of the Pious Society were laid, and by the secret votes of the members, Michael was unanimously elected as its spiritual director, a choice which was heartily approved by the holy John. In March of the year 1860, he was promoted to the diaconate, and in July to the priesthood, with inexpressible joy in his soul, a joy shared by the entire Salesian family with St. John Bosco. He perfectly fulfilled all the duties of the Pious Society, so that the same Saint, following the

Translated by churchlatin.ai, a product of Boyne Archives

example of Leo XIII, who consulted him about appointing his general vicar to govern the Society, chose the Servant of God for this arduous task in the year 1884. How wise and prudent was this choice, is clearly evident from the remarkable material and spiritual growth of the Society under the leadership of the Servant of God, who had nothing more in mind than to preserve the completely unblemished spirit of the holy Founder, whose perfect image he was, in the common opinion. On January 31st of the year 1888, the Founder of the Salesian Society was called by God to receive the heavenly rewards of his merits. When Father and Master Rua was taken from this earth, it was as if...

[*Latin ed. p. 239*]

The Sacred Congregation of Rites, 239, mentions Eliseus, who was also filled with the Spirit (Ecclesiasticus 48:13). Having assumed the supreme governance of the entire Society, he took the utmost care to ensure that not even the smallest thing established by Saint John would be changed; indeed, he strove with all his might to perfect the work, in accordance with the mind of the same Holy Founder. With the help of God and the Blessed Virgin, he achieved this marvelously. Furthermore, through humility of spirit, the sweetness of his speech, solicitude for all with charity, vigilant prudence, and ardent zeal, he served as an example: he devoted himself to prayer, even amidst the most pressing external concerns; he was held in the highest regard for the most holy Eucharist, shedding tears as he celebrated the sacred mysteries, and he prolonged long vigils before Christ in the Sacrament. He pursued the Blessed Virgin with singular love, and he never ceased to celebrate her praises. He commanded that the rights of the Roman Pontiff be defended by his own, and that obedience be given not only to his warnings, but also to his instructions. He promoted missions to the infidels with the utmost care. He observed the rules of the Pious Society with meticulous precision, granting himself no relaxation, even when infirm. With a spirit of penance, he treated his body harshly, granting it almost no rest, and he labored long into the night. He seemed to have embraced poverty with the greatest zeal, as the words of Saint Bonaventure might say. He always wore simple clothing, but clean; and he constantly rejected any new garments that were offered to him. God magnificently rewarded these and other virtues. The Pious Society, under his leadership, was greatly increased, strengthened, and brought to perfection; and it is the common opinion of those who were accustomed to associate with him that he himself was endowed with a profound union with God, and that this was indicated by certain miracles, whether before or after his death, which were wrought by God. God crowned these great labors, these great virtues, with the precious death of the just, which Michael experienced on April 6, 1910. The funeral ceremonies were rightly and deservedly equated with a triumphant celebration; for the entire city of Turin rushed to see

Translated by churchlatin.ai, a product of Boyne Archives

his remains, and they proclaimed him a saint. This reputation for holiness grew more and more throughout the world. Therefore, in the twelfth year after his death, in the archiepiscopal court of Turin, an ordinary process was instituted, with due authority, from the year 1922 to 1928, based on the reputation for holiness; and two other processes were also instituted, one of inquiries, as they are called, and one concerning the virtues never before rendered. On May 22, 1935, the Sacred Congregation of Rites, after careful consideration, decreed that nothing stood in the way of proceeding further. In the meantime, numerous petitions were presented to the Supreme Pontiff, so that the cause of this Servant of God might be considered by the Sacred Congregation of Rites.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary. Nine Cardinals, twenty-nine Archbishops, more than sixty Bishops, the Metropolitan Chapter of Taurinense, several other Chapters of Canons, several seminaries for clerics, the Reverend Custodian of the Holy Land, several Superiors General of Orders or Congregations, and many others, vigorously expressed this [desire]. Therefore, since everything was prepared according to the norms of law, at the ordinary meeting held on January 14th, at the urging of the Reverend Father Francis Tomasetti, General Postulator of the Pious Society of Saint Francis of Sales, the Eminent and Reverend Cardinal Alexander Verde, Promoter of this Cause or Relator, proposed a question for discussion: Whether a Commission for the Introduction of the Cause should be signed in this case and for this purpose, and he presented his opinion on the matter. The Eminent and Reverend Fathers, having heard this report, and having also heard the written votes of the Official Prelates, and having also heard the voice of the Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, judged it fitting to respond: Affirmative, that is, that the Commission for the Introduction of the Cause should be signed, if it pleases the Most Holy [Pope].

The following was then signed on the indicated date by the Most Reverend Pope Pius XI, through the report of the undersigned Cardinal: His Holiness, having approved the decree of the Sacred Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Servant of God, Michael Rua. Given at Rome, on January 15th, in the year of Our Lord 1936, C. Card. LAURENT, Prefect. 1. EBS, A. Carinci, Secretary.

THE FACULTY OF CELEBRATING THE VESPERS OF THE LORD JESUS CHRIST, SUPREME AND ETERNAL PRIEST, IS EXTENDED THROUGHOUT THE CITY AND THE WORLD. Two years ago, the Society of the Divine Savior, with the approval of the Reverend Ordinary of Berolinensi, began to promote a pious exercise of prayer for the

Translated by churchlatin.ai, a product of Boyne Archives

sanctification of the clergy of the whole world, especially on the Saturday after the first Friday of each month. Soon, many Bishops gladly approved of this pious exercise, and a large number of the faithful began to adhere to it, so that, scarcely two years after its beginning, it has reached almost four hundred thousand [participants].

[*Latin ed. p. 241*]

The Sacred Congregation of Rites, recently, having published a most serious Encyclical by our Most Holy Pope Pius XI, entitled "De Sacerdotio Catholico," it was deemed by many that this very pious exercise should also contribute, so that God may sanctify priests and those aspiring to the priesthood of the entire world. Moved by these reasons and the requests of many, the General Moderator of the same Society humbly and earnestly supplicated our Most Holy Lord, so that on every first Friday of the month, in all churches and chapels, in which, with the approval of the local Ordinary, prayers for the sanctification of priests of the entire world are offered, a single votive Mass of the Supreme and Eternal Priest, Jesus Christ, may be celebrated. Furthermore, His Holiness, referring to the aforementioned Cardinal Prefect of the Congregation of Sacred Rites, graciously granted, after receiving these requests on March 11, 1936, that on the first Fridays of each month, in churches or chapels, where, with the consent of the respective Ordinary, special exercises of piety for the sanctification of the clergy are held in the morning, a single votive Mass of Jesus Christ, the Supreme and Eternal Priest, may be celebrated, provided that it does not coincide with a feast of the first or second class, any feast, the vigil or octave of the Lord, the Commemoration of All Faithful Departed; it is also forbidden on the days of January 2, 3, and 4, on which the Mass "Puer natus" is read within the Octave of Nativity: always, however, preserving the customary or parochial Mass. Moreover, the same Holiness approved that, in place of the first Friday, the first Saturday of the month, with the consent of the Bishop, this very pious exercise may also be performed with the aforementioned privileges, always observing the prescribed injunctions. Contrary decrees notwithstanding. Given in Rome, on March 11, 1936. C. Card. LAURENTI, Prefect. L. ffî S. - A. Carinci, Secretary.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED APOSTOLIC PENITENTIARY

ABSOLUTION OF PRIESTS FROM EXCOMMUNICATION, EVEN DUE TO A CIVIL MARRIAGE, AND THEIR ADMISSION TO RECEIVING THE SACRAMENTS LIKE LAYMEN.

Translated by churchlatin.ai, a product of Boyne Archives

THE SACRED APOSTOLIC PENITENTIARY ALONE HAS JURISDICTION.

DECREE:

The sacred law of celibacy among Catholics has always been, and remains, a concern of the Holy Church, so that, when it comes to priests, a dispensation has rarely, if ever, been granted for past transgressions, and never at all, not even in the danger of death, under the present discipline. However, because the circumstances of times can sometimes lead to an unfortunate priest, forgetting his vocation, falling into sacrilegious concubinage, and also due to a civil marriage, and other very serious reasons, being prevented from ceasing to live together under the same roof with the woman who is his partner in this transgression, and even if he has perhaps finally returned to his senses, and in order to consider the conscience of himself and of his partner, given the faith that he will perpetually observe absolute and perfect continence in the future, he requests to be admitted to receive the sacraments like a layman, the Holy Church, out of its maternal concern for even its erring children, does not fail, if and when particular circumstances warrant it, to assist him as much as it can.

Since this matter particularly concerns conscience, it has seemed fitting that it should be exclusively reserved to the Sacred Apostolic Penitentiary.

Therefore, after deliberation by the undersigned Cardinal Major Penitentiary with His Holiness Pope Pius XI, the same Holiness, in an audience on March 14th of the current year, granted and decreed with his supreme authority to the aforementioned Cardinal Major Penitentiary, that in the case described above, the absolution from the excommunication, of which mention is made in canon 2388 § 1, and the subsequent admission of the petitioner to receive the sacraments like a layman, shall be granted only by the Sacred Apostolic Penitentiary itself, with due observance of a special procedure.

[*Latin ed. p. 243*]

Sacra Penitentiaria 243. The Apostolic form for granting [absolution] may be conceded, along with certain specific precautions and conditions revealed and prescribed by the same Holy See; and if, perchance, it is conceded by some priest in the danger of death, the obligation to return to the aforementioned Sacrament of Penance remains, as is prescribed in canon 2252 concerning censures reserved to the Holy See in a special manner. This Decree, presented to Him, was approved and confirmed in all respects by Our Most Holy Lord on another hearing on the 28th day of the same month, ordering, as is customary, that it be made public. Contrary things, even those worthy of special mention, notwithstanding. Given in Rome, from the offices of the Apostolic Penitentiary, on the 18th of April, 1936. L. Card.

Translated by churchlatin.ai, a product of Boyne Archives

LAURI, Major Penitentiary. L. m s. S. Luzio, Secretary.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons regarding the Nullity of Marriage (DE QUARTO-CALO)

Since the actual place of residence of the Lady Angela Calò is unknown in the aforementioned case, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on August 4, 1936, at the eleventh hour, to discuss the matter in dispute, or to sign the document below, and to designate a date for the Rotal Session for the determination of the case.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Angela Calò, must, insofar as possible, ensure that she is informed of this summons.

* L. Eg S. H. Quattrocolo, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, June 1, 1936.

I. Pendola, Notary.

*

Since the current place of residence of Madame Ange Calò, defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94), on August 4, 1936, at 11 o'clock, to agree upon or sign the doubt mentioned below, and to set the date for the decision of the case before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Madame Ange Calò must, insofar as possible, inform her of this summons.

[*Latin ed. p. 245*]

From the Roman Curia Diary, 245. DIARIUM ROMANAE CURIAE. SACRED CONGREGATION OF RITES. Tuesday, May 19, 1936, before the Most Reverend and Venerable Cardinal Raffaele Carlo Rossi, Promoter of the Cause of Canonization of the Blessed John Leonardi, Confessor, Founder of the Congregation of Regular Clerics of the Mother of God, the preparatory session of the Sacred Congregation of Rites was held, in

Translated by churchlatin.ai, a product of Boyne Archives

which, by the Reverend Prelates and theological Consultors of the same, the matter was discussed concerning two miracles which are asserted to have been wrought by God through the intercession of the aforementioned Blessed, and which miracles are proposed for his Canonization. Tuesday, May 26, 1936, in the Apostolic Palace at the Vatican, the ordinary and particular session of the Sacred Rites was held, in which, before the judgment of the Most Reverend and Venerable Cardinals, and the Reverend Prelates, members of the same, the following matters were presented: 1) Concerning the resumption of the Cause of Canonization of the Blessed Catherine Labouré, Virgin, Daughter of Charity. 2) Concerning the validity of the Apostolic and Ordinary Processes in the Cause of Beatification and declaration of martyrdom of the Servants of God, Joseph Maria Diaz Sanjurio, Bishop of Platea and Apostolic Vicar of Central Tonkinese, Melchior Garcia Sampedro, Bishop of Tricornia and successor in the same Vicariate, of the Order of Preachers, and others. 3) Concerning the validity of the Apostolic Processes constructed in Lucca and in the Apostolic Vicariate of Aleppo, concerning the miracles in the Cause of Beatification and Canonization of the Venerable Servant of God, John Maria Robert de la Mennais, Priest, Founder of the Congregation of the Brothers of Christian Instruction and of the Daughters of Providence. 4) Concerning the validity of the Apostolic Processes constructed in Ross and in the Apostolic Vicariate of Naila, concerning the miracles in the Cause of Beatification and Canonization of the Venerable Servant of God, Emilia de Vialar, Foundress of the Institute of St. Joseph of the Apparition. 5) Concerning the validity of the Apostolic and Ordinary Processes in the Cause of Beatification and Canonization of the Venerable Servant of God, Pasquale Attardi, Secular Priest. 6) Concerning the validity of the Apostolic and Ordinary Processes in the Cause of Beatification and Canonization of the Servant of God, James Desiderato Lavai, Priest Missionary of the Congregation of the Holy Spirit and of the Immaculate Heart of Mary. Tuesday, June 9, 1936, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Rites took place, in which the Most Reverend and Venerable Cardinals, the Prelate Officials, and the Reverend Consultors belonging to the same Congregation, gave their vote on the heroic virtues exercised by the Servant of God, Mary of Jesus Crucified, Professed Nun of the Order of Discalced Carmelites.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis — Official Commentary, Tuesday, June 16, 1936. Before the Most Eminent and Reverend Cardinal Alessandro Verde, Promoter of the Cause of Beatification and Canonization of the Servant of God, Francesca Saveria Cabrini, Foundress of the Institute of the Missionary Sisters of the Sacred Heart of Jesus, the Congregation of Sacred Rites, in a preparatory session, was convened to discuss the heroic virtues of the

Translated by churchlatin.ai, a product of Boyne Archives

aforementioned Servant of God.

SECRETARY OF STATE: By letters from the Secretary of State, dated June 18, 1936, the Holy Father, Pope Pius XI, of blessed memory, deigned graciously to assign the following Sacred Congregations to the Most Eminent and Reverend Cardinals:

To Cardinal Frederick Tedeschini, the Sacred Congregations of Consistory, of the Council, and of Extraordinary Ecclesiastical Affairs;

To Cardinal Enrico Sibilia, the Sacred Congregations of Religious Orders, of Ceremonies, and of Extraordinary Ecclesiastical Affairs;

To Cardinal Francesco Marmaggi, the Sacred Congregations of Consistory, of Extraordinary Ecclesiastical Affairs, and of Seminaries and Universities;

To Cardinal Luigi Maglione, the Sacred Congregations for the Eastern Church, of Extraordinary Ecclesiastical Affairs, and of Seminaries and Universities;

To Cardinal Giovanni Mercati, the Sacred Congregations for the Eastern Church, of Rites, and of Seminaries and Universities;

To Cardinal Eugenio Tisserant, the Sacred Congregations for the Eastern Church, of the Discipline of the Sacraments, and of Propaganda Fide.

By letters from the Secretary of State, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

May 23, 1936. The Most Eminent and Reverend Cardinal Eugenio Pacelli, as a Member of the Sacred Congregation of Rites.

May 30, 1936. His Excellency, Reverend Monsignor Frediano Giannini, Archbishop titular of Serre, Vice-Camerlengo of the Holy Roman Church, Consultor of the Sacred Congregation for the Eastern Church.

June 19, 1936. The Most Eminent and Reverend Cardinals Giovanni Mercati and Eugenio Tisserant, as Members of the Pontifical Commission for Biblical Studies.

By Apostolic Briefs, the Holy Father, Pope Pius XI, of blessed memory, deigned to appoint:

June 18, 1936. The Most Eminent and Reverend Cardinal Giovanni Mercati, as Librarian and Archivist of the Holy Roman Church.

June 19, 1936. The Most Eminent and Reverend Cardinal Eugenio Tisserant, as Secretary of the Sacred Congregation for the Eastern Church.

June 19, 1936. The Reverend Father Anselm M. Albareda, O.S.B., as Prefect of the Vatican Apostolic Library.

[*Latin ed. p. 247*]

From the Roman Curia Diary 247: "By means of tickets from the Secretariat of State, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to appoint:

Translated by churchlatin.ai, a product of Boyne Archives

Secret Chamberlains, honorary and supernumerary, to His Holiness:

March 11, 1936.

Monsignor Vincenzo Kwiatkowski, of the archdiocese of Warsaw.

April 9, 1936.

Monsignor Giovanni Adamowicz, of the archdiocese of Wilno.

April 30, 1936.

Monsignor Flavio Papi, of the suburbicarian diocese of Sabina and Poggio Mirteto.

Monsignor Luigi Lewandowski, of the diocese of Chełmno.

Monsignor Giovanni Wisniewski, of the same diocese.

May 14, 1936.

Monsignor Mattia Heyker, of the archdiocese of Cincinnati.

Monsignor Geremia Sermosi, of the diocese of Cagli.

Monsignor Agostino Tittoni, of the diocese of Pergola.

Monsignor Elia Rotondo, of the diocese of Castellammare di Stabia.

Monsignor Giovanni Javorka, of the diocese of Neosolio.

Monsignor Francesco Savignoni (Rome).

Monsignor Sante Ragazzini, of the archdiocese of Ferrara.

May 21, 1936.

Monsignor Giovanni Bologna, of the diocese of Malta.

May 28, 1936.

Monsignor Giovanni Enrico Giuseppe Maria Witlox, of the diocese of Bois-le-duc.

June 11, 1936.

Monsignor Giuseppe Beran, of the archdiocese of Prague.

Monsignor Giuseppe Málek, of the same archdiocese.

Secret Chamberlains with Sword and Mantle, honorary and supernumerary, to His Holiness:

December 20, 1934.

Mr. Enrico Coleman May de Courcy, of the archdiocese of Baltimore.

May 14, 1936.

Mr. Pietro Maria Luchesco dei Conti Lucheschi, of the diocese of Ceneda.

May 28, 1936.

Mr. Giovanni Enrico Dixey, of the archdiocese of Westminster.

Honorary Chamberlains, wearing the peacock blue cassock, to His Holiness:

January 16, 1936.

Monsignor Francesco Domanig, of the archdiocese of Vienna.

February 13, 1936.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Agostino Boeckels, of the archdiocese of Cologne.
February 27, 1936.
Monsignor Francesco Saverio Wirtz, of the diocese of Aix-la-Chapelle.
April 2, 1936.
Monsignor Umberto Cassani, of the diocese of Pavia.
Monsignor Antonino Romeo, of the archdiocese of Reggio-Calabria.
April 30, 1936.
Monsignor Adalberto Matyás, of the diocese of Csanád.
Monsignor Tommaso Krämer, of the same diocese.
Monsignor Giuseppe Bodor, of the same diocese.
May 14, 1936.
Monsignor Francesco Faciano, of the archdiocese of Palermo.
June 4, 1936.
Monsignor Ladislao Braun, of the diocese of Casso via.
Monsignor Geysa Horváth, of the same diocese.

[*Latin ed. p. 248*]

Acts of the Apostolic See - Official Commentary of the Honorary Chamberlains of Sword and Mantle, Supernumerary: March 26, 1936. 11. Mr. Alessandro Rostocki, of the diocese of Luceoria. May 14th. Mr. Vincenzo Leggeri (Rome). Mr. Alberto Sebastiani (Rome). Mr. Ernesto Coletti (Rome). Mr. Rosario Sozzi, of the archdiocese of Syracuse. Honorary Secret Chamberlains of His Holiness: April 16th, 23rd, 30th, 1936. Monsignor Alessandro Cominelli, of the archdiocese of Genoa. Monsignor Emilio Riccardi, of the diocese of Tivoli. Monsignor Giulio Kiss, of the diocese of Csanád. Honorary Chamberlains outside of Rome of His Holiness: April 16th, 1936. Monsignor Giuseppe Pasquariello, of the diocese of Avellino. Monsignor Michele De Simone, of the same diocese. NECROLOGY: May 20, 1936. The Most Reverend Cardinal ALESSIO ENRICO LBPICIER, of the titular church of St. Susanna. June 2nd. Monsignor Alessandro Paolo Chabanon, titular Bishop of Bitilio. June 17th. Monsignor Andrea Giacinto Longhin, titular Archbishop of Patrasso and Bishop of Treviso.

[*Latin ed. p. 249*]

Ann. and Vol. XXVIII, July 15, 1936 (Series I, No. III) - No. 8. OFFICIAL COMMENTARY OF THE APPOSTOLIC FEDERATION. ACTS of the Holy Father. XI - ENCYCLICAL LETTER TO THE VENERABLE BROTHERS, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY PASTORS OF THE FEDERATED STATES OF AMERICAE, WHO HAVE COMMUNION WITH THE APOSTOLIC SEE: CONCERNING CINEMATOGRAPHIC SPECTACLES. PIUS PP. XI. VENERABLE BROTHERS, GREETINGS AND

Translated by churchlatin.ai, a product of Boyne Archives

APOSTOLIC BENEDICTION. With diligent care, as Our apostolic office demands, We follow the praiseworthy endeavors of all sacred prelates and of the entire Christian people; and indeed, We have learned with great joy that that prudent undertaking, which you initiated more than two years ago with a particular purpose, namely, the "Legion for Decency," in order that, as it were, a most holy contest might restrain the licentiousness of the art of cinematography, has already produced salutary fruits, and is striving to achieve even greater benefits. This provides Us with a long-awaited opportunity to better express Our thoughts on this matter, which is so closely related to the morals and religion of the entire Christian people. But first, that this Legion, with you as leaders and teachers, and with the faithful assisting you, may render its new service in this apostolate...

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis - Commentarium Officiale. Having so diligently labored in this field, we desire to congratulate you all the more, as we observed that this very art, and industry of the same kind, had, as it were, "gone astray beyond the path," so that, exposed to the light, its vices, crimes, and offenses were laid bare before all. We deemed it our duty, whenever the opportunity presented itself, not only to urge bishops and other members of the clergy, but also all good and well-intentioned people, to consider this most serious matter with earnest minds. Indeed, in the Encyclical Letters "Divini Illius Magistri," we lamented that "the most effective means for disseminating ideas, which, if properly guided by sound principles, can greatly benefit education, are often—alas—subservient to the allurements of vice and sordid pursuits." And in August of the year 1934, when addressing a certain group, before whom we spoke, which publishes periodicals and writings in various nations concerning cinematography, we indicated the growing importance of these spectacles in our age, and their insidious influence, both in promoting virtue and in inciting to vice; and furthermore, we observed that it is absolutely necessary to assign to cinematographic scenes those prescriptions which govern and regulate the great function of the liberal arts, so that the Christian, and indeed the very human, moral order, composed according to natural law, is not harmed by injury or reproach. Indeed, every noble art strives above all else to achieve that which is most fitting for it, and by its very nature should contribute to the proper perfection of man in probity and virtue; and therefore, it should be brought into conformity with the principles and precepts of moral discipline. Consequently, we urged, as did those most learned men, that cinematographic performances must be conformed to correct standards, so that they may incite all spectators to the integrity of life and the true name. 1 A. Ap. Sed.,

Translated by churchlatin.ai, a product of Boyne Archives

1930, vol. XXII, p. 82.

[*Latin ed. p. 251*]

Acts of Pope Pius XI, 251. And recently, just last April, when we received with gratitude several individuals who had come to Rome for a congress from various nations, to discuss the matter of films commonly distributed, we again emphasized the importance and gravity of this issue; and, not only in the name of religion, but also in terms of civil morality and the well-being of society, we urged all upright men to strive with all their might, through writings published and every other means, to ensure that this type of spectacle would contribute to sound instruction and education, and not to the ruin of souls and their destruction. But this is a matter of such great importance, especially considering the conditions of civil society in our times, that it seems opportune to us to reiterate it again through these letters, not only to you, Venerable Brothers, but also to all the Bishops of the Catholic world, providing instructions that are appropriate to the present needs. Indeed, it is absolutely necessary and urgently required to provide and ensure that whatever progress the age makes through God's gifts in human disciplines, and even in the very arts of technical industry, truly serves the divine glory, the salvation of souls, and the spread of the Kingdom of Jesus Christ, so that all, as the Church commands us to pray, "may we pass through temporal goods so as not to lose eternal ones." It is indeed evident to all that the film industry, as it has experienced such remarkable growth, has brought about a more harmful effect on the integrity of morals, on religion, and even on the very reputation of civil society. Therefore, even those who lead this type of industry in the United States have acknowledged the reason for and the danger inherent in this matter, not only for individual citizens, but for the entire human community. Indeed, in March of the year 1930, they spontaneously and solemnly enacted and pledged – with written agreements signed by all and published – that they would henceforth be among those who would present films that are honest.

[*Latin ed. p. 252*]

Acts of the Apostolic See – An Official Commentary. And, specifically through such acts, they have declared that they will never exhibit a series of images that would corrupt the morals of the audience, or that would condemn, or suggest a violation of, natural and human law. Nevertheless, although, with such a commendable purpose, they had established this, those for whose sake it was done, and also the producers of the images, have been seen to be unable, or entirely unwilling, to fulfill this freely undertaken obligation. Therefore, while vices and crimes continue to be exhibited in cinematographs, almost everyone is prevented from attending these spectacles, for the sake of honest entertainment. In these most serious matters, you, Venerable Brothers, have diligently sought out means and

Translated by churchlatin.ai, a product of Boyne Archives

methods by which to protect your flock from the encroachment of such corruption; and you have done so by establishing the "Legion of Decency," whose best efforts and principles, conforming to the standards of natural and Christian morality, have been awakened and revived. So much so that you have not sought to harm this industry, but rather to rescue it from ruin, lest any game or entertainment be drawn into its degradation and corruption.

The plans adopted by you have been embraced by the faithful, eager to address your concerns, with a prompt and ready spirit. Indeed, tens of thousands of Catholics in the United States have freely accepted the obligation proposed by the "Legion of Decency," promising not to attend any cinematographic performance that would offend Christian morals, or violate the precepts of a virtuous life. And so, among you and your sacred pastors – which we are pleased to declare with great joy – we have seen the people so united in their efforts in this undertaking, that we have never seen them so closely connected with each other, even in this recent age. Not only the children of the Catholic Church, but also learned men from among the Protestants and Jews, and many others,

[*Latin ed. p. 253*]

With the approval of the Most Holy Pope XI, sections 253, your plans and proposals were accepted; and therefore, they have been favorably received, so that the scenes of the cinematograph might be brought into conformity with the dignity of the art and the prescriptions of morality. At present, it is to our great comfort to acknowledge that the commendable effort that was begun has already achieved considerable success and benefits. Indeed, it has been reported to us that, thanks to your diligent vigilance and the power of public opinion, the art of the cinematograph has already made considerable progress towards improvement. The images of vices and crimes are no longer so frequently presented; any improper conduct is not so readily approved or applauded; nor are the principles of a corrupt life exhibited with such boldness, inciting the minds of young people. Moreover, as was asserted in some civic circles beforehand, it seemed that the novelty of this art, due to the diligence of "Legionis," would diminish its embellations and decorations considerably; however, it appears that the situation has turned out to be quite the opposite. Indeed, much effort has also been made, as far as possible, to ensure that such scenes conform to the noblest principles of the liberal arts; and so, the works of the best ancient writers, or new works of the human mind, are presented to the eyes of the spectators, which would merit considerable praise. But neither have those who invested their money in the ventures of this industry suffered losses for this reason, as some had predicted; for many who had shunned cinematographic performances because of the unjust injury done to their upright morals, have found it fitting to celebrate these spectacles again,

Translated by churchlatin.ai, a product of Boyne Archives

when they have seen, clearly expressed in the light, actions that do not seem detrimental to human decency and Christian virtue. Wherefore, Venerable Brothers, when you instituted this, as it were, sacred contest, there were those who said that the efforts undertaken in this field, and the results that were expected, would be fleeting and would soon vanish; so that, if your vigilance and that of others were to slacken, the authors of these images would...

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis – A complete and official commentary would, for each individual, provide reasons for returning to the practices of former times. Indeed, it is easily understood why those same actions, which you deem dishonorable and therefore prohibited, are so eagerly sought after, as they can incite base desires. For while a series of films that depict actions pleasing to virtue undoubtedly requires great ingenuity, labor, skill, and sometimes even expense; it is often easy to attract certain individuals and classes of citizens to cinematographic theaters, where this type of entertainment is offered, which inflames passions and awakens latent depraved impulses in the soul. Therefore, it is necessary that all those engaged in this industry diligently and vigilantly encourage these things. The "Legionis a decentia" initiative did not begin in order to be quickly abandoned and neglected, but rather – to the bishops and moderators of the United States – to ensure that the honest enjoyment of the people, at all times and in all ways, is safeguarded to the best of our ability. The pleasures of the body and soul, which our age has devised in various forms and ways, are undoubtedly necessary for those who are burdened by the cares and anxieties of life; however, they must be consistent with human dignity and with moral integrity, and they must aim to stir and awaken truly noble sentiments. The greatness and power of nations are undoubtedly gravely endangered when large numbers of people devote themselves to amusements that undermine the principles of decency, dignity, and honor, and which provide opportunities for committing sins, especially among the young. In these amusements, as has been observed by all, cinematographs are of the greatest importance, as they pertain to all nations in this age. It is scarcely necessary to state that hundreds of thousands of citizens participate daily in such spectacles; among all peoples, whether thoroughly or only slightly cultured.

[*Latin ed. p. 255*]

The acts of Pope Pius XI show that the number of these theaters is constantly increasing; and they offer a means of relaxation and distraction that is common to all, not only to the wealthy, but to every class of society. Furthermore, one can find nothing at present that possesses such power over the crowds, whether because of the very nature of the images, which

Translated by churchlatin.ai, a product of Boyne Archives

are represented by the movement of light, or because of the ease of the games, which are even offered to the common people, or finally, because of the circumstances that accompany these games. This power stems from the fact that through those vivid images and forms, the art of cinematography speaks, which, with great delight, is presented to all, even to those who, whether because they are unrefined and uncultivated, or because they are unwilling or unable to understand things by observation and reasoning, or to discern the causes of their effects. To read, or even to listen to someone speaking, requires a certain degree of attention and mental effort; but the cinematographic vision, through the continuous succession of images presented to the eyes, removes this with great pleasure. And this effectiveness is increased by those cinematographs in which the spectacles are accompanied by appropriate voices; thus, the actions expressed by light are more readily understood, and the stage action, which is certainly very fascinating, is combined with musical performances. Moreover, through dances and those scenes that are inserted at will, which they call "varieties," the movements of the mind and desires are accelerated and increased. For this reason, these theaters are like schools of things, which, more than rational discourse, can stimulate most people to virtue as well as to vice. Therefore, they must serve the purposes of Christian conscience and the promotion of wholesome values, and they must eliminate everything that corrupts and depraves morals. It is clear to everyone how much this kind of spectacle influences the minds of the spectators; for while it extols the praises of lust and desires, it also provides an opportunity for vice.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Commentarium Officiale. Quae res, venientes ex recto itinere, agunt: vitam ducendam rationem, specie lucis, proponunt; perfectionem capessendam, consilia infuscant atque debilitant; castum amorem, matrimonii sanctitatem, atque intimae domestici convictus necessitudines, extinguunt. Praeiudicatas praeterea, falsasque opiniones, cum singulis hominibus, tum civium classibus, nationibus, variisque gentibus, ingenerare possunt. At contra, eiusmodi ludi, si ad optimas normas conformantur, vim possunt in spectatores elicere, sane saluberrimam. Non tantummodo siquidem delectant, sed etiam ad nobilissima quaeque erigunt, atque excitant: valde utilia praecepta impertiunt; itemque suae cuiusque, ceterorumque patriae, egregia gesta, pulchritudines demonstrare possunt; virtutem, veritatem, quae, grato, speciosoque more, ostendere; in Civitatis ordinibus, in Nationibus, variisque stirpibus, mutuae cognitionis, voluntatisque studia, gignere, vel saltem, promovere; iustitiae quoque causam amplecti; ad virtutem advocare omnes; ac denique, ad novam, magisque aequam, humanae societatis ordinationem, temperationemque, adiutricem operam conferre. Quae animadversiones Nostrae, magis profecto, ex eo sumunt

Translated by churchlatin.ai, a product of Boyne Archives

gravitatis, quod cinematographica ars, non singulis civibus, sed hominum sentimentibus, quodammodo, loquitur; idque per temporum, rerum, locorumque condiciones, quae, ut ad pravum, ita ad optimum, animorum ardorem, perquam apta videntur: quod quidem ardorem, studium in communem, ac prorsus insanam, concitationem, evadere potest, quam, experiendo, novimus. Imaginum nempe series, volubili luce, spectatoribus proponuntur, qui in subobscuris theatris assidunt, et quorum mentis facultas, spiritualesque vires, plerumque languent. Atque id genus theatra, longe quaerere non est opus; eadem enim domibus, sacris aedibus, ac popularibus litterarum ludis, ita contigua sunt, ut vim iam habeant in communem omnium vitam, maximam, maximunque momentum. Casus praeterea rerumque vicissitudines, quae per cinema-

[*Latin ed. p. 257*]

The acts of Pope Pius XI, page 257, describe how theaters are filled with men and women, adorned with natural beauty and artificial enhancements, and with every possible means of attracting attention, so that they sometimes entice young people in a special way with their alluring displays. To this are added musical performances, lavish settings, objects presented in a provocative manner, and every kind of novelty and variety. This is precisely why these spectacles so strongly affect and captivate the minds of boys and young men; indeed, at this very age, when the sense of decency is born and developed, when the principles of justice and integrity are formed in the mind, when finally the notions of duty emerge, and when the best goals of perfection reach and permeate life, this art of cinematography exerts its power and achieves its greatest effectiveness. But, alas, this kind of influence, given the realities of the present day, is far too often turned to detriment. Therefore, as we contemplate the ruin of so many young men and boys, whose innocence and chastity are endangered in these theaters, the following words of Jesus Christ come to mind: "But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea." It is therefore necessary, in our times, to be vigilant and to strive with all our might to ensure that this kind of spectacle does not become a school of vice, but rather contributes in the highest degree to the proper education of people and to a more elevated standard of morality. It is worth noting—and we gladly do so—that some of those who govern the state are concerned, because they see the great influence of this art on the morals of people, and have therefore, through virtuous men, especially selected from among fathers and mothers of families, established special groups whose task it is to examine, investigate, and direct matters related

Translated by churchlatin.ai, a product of Boyne Archives

to this issue. And we know that [Matthew 18:6-7].

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis — Commentarium Officiale. Multis temporibus, illi qui ad summum gradum pervenierunt in litteris, in poesi, et in aliis artibus, in singulis nationibus, conati sunt ut ea ipsa studia ad imagines quae in cinematographia exhibeuntur, applicarent. Verum est, si vobis, Venerabiles Fratres, convenit diligentiam et curas viritim ad cinematographicam industriam nationis vestrae conferre, quae tam grande incrementum cepit, et quae etiam aliae gentes non mediocriter affecit, tamen officium est omnibus Episcopis catholici orbis, ut in hac communi et potentissima forma oblectationis et institutionis, inter se vires conferant. Atque ex ipsa iniuria quae conscientiae probitatis et religionis, itemque praeceptis christianae doctrinae, infertur, oportet ut causam sumamus cur tales ludos prohibeamus, et nihil reliquamus ut omnia quae facultate possumus, adiuvaremus, quae decori honestatisque sensum in populo laedere et extinguere conantur. Quod quidem officium non modo Episcopos, sed omnes catholicos, et omnes homines cordatos tenet, quibus et domestici conventus, et patriae cuiusque suae, et totius humanae consortionis honos atque integritas cordi sunt. In praesens vero, quaenam vigilantia et cura habenda sit, inquiramus et explanemus. De cinematographicis pelliculis, quae vocantur, ad probos mores, si facultas esset imagines proferre, quae ad christiana fuissent principia conformatae, funditus, omnino, feliciter componeretur. Quamobrem numquam eos laudare desistemus, qui se huic arti dederunt, vel in posterum dederunt, sed tamen hoc enitentes, ut haec spectacula ad sanam hominum educationem et ad christiana proposita reapse spectent. Id vero non leviter, sed technicorum more accuratisque rationibus faciant, ne incassum vires et expensas effundant. At quoniam nobis perspectum est quot quantaeque occurrant, in re praesertim oeconomica, difficultates, quominus haec incepta ordinatim componantur; et quoniam...

[*Latin ed. p. 259*]

By the authority of the Supreme Pontiff, Pius XI, in Decree XI, 259, it is necessary that all matters of this kind be regulated in such a way that, with regard to the interests of religion, morals, and civil society, they do not cause harm; therefore, the sacred pastors must devote their attention to all images that are presented to the Christian people. Therefore, we earnestly exhort all the bishops of the Catholic world, especially those in nations where cinematographic films are produced, and you, Venerable Brothers, to exhort those faithful with a paternal spirit who in some way participate in this art. They must seriously consider their own duties, and that obligation by which they are bound as children of the Church, and, as far as possible, strive to ensure that the images which they themselves

Translated by churchlatin.ai, a product of Boyne Archives

produce or assist in producing are in accordance with sound principles and correct norms. Indeed, there are not a few Catholics who are involved in this matter as enforcers, moderators, authors, or actors; yet, it is to be lamented that their efforts are not always in accordance with their faith and their intentions. Therefore, it will be the duty of the bishops to remind them that each of their actions must be entirely in accordance with the office of honest men and followers of Jesus Christ. Moreover, in the field of the apostolate, as in all other matters, the sacred prelates will undoubtedly find the best of collaborators in those who are members of the organizations of the Catholic Action; whom We cannot help but urge, through these letters, to devote their diligence and tireless zeal to this cause as well. It is indeed fitting that the sacred pastors repeatedly bring to mind the effects of this art, devoting themselves, as in all other matters pertaining to their ministry, to the care of every form of honest entertainment; for they are bound by a divine mandate to govern and regulate the morals of the people entrusted to them, even during times of relaxation. The sacred office which they hold demands that they openly and clearly warn of the dangers of games and activities that undermine virtue in these nations. Therefore, what they seek in this matter is not...

[*Latin ed. p. 260*]

The Acts of the Apostolic See are intended solely for Catholics, but also concern all who are spectators of these theaters. However, it is particularly fitting, Venerable Brothers, that you should demand this from the authors of the cinematographic art, who, as we have said, in the United States of America, having undertaken a voluntary obligation, recognize the importance and the danger, as far as human society is concerned, inherent in this matter. Moreover, all those who, wherever they may be, hold the dignity of a bishop, should be most concerned to bring it to the attention of those who work in this industry, that this industry, which is already so powerful and widely used, can, for both individuals and the entire human community, be a powerful means of promoting moral perfection and directing it towards good. Is the concern solely about avoiding evils? And why should cinematographs only provide empty hours of leisure? But they can and should, with their marvelous power, enlighten the minds of the spectators and truly lead them to all virtues. At the present time, having considered the gravity of this matter, we believe it is appropriate to offer some particular observations relevant to this issue. First of all, let individual pastors of souls see to it that—as Catholics in the United States of America—the faithful entrusted to their care pledge each year that they will never attend cinematographic performances that offend the truth and the teachings of Christian doctrine. This pledge should be given and believed, especially in sacred buildings and in literary performances; and in this matter, bishops should call upon and encourage active cooperation from families, who are

Translated by churchlatin.ai, a product of Boyne Archives

particularly bound by this duty, as well as from Catholic writers, to whom it will be important to explain carefully and usefully the significance of this, as if sacred, endeavor. In order that such a solemn pledge may be successfully fulfilled, it is absolutely necessary that the people be thoroughly aware of which images are freely open to all for viewing, and which, on the other hand, may only be viewed with certain precautions, and finally...

[*Latin ed. p. 261*]

Acta Pii PP. XI 261, which are either pernicious or, indeed, evil. This, therefore, demands that special lists be compiled and published by means of printing, in which, as we have said, cinematographic films are most frequently distributed, so that they may come to the knowledge of all. Indeed, it is desirable to establish a single standard for all parts of the world, since all are held by the same general law of morals. However, when it comes to theatrical performances, which pertain to all classes of society, namely, to the uneducated and those cultivated in doctrine, to the common people as well as to the nobility, the same judgment cannot, without doubt, be held everywhere among the nations. For the circumstances and conditions of life are different in various regions; therefore, it is not fitting to provide a single list for all. But, if in any nation a distinct order is established, as we have said, a general standard is already obtained, which is what is required. In this matter, it is absolutely necessary for Bishops to establish, for the entire nation, an Office of Inspection, which will promote the presentation of honest images, and will generally distribute the others in the indicated manner, and finally, will communicate its own judgment to priests and the faithful. This Office can, indeed, be appropriately requested by the Central Councils of the Cattolica Action, which, as all know, are dependent on the sacred Ordinaries. Whatever may be the case, this work of inspection must be carried out for each nation individually, and must be governed by a single administration. However, if sufficiently serious reasons should appear to require it, it will be proper for the sacred Pastors, in their respective dioceses, to use, through their own chosen diocesan groups, a stricter judgment than that which the special character of that region demands; that is, to prohibit cinematographic films which the general standard allows, because it is obliged to establish norms that apply to the entire nation.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis — Official Commentary. Furthermore, this Office should take care to arrange that theaters of this kind, whether located in parish churches or in the buildings of Catholic organizations, are organized in such a way that they only present approved images. Indeed, through proper discipline and organization of these theaters, which often cater to a large clientele drawn to this industry, it will also be possible to ensure that those who produce these works offer content that is en-

Translated by churchlatin.ai, a product of Boyne Archives

tirely in accordance with our objectives, and which can serve not only these Catholic theatrical performances, but also others. We do not ignore the fact that the constitution of this Office requires considerable effort and expense from the faithful. Nevertheless, the great importance of this cause, and the necessity of protecting both the integrity of the Christian people and the honor of the entire Nation, fully justify these expenses and efforts. For the harmful effects of this corrupt art of cinematography diminish and endanger the strength and effectiveness of our schools, of the Catholic Action organizations, and even of the sacred ministry itself. It must be noted that within this Office, men must be gathered who are both experts in this industry and thoroughly conformed to the precepts of Christian doctrine. Moreover, a priest, chosen by the Bishops, should direct and supervise them. Furthermore, the exchange of information and mutual cooperation between similar Offices in different nations will undoubtedly make this work of inspection more efficient and harmonious; although the conditions of things and places in this matter must be carefully considered. In this way, it will be possible to achieve a remarkable unity in feeling, judgment, and action, through the efforts of all Catholic writers. These Offices will not only perceive the usefulness of these endeavors and projects through experience and results obtained in the United States of America, but also through the efforts that Catholics in other regions have undertaken in the field of cinematography.

[*Latin ed. p. 263*]

Acts of Pope Pius XI, 263: "If the members of this Office—even though they strive with the best intentions—should, due to human weakness, sometimes deviate from the right path, let the sacred pastors, according to their pastoral prudence, see to it that, in the most effective way possible, those who have fallen into error are corrected; and that the due authority and reputation of the Office are maintained, either by admonishing a member with greater virtue, or by replacing those who have been deemed not entirely suitable for these most serious duties with other, most worthy men. Therefore, if the Bishops of the Catholic world will take this to heart, and exercise vigilant care regarding the standards for cinematographic spectacles—which We do not doubt that they will, since We have fully considered their pastoral concern—they will certainly be able to contribute greatly to preserving the morals of their people during times of relaxation and entertainment. They will gain the praise of all, of Catholics not only, but also of those who do not profess our faith; and each will, in his own way, strive to ensure that this great power, which belongs to all nations—namely, the art of cinematography—is directed towards the most noble purposes and towards promoting a more virtuous way of life. Meanwhile, that these hopes and wishes, which We express with paternal affection, may bear fruit, We implore the help of divine grace; may the Apostolic

Translated by churchlatin.ai, a product of Boyne Archives

Blessing be a sign of this, which We impart to you, Venerable Brothers, to the entire clergy and people, to each and every one of you, with all our heart. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1936, in the fifteenth year of Our Pontificate. PIUS PP. XI."

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION CONCERNING THE APOSTOLIC PREFECTURE "DE GARIEP" ERECTED INTO THE APOSTOLIC VICARIATE UNDER THE NAME "DE ALIWAL."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD:

By the best of laws, the Apostolic See elevates to a higher degree of dignity any newly established Church in the lands of the infidels, provided that the Catholic name has there attained a not insignificant growth.

Now, the Apostolic Prefecture of Qariep, in Mahdia, Southern Africa, entrusted to the care of the Congregation of Priests of the Sacred Heart of Jesus, having made joyful progress in recent years, despite countless difficulties, and thanks to the zealous preaching of the Gospel, the esteemed son of that Congregation, its General Superior, earnestly requested Us to elevate it to an Apostolic Vicariate. We, after consultation with Our venerable Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and also considering the favorable opinion of the venerable Brother Iprdani Gijlwijk, Archbishop of Euchaïten, Apostolic Delegate for Southern Africa, having carefully considered all matters, deemed it fitting to grant this request.

Therefore, with the consent of those concerned, or of those who presume to have an interest, by the fullness of Our apostolic power, as stated above, We erect the Apostolic Prefecture of Gariep into an Apostolic Vicariate by these presents, and We decree that it shall henceforth be called the Apostolic Vicariate of Aliwal.

Furthermore, We wish to entrust it to the Congregation of Priests of the Sacred Heart of Jesus, to whose zealous missionary zeal, with God's help, that mission has thus far prospered, and We decree that, with the approval of the Apostolic See, it shall continue to be entrusted to them.

Therefore, We grant to this new Apostolic Vicariate of Aliwal, and to its Vicars for the time being, all the rights, privileges, honors, and powers with which other Vicariates and their Vicars are commonly endowed and enjoy, and We bind them permanently with the same obligations and duties with which others are bound.

Translated by churchlatin.ai, a product of Boyne Archives

All of these things, as above established and constituted, We declare to be valid and effective, notwithstanding any contrary provisions.

These Letters, having been transcribed...

[*Latin ed. p. 265*]

The acts of Pope Pius XI, whether excerpted or printed, and duly signed and sealed by the hand of a public notary, and bearing the seal of some person constituted in ecclesiastical dignity or office, We entirely wish to be held as having the same validity as if these Our Letters were exhibited or shown. To no one, however, is it permitted to infringe or contradict this Our decree, erection, and constitution, statute, and will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the indignation of the Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-seventh day of the month of January, in the fourteenth year of Our pontificate.

[Signatures: F. r. TH. PIUS, O. P., Card. BOGGIANI P. Card. FUMASONI BIONDI Cancellarius 8. R. E. 8. C. de Propaganda Fide Praef. Ioseph Wilpert, Decanus Collegii Proton. Apostolicorum. Ludovicus Kaas, Protonotarius Apostolicus. Loco £B Plumbi Reg. in Cane. Ap., Yol. LIT, n. Iß - Al. Trussardi.]

APOSTOLIC LETTER CONCERNING THE CHURCH, IN THE CITY OF BUENOS AIRES, DEDICATED TO OUR LADY OF BUENOS AIRES, WHICH IS ENRICHED WITH THE DIGNITY AND TITLE OF A BASILICA MINOR.

PIUS PP. XI

For the perpetual memory of this matter.

It has been brought to Our attention that in Buenos Aires, in the city and archdiocese, there exists a parish church dedicated to the Blessed Virgin Mary, Our Lady of Buenos Aires, which, due to its magnificence and the beauty of its art, deserves to be considered among the most distinguished sacred buildings of that city. The faithful, not only from the parish but also from the rest of the city, attend this church with great devotion, and they participate with the utmost reverence and piety in the sacred functions which are worthily and solemnly celebrated there.

Bearing this in mind, and since this sacred building possesses all the conditions that are necessary for the dignity of a minor basilica, We freely and gladly grant the petition of the present Vice-Province of Our Lady of Buenos Aires of the Order of the Blessed Virgin Mary of Mercy, for the Redemption of Captives, to which the aforementioned parish church belongs, who have earnestly implored Us to elevate the said church to the

Translated by churchlatin.ai, a product of Boyne Archives

rank of a minor basilica.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis - Official Commentary, while we strive to promote [its cause]. Attached are the most ample testimonies and recommendations, both from the Cardinal Archbishop of Buenos Aires of the Holy Roman Church, and from Our Apostolic Nuncio in the Republic of Strasbourg, and finally, from the General Procurator of that Order. Therefore, having heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, and having carefully considered all the circumstances of the matter, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, We declare, in perpetuity, that the aforementioned temple of the Most Holy Virgin Mary of Mercy, located in the city of Buenos Aires, dedicated to the title of "Our Lady of Buenos Aires," is adorned with the dignity and title of a Minor Basilica, with all the rights and privileges attached thereto that belong to it by right. Contrary things notwithstanding. We decree, grant, and declare that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and henceforth; and that they shall be duly judged and defined; and that they shall be null and void from now on if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of February, in the year 1937, the fourteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State. LETTER I TO THE MOST REVEREND FATHER PASCHAL RIGHETTI, BISHOP OF Savona and Noli, AT THE END OF THE FOURTH CENTURY FROM THE MANIFESTATION OF THE LORD OUR GOD OF MERCY, VENERATED IN THE SANCTUARY NEAR THE CITY OF Savona. PIUS PP. XI. Venerable Brother, greetings and the Apostolic Blessing. — Among the most illustrious temples dedicated to the Blessed Virgin Mary, this temple certainly stands out, which, near the noble city of Savona, was founded in honor of the Lord Our God of Mercy, after She, on March 18th of the year 1636, deigned to appear benignly to Anthony Botta. This Marian sanctuary is not only distinguished by the length of time, four centuries, during which it has been held in such veneration by the people, but also—

[*Latin ed. p. 267*]

The acts of Pope Pius XI, page 267, bring honor and renown, but also a special honor and glory, because the image of the Virgin, religiously venerated there, was crowned by the Roman Pontiff himself. This happened when Pope Pius V, our predecessor of blessed memory, on May 10th, 1815, decided to publicly offer thanks to the Blessed Virgin, whose intercession

Translated by churchlatin.ai, a product of Boyne Archives

had freed him from the impious captivity in which he had been held by the most powerful prince, adorned with the imperial diadem, against all expectation. This is a truly wondrous event, which clearly confirms how attentively the heavenly Mother assists her children in public and serious calamities, as well as in daily concerns. To these memories of the past are added each year outstanding testimonies of faith and veneration, which are offered not only by this diocese, but by all those neighboring the same sanctuary. For there, crowds of the faithful travel, either to obtain spiritual or bodily benefits, or to offer thanks for the benefits conferred upon them; so great and so frequent is the number of those who come, that scarcely any citizen of Savona is found who is not, with filial love and willing heart, deeply moved by the heavenly Mother; and these noble sentiments and feelings are a great honor to these people and inspire them to promote works of religion and charity, which flourish and thrive in the very sanctuary itself. Therefore, Venerable Brother, you have rightly and deservedly encouraged your clergy and faithful to celebrate, with the greatest solemnity and devotion, next year, the 18th of March, on which day the fourth century will be completed since the Mother of God made herself visible; then the 10th of May, on which day the golden crown was placed upon the image of the Virgin by the august hands; and finally, the 8th of September, on which day the faithful, as is their custom, often kiss the feet of the sacred image. We have also received with no small delight the news of how diligently and with what enthusiasm all, both clergy and good faithful, are working, especially those who belong to the associations of the Catholic Action, so that, with the support of the civil authorities, these celebrations may be carried out most splendidly next year, so that they may not only be for the honor of the heavenly Queen, but also place the noble spirit and ancient religion of this city of Savona in a bright light. Furthermore, in order to transmit to posterity the memory of such celebrations, a suitable plan has been adopted to carry out certain works that will contribute to the growth of devotion; therefore, there is no doubt that the citizens of Savona, whose faith has been demonstrated by their works, will, with generous contributions, bring these pious undertakings to a happy conclusion. And we heard with even greater joy that, through the sacred missions and the prayers of the faithful, the hearts of the people are being prepared for the centenary celebrations.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - The official commentary has been approved, so that all the faithful may, while honoring the most glorious heavenly Mother, find favor and friendship with her Son, our Redeemer, or may attain a closer and more intimate union with Him. Thus, that matter will be again confirmed, and to everyone will be made clear the most open and easiest path to Jesus, which is plainly through Mary. All of these things have

Translated by churchlatin.ai, a product of Boyne Archives

been so pleasing and well-received by Us, and have given such hope for the future celebration, that We already intend to add to it through Our participation, and to send Our Legate, a Cardinal of the Holy Roman Church, who, in Our name and authority, will preside over the more solemn sacred functions which are planned for the eighteenth of March of the coming year. We are all the more pleased to do this, because after a long interval of time, We retain a pleasant memory of the day when We visited that sanctuary. Therefore, We wish to declare a new sign of esteem to you, Venerable Brother, and a special testimony of benevolence to the entire Diocese. In the meantime, We fervently implore God, so that, through the intercession of the heavenly Mother herself, He may grant His grace to your pastoral studies and diligence, and to the labors of those who assist you, so that abundant fruits of salvation may be gathered from the upcoming celebration by the Christian people. May the Apostolic Blessing, which We bestow with the greatest affection in the Lord upon you, Venerable Brother, and upon the clergy and the faithful of both Dioceses, especially those who will dedicate their efforts to the secular sacred functions, be a witness to the announcement of these heavenly gifts and to the principal expression of Our love. Given in Rome, at St. Peter's, on the sixteenth day of the month of July, in the year 1935, the fourteenth year of Our Pontificate. PIUS PP. XI. To His Eminence, the Most Reverend Father, Dalmatian, Titular Archbishop of St. Eusebius, Cardinal of the Holy Roman Church, MINORETTI, Archbishop of IANUENSEM {Genoa}, whom We appoint as Our Legate to preside over the centennial celebrations of the manifestation of Our Lady of Mercy in the sanctuary of Savonensem {Savona}. PIUS P. P. XI. My beloved Son, greetings and the Apostolic Blessing. — Last year, in Our letter addressed to the esteemed Bishops of Savonensem {Savona} and Quarten, dated the sixteenth of July, We paternally exhorted the faithful of Christ to...

[*Latin ed. p. 269*]

Following the decrees of the Sacred Council, and with the greatest piety and zeal, the secular celebrations in honor of Our Lady of Mercy shall be held this year. Now, it is with particular joy that We have learned that the faithful people of Savona, through diligent works and pious supplications, have earnestly requested and undertaken, with the fervent desire of their Pastor and the clergy, to demonstrate their devotion and veneration for the Mother of God, and that they will, now and in the future, express the signs of their love and obedience to the heavenly Mother through a solemn ceremony and the splendor of its preparations. Therefore, We, who, in the aforementioned letters, readily promised Our participation in increasing the Marian devotion, choose and appoint you, Our beloved Son, who holds the honorable metropolitan See in this noble city, the capital of Liguria, and who, being co-opted into Our most esteemed Senate, shines with princely dignity and magnificence, as Our Legate, so that, representing Our very

Translated by churchlatin.ai, a product of Boyne Archives

person, you may preside over the sacred rites and ceremonies which will be solemnly and joyfully held in Savona on the twentieth day of this month, at the end of the fourth century since the most blessed Mother of Mercy, Anthony Botta, made herself worthy of being venerated. We are certain that, for your burning charity towards the most powerful Virgin, and for your studious benevolence towards the citizens of Savona, you will gladly undertake this honorable task, and that all who will participate in the upcoming celebrations will receive a rich abundance of blessings from the generosity of the Mother of God. Furthermore, that this celebration may be more pleasing and beneficial to the Christian people, We grant you, Our beloved Son, the faculty, on the day of the celebration, after the Holy Pontifical rite has been performed, in the presence of the faithful, to bestow blessings in Our name and with Our authority, offering them full indulgences for the benefit of the Church. May the happy outcome of this mission be anticipated, and We impart the Apostolic Blessing to you, Our beloved Son, the diligent Bishop of Savona and Noli, and to your clergy and people, and especially to those who have distinguished themselves or will distinguish themselves in the preparations for the celebrations, with abundant charity in the Lord. Given in Rome, at St. Peter's, on the first day of March, in the fifteenth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary ACTA 88. SACRED CONGREGATION FOR THE RITES OF MASSILIA. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD CHARLES JOSEPH EUGENE DE MAZENOD, BISHOP OF MASSILIA, AND FOUNDER OF THE CONGREGATION OF THE OBLATES OF THE IMMACULATE MARY. REGARDING A DOUBT: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose of which it is spoken. "The heavens shall be appalled, and their gates shall be laid waste with great destruction." For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water... You have broken your yoke, you have rent your bands, and said: I will not serve (Jeremias, 11, 12, 20). With these forceful words of the Prophet, the desolation of nations is graphically described, which, having forsaken God, going astray into vanities, embrace every kind of error, and finally, are led to the depths of depravity. Two errors in particular insidiously crept through the noble nation of France during the 17th and 18th centuries: Jansenism and Gallicanism. The former, wrongly understanding divine goodness, blasphemously attacked God, who is charity, paving the way for atheism; the latter, subjecting the power given to the Church by Christ to political power, reduced its divine authority to nothing. "You have broken your yoke, and said: I will not serve." Finally, the tenets of the

Translated by churchlatin.ai, a product of Boyne Archives

Encyclopedists, steeped in the false science that was the consequence of these errors, undermined not only the religious foundations of society, but also the civil foundations. Horrible things occurred at the end of the 18th century and the beginning of the 19th, especially in France: massacres, disturbances, ruins, which, according to history, afflicted this noble nation, and the words of the same Prophet confirm this: "Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts" (Ibid., 11, 19).

[*Latin ed. p. 271*]

The Sacred Congregation of Rites, 271. Wishing to bring a remedy to so many evils, the merciful God, from the very heart of the generous French people, raised up not a few for its salvation, who, whether through themselves or through their spiritual children, affirmed the true faith with their doctrine, and demonstrated divine goodness with charity, both in word and in deed. A distinguished man, whose cause for beatification is now being considered, is a testament to this divine mercy. Charles Joseph Eugene de Mazenod, of noble lineage, born on August 1, 1782, in Aix-en-Provence, to Charles Anthony and Mary Rose Eugene de Joannis, received the sacrament of regeneration the following day. Educated by pious parents in all piety, he gave marvelous examples of charity as a young boy. He not only gave bread and money, but also his own food, and even exchanged his clothes with those of the poor who had worn-out garments. His angelic purity shone forth from his words, his demeanor, and his gestures; abhorring falsehood, if he committed any fault as a boy, he did not hesitate to openly confess it. To this excellent character and inclination towards piety, nature added a strong and firm mind, which he, restraining it from all excess, employed throughout his life to accomplish great deeds for the glory of God. Even then, he felt a zeal for souls, and he delighted in imitating the sacred ceremonies before the servants, and also in preaching from the pulpit. Due to the French sedition, Eugene's father, in order to avoid persecution, secretly went to Nice, near Varum, where Eugene was taken by his uncle in 1791. Shortly afterwards, at the noble college of Turin, he pursued literary studies and excelled. In 1792, on a Friday, he was admitted to the Holy Supper, and two months later he was strengthened by the sacrament of Confirmation. In 1794, the family de Mazenod went to Venice, where Eugene, especially through the work of the Priest Bartholomew Zinelli, made great progress, both in learning and in piety, and began to sense that he was being called by God to the priesthood. Three years later, he went with his family to Naples, and then to Palermo, leaving behind everywhere remarkable examples of virtue. In 1802, having returned to his homeland, while administering the remaining family assets, he devoted

Translated by churchlatin.ai, a product of Boyne Archives

himself to all kinds of works of charity and to religious studies. Having become more certain of his ecclesiastical vocation, he entered the Seminary of St. Sulpice in Paris in 1808, where, under the wise guidance of the Priest Pouget-Duclaux, who was renowned for his holiness, he was prepared for the priesthood, and was ordained on December 21 of the year 1811. Among the many distinguished men who, at that time, were devoted to piety and studies in the same Seminary, it is worth mentioning Charles de Forbin-Janson, who would become the Bishop of Nancy, and also members of the Pious Works of Saint-

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary. The founder, who opened the gates of paradise for thousands of children, was so devoted to the holy friendship of Eugene. Having returned to the Aquas Sextias, he dedicated himself entirely to the preaching of the divine word and to other priestly ministrations, especially in prisons, with great benefit to souls. Nor did he abandon his undertaking, even when a pestilent disease was raging, but rather, as a martyr of charity, he sought to approach death itself, which he desired. Carefully considering the spiritual needs of the people, he intended to found a Congregation of missionary men; to which, with his Most Reverend Priest, Henry Francis of Paula Tempier, and three other companions, he gave its beginning on January 25th of the year 1816. With the same Priest, three religious men made their vows on April 11th, on a Thursday, at the Lord's Supper, of that same year. The immense fruits that he and his companions were reaping in their missionary endeavors, having spread their fame beyond the diocese, caused the new Society to grow larger. Therefore, he wrote constitutions according to which the members made three vows: of obedience, chastity, and perseverance, in the year 1818. The vow of poverty was added after three years. In the year 1825, the Society took the name: Oblates of St. Charles. Leo XIII approved the Society in 1826, changing its name to: Oblates of the Immaculate Mary. Meanwhile, Eugene's uncle, Fortunatus de Mazenod, Bishop of Marseilles, made him a General Vicar, and received the new Congregation as if under his protection. In 1832, Gregory XVI elected him Bishop titular of Icosium and Auxiliary Bishop of Marseilles, succeeding him when he relinquished his seat in 1837. Having become Bishop of Marseilles, he pursued with greater zeal the work that he had already begun as General Vicar; and he brought the entire diocese back to Christian life. It is incredible to say how much he accomplished in governing such a vast diocese over another twenty-four years, how many labors he expended for the rights of the Church and for the salvation of the souls entrusted to him, how much he suffered; but for the sake of the Name of Jesus, as the Apostles did, he rejoiced in suffering insults. For the glory of the Savior, he endured the hardest struggles against the errors of the Jansenists and Gallicans. He was the first to introduce the

Translated by churchlatin.ai, a product of Boyne Archives

doctrine of St. Alphonsus de Liguori into France against the rigorists; and he taught with great zeal the doctrine of the Immaculate Conception of the Blessed Virgin Mary, and of the prerogatives of the Roman Pontiff, especially his infallibility, ordering that his subordinates hold and be taught this, and he bequeathed it as a precious inheritance to his Congregation. Although he administered the vast diocese with the utmost diligence,

[*Latin ed. p. 273*]

The Sacred Congregation of Rites oversaw the smaller Congregation of the Oblates, astonishing all men with the fact that this man, so devoted to so many concerns, governed both provinces with equal diligence for so many years, even as his age advanced. He took care that children might maturely approach the Holy Eucharist; he promoted the Catholic action, which we now call it, beginning in the year 1848; he encouraged the faithful to engage in sacred exercises; he generously aided the poor, becoming himself the poorest of all; in order that the proper education of the clergy might be ensured, he entrusted to the Oblates of the Immaculate Mary the management of the episcopal seminary; he promoted the divine cult as much as possible. Therefore, it seems fitting that the words spoken by the Holy Spirit concerning Simon, son of Onias (Ecclesiasticus, 50) should be applied to him: "A great priest, who spared his house... he cared for his people and delivered them from destruction... like the sun shining, so did he shine in the house of God." Under his wise and prudent leadership, the Congregation of the Oblates spread throughout the world, gathering immense fruits of souls. However, after his death, it received even greater growth; and now, whether in the frigid regions of northern America, or in the torrid lands of Asia and Africa, missionary men, inflamed by the love of Christ, striving to emulate the generous example of their founder, diligently strive to spread the Christian faith. Only the crown of justice remained for this man. On May 21, in the year of Our Lord 1861, having been strengthened by the sacraments of the dying, and refreshed by the Apostolic blessing of Pius IX, as those present recited the antiphon "Salve Regina," he breathed his last, his eyes raised to heaven, at the words "O merciful, O pious, O sweet Virgin Mary." The reputation for holiness, with which he was pleased in life, did not diminish after his death. Pius IX, upon receiving news of his death, wrote about him: "We are deeply saddened by the death of this prelate, who, distinguished by his exceptional piety, charity, and priestly zeal, took great pride in following this Chair of Peter with faith, love, and devotion." However, for various reasons, the process of investigation was extended until the years 1926-29. Therefore, the processes in Marseilles were completed, as were the petitions in the Curias of Aquen, Avignon, Bordeaux, and Paris. On May 22, 1935, the Most Eminent Congregation, after careful consideration, decreed: "Nothing prevents the process from proceeding further." In the meantime, one hundred

Translated by churchlatin.ai, a product of Boyne Archives

and nineteen letters were presented to the Most Blessed Father, twenty from Cardinals, one hundred and seventy-five from Archbishops and Bishops throughout the world, as well as from several Abbots, Generals of Orders, the Chapter of the Cathedral of Marseilles, and the Universities of Lugdunum, Andegavensis, Insulensis, and Washingtoniensis, etc. After all had been compared according to the law, the Reverend Father Fer -

[*Latin ed. p. 274*]

"274 Acta Apostolicae Sedis - Official Commentary by the Reverend Thiry, General Postulator of the Congregation of the Oblates of the Most Holy Virgin, in the Ordinary Session of the Most Holy Congregation, held on January 14th of this year, the Most Eminent and Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, as Proponent or Relator of the Cause, proposed the following question for discussion: Whether the Commission for the Introduction of the Cause should be signed, in this case and for the purpose in question. And the Most Eminent and Reverend Cardinals, Prefects of the Sacred Congregation, having heard the report of the Cardinal Proponent, having also heard the written votes of the Official Prelates, and having also heard the voice of the Reverend Father Salvatore JSTATucci, General Promoter of the Faith, having considered all things, they judged it fitting to respond: Affirmative, that is to say, that the Commission should be signed, if it pleases His Holiness. Signed on the date indicated, after His Holiness, having received the report from the aforementioned Cardinal Prefect, having approved the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of the Servant of God Charles Joseph Eugene de Mazenod with his own hand. Given in Rome, on January 15th, in the year of Our Lord 1936. C. Card. LAURENTI, Prefect. It. & S. A. Carinci, Secretary."

[*Latin ed. p. 275*]

Diarium Romanae Curiae 275

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 30 giugno 1936, nel Palazzo Apostolico Vaticano, si riunì la Sacra Congregazione dei Riti preparatoria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali, i Reverendissimi Prelati Ufficiali e i Reverendissimi Consultori teologi, discussero sull'eroicità delle virtù del Venerabile Servo di Dio Carlo Giacinto di S. Maria, sacerdote professo dell'Ordine degli Agostiniani Scalzi.

Martedì, 7 luglio 1936, nel Palazzo Apostolico Vaticano, si riunì la

Translated by churchlatin.ai, a product of Boyne Archives

Sacra Congregazione dei Riti ordinaria, nella quale gli Eminentissimi e Reverendissimi Signori Cardinali discussero:

1) Sull'introduzione della Causa di Beatificazione e Canonizzazione del Servo di Dio Fratello Muoiano Maria, dell'Istituto dei Fratelli delle Scuole Cristiane.

2) Approvazione dell'Ufficio e della Messa della Beata Giovanna Elisabetta Bichier Des Ages, Cofondatrice dell'Istituto delle Figlie della Croce, dette Suore di S. Andrea.

3) Revisione degli scritti:

a) della Serva di Dio Benigna Consolata Ferrerò, dell'Ordine della Visitazione di Maria Santissima;

b) del Servo di Dio Adolfo Petit, sacerdote professo della Compagnia di Gesù;

c) della Serva di Dio Francesca Salesia Aviat, Fondatrice delle Oblate di S. Francesco di Sales;

d) del Servo di Dio Pietro Friedhofer, secolare;

e) della Serva di Dio Caterina Tekakwitha, Vergine indiana.

SEGRETERIA DI STATO

NOMINE

Con Biglietti della Segreteria di Stato, il Santissimo Padre Pio XI, felicemente regnante, si degnò di nominare:

30 giugno 1936.

Gli Eminentissimi e Reverendissimi Signori Cardinali Luigi Maglione, Giovanni Mercati ed Eugenio Tisserant, Membri della Pontificia Commissione per la Redazione del Codice di Diritto Canonico Orientale.

* » »

Il Reverendissimo Monsignore Mariano Rampolla del Tindaro, Sottosegretario della Sacra Congregazione dei Seminari e delle Università degli Studi.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Official Commentary, June 30, 1936. The Most Reverend Monsignor Francesco Roberti, Consultor of the Sacred Congregation for Seminaries and Universities, and the Most Reverend Cardinal Francesco Marmaggi, Member of the Sacred Congregation for the Oriental Church. By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to appoint: May 11, 1936. The Most Reverend Cardinal Vincenzo La Puma, Protector of the Congregation of the Missionaries of Labor, commonly known as "Aumôniers du Travail," whose Mother House is located in Belgium. June 22. The Most Reverend Cardinal Eugenio Pacelli, Protec-

Translated by churchlatin.ai, a product of Boyne Archives

tor of the Congregation of the Sisters of the Holy Names of Jesus and Mary, whose Mother House is located in the archdiocese of Montréal. June 26. The Most Reverend Cardinal Vincenzo La Puma, Protector of the Little Mission for the Deaf and Mute, whose Mother House is located in Bologna. June 28. The Most Reverend Cardinal Vincenzo La Puma, Protector of the Congregation of the Sisters Servants of the Holy Infant Jesus, whose Mother House is located in Oberzell (diocese of Würzburg). June 1. The Most Reverend Cardinal Vincenzo La Puma, Protector of the Institute of the Fathers Josephites, whose Mother House is located in Velm (diocese of Liège). June 3. The Most Reverend Cardinal Domenico Mariani, Protector of the Institute of the Sisters of Providence and of the Immaculate Conception of Champion (diocese of Namur). June 5. The Most Reverend Monsignor Francesco Roberti, Prelate Auditor of the Sacred Roman Rota. June 8. The Most Reverend Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of the Holy Family of Bordeaux. June 17. The Most Reverend Cardinal Vincenzo La Puma, Protector of the Institute of the Sisters of Charity of Namur.

[*Latin ed. p. 277*]

Diarium Romanae Curiae 277. To those assisting the Holy See: May 13, 1936. His Excellency, Reverend Monsignor Giuseppe Maria Tissier, Bishop of Châlons.

His Excellency, Reverend Monsignor Giovanni Arturo Chollet, Archbishop of Cambrai.

His Excellency, Reverend Monsignor Giuseppe Patrizio Lynch, Bishop of Dallas.

His Excellency, Reverend Monsignor Floriano Démange, titular Bishop of Adraso, Apostolic Vicar of Tai-Kou.

Apostolic Protonotary among the participants: April 23, 1936. Monsignor Francesco Annibale Ferretti.

Apostolic Protonotary in the manner of a participant: May 23, 1936. Monsignor Antonio Rozier, of the diocese of Langres.

Domestic Prelates of His Holiness: February 25, 1936. Monsignor Stefano Coté, of the diocese of Sault-Ste-Marie.

Monsignor Alfonso M. Tomaselli, of the same diocese.

March 21. Monsignor Gaetano Scolaro, of the diocese of Patti.

May 5. Monsignor Gerolamo Chirouter, of the diocese of Lilla.

May 8. Monsignor Luigi Cavazza, of the archdiocese of Gaeta.

May 9. Monsignor Giovanni Conio, of the diocese of Ventimiglia.

Monsignor Benedetto Arrigo, of the same diocese.

Monsignor Pietro Lupi, of the same diocese.

Monsignor Felice Voglino, of the same diocese.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Pier Carlo Landucci (Rome).

May 18. Monsignor Emerico Csepregi, of the diocese of Csanád.

Monsignor Alessandro Raskó, of the same diocese.

Monsignor Giuseppe Hoss, of the diocese of Veszprimia.

May 20. Monsignor Francesco Nicoletti, of the archdiocese of Palermo.

May 23. Monsignor Francesco Nicola Giacomo Hendrihx, of the diocese of Bois-le-Due.

Monsignor Paolo Francesco Saverio Guise, of the diocese of Nancy and Toul.

May 25. Monsignor Martino Varley, of the archdiocese of Cincinnati.

Monsignor Alberto A. Burke, of the same archdiocese.

Monsignor Luigi J. Biskupski, of the diocese of Peoria.

Monsignor Rocco Schettino, of the diocese of Castellamare di Stabia.

June 1. Monsignor Domenico Frola, of the diocese of Ivrea.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Official Commentary, June 3, 1936. Monsignor Giovanni Litschauer, of the diocese of St. Hippolytus. 10. Monsignor Gualtiero Francesco Traynor, of the diocese of Liverpool. 17. Monsignor Medardo Bélzile, of the diocese of St. Germain of Rimouski. 20. Monsignor Armando Chaussé, of the diocese of St. John of Quebec. 23. Monsignor Giulio Chiavoni, of the diocese of Civitavecchia. Monsignor Giuseppe Caprio, of the archdiocese of Benevento. 24. Monsignor Giovanni Nepomuceno Manfredo Leite, from the archdiocese of St. Paul of Brazil. HONORS: By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to bestow: The Order of St. Gregory the Great, with plaque: April 4, 1936. Upon Mr. Pasquale Franco, of the diocese of Lech. The Order of St. Gregory the Great: May 26, 1936. Upon Mr. Luigi Perticucci De Giudici, of the diocese of Arezzo. The Grand Cross of the Order of St. Gregory the Great, civil class: June 28, 1936. Upon His Excellency, Mr. Giuseppe Bottai, Governor of Rome. The Plaque of the Order of St. Gregory the Great, civil class: May 28, 1936. Upon Mr. Pietro Toni (Italy). The Order of St. Gregory the Great, with plaque, civil class: May 29, 1936. Upon Mr. Giuseppe Delloye, of the archdiocese of Cambrai. The Order of St. Gregory the Great, civil class: March 19, 1936. Upon Mr. Federico Morassutti, of the diocese of Padua. 3 Ghigno. Upon Mr. Alessandro Jordanow (Rome). 6. Upon Mr. Giovanili Villata, of the archdiocese of Turin. The Knighthood of the Order of St. Gregory the Great, civil class: March 25, 1936. Upon Mr. Bernardo Blavignac, of the diocese of Agen. Upon Mr. Guglielmo Atkinson, of the archdiocese of Westminster.

[*Latin ed. p. 279*]

The Roman Curia Diary, May 1936.

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Prospero Rodet, of the Archdiocese of Lyons. 13.

To Mr. Achille del Re (Rome).

To Mr. Guglielmo Arts, of the Archdiocese of Malines. 19.

To Mr. Giuseppe Rhodius-Deby, of the Apostolic Vicariate of Leopoldville.

To Mr. Andrea Staub, of the same Apostolic Vicariate.

To Mr. Lorenzo Cavanagh, of the Archdiocese of New York.

To Mr. Giuseppe Trong, of the Apostolic Vicariate of Haiphong. 26.

To Mr. Augusto Girod (Rome). 30.

To Mr. Giacomo Boutry-Chardon, of the Archdiocese of Cambrai. 30.

To Mr. Enrico Legrand, of the same Archdiocese.

To Mr. Felice Cambier, of the same Archdiocese.

To Mr. Narciso Lefebvre, of the same Archdiocese.

To Mr. Renato Fagniez, of the same Archdiocese.

To Mr. Giacomo Froissart, of the same Archdiocese.

June 5.

To Mr. Stefano Martino Middelhoff, of the Diocese of Haarlem.

To Mr. Giovanni De' Rossi (Rome). 6.

To Mr. Mario Roli, of the Archdiocese of Milan.

The Grand Cross of the Order of St. Sylvester Pope: May 23, 1936.

To Mr. Leone Castelli, engineer, Knight Grand Cross, of the Archdiocese of Milan.

To Mr. Giuseppe Momo, engineer and architect (Rome). 1.

To His Excellency, Mr. Vittorio Andrea Bekunde, Minister of Peru in Switzerland.

The Commanderate of the Order of St. Sylvester Pope: May 1, 1936.

To Mr. Guglielmo Van Noten, of the Archdiocese of Malines. 26.

To Mr. Enrico de Maillardoz, Marquis and lawyer (Rome).

To Mr. Enrico Giuliani, doctor (Rome).

To Mr. Pio Morra, Knight (Rome). 13.

To Mr. Nullo Borini, of the Diocese of Forlì.

The Knighthood of the Order of St. Sylvester Pope: March 26, 1938.

To Mr. Macedonio Negri, of the Diocese of Reggio Emilia. 28 April.

To Mr. Giovanni Huebmer, of the Archdiocese of Vienna. 20 May.

To Mr. Colomanno Droppa, of the Diocese of Veszprém.

To Mr. Nguyen-Van-Yen, of the Apostolic Vicariate of Saigon.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary, June 5, 1936. To the Reverend Mr. Giuseppe Endrico Uberto van Groenendael, of the

Translated by churchlatin.ai, a product of Boyne Archives

diocese of Ruremonda. 13. To the Reverend Mr. Giuseppe Fuzzi, of the diocese of Forlì. 15. To the Reverend Mr. Giovanni Novelli, of the diocese of Alessandria. With letters from the Secretariat of State, the Most Holy Father Pius XI, happily reigning, deigned to appoint: Honorary Prelates, *extra ordinem*: January 3, 1936. Reverend Monsignor Antonio Gomes Vieira, of the diocese of Taubaté. 16. Reverend Monsignor Girolamo Gollo, of the diocese of Campinas. Reverend Monsignor Umberto Manzini, of the same diocese. April 16. Reverend Monsignor Antonio Zompi, of the diocese of Pontecorvo. Reverend Monsignor Leone Medeiros Leite, of the archdiocese of Bello Horizonte. June 4. Reverend Monsignor Giacomo Zanini, of the diocese of Brzesc. June 11. Reverend Monsignor Pietro Sigismundi, of the diocese of Bergamo. Reverend Monsignor Giuseppe Zappala, of the diocese of Patti. Reverend Monsignor Tommaso Damiani, of the diocese of Sezze. June 20. Reverend Monsignor Giovanni Unzalu, of the diocese of Vittoria. Reverend Monsignor Giovanni Schònhòftér, of the diocese of Spires. Reverend Monsignor Francesco Saverio Parenti, of the archdiocese of Benevento. June 21. Reverend Monsignor Giulio Posch, of the archdiocese of Trento. Reverend Monsignor Domenico Paganucci, of the archdiocese of Lucca. June 25. Reverend Monsignor José M da Rocha, of the archdiocese of Braga. To be a Prelate of Honor, wearing the peacock blue cassock of His Holiness: June 21, 1936. Reverend Monsignor Giuseppe Galbiati, of the archdiocese of Genoa. *Necrologium* (Obituaries): June 17, 1936. Reverend Monsignor Pietro Muñagorri y Obineta, titular Bishop of Pitionte. July 6. Reverend Monsignor Pacifico Tiziano Micheloni, titular Bishop of Lete. July 10. Reverend Monsignor Ludovico Cattaneo, Bishop of Ascoli Piceno.

[*Latin ed. p. 281*]

An et Vol. XXVIII, 25 Augusti 1936 (Ser. II, v. III) - Num. 9

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE

ACTA PP. XI

CONSTITUTIONES APOSTOLICAE

I.

NOVAE ANTUERPIAE

STATUITUR UT VICARIATUS APOSTOLICUS « NOVAEANTUERPIAE », MUTATO NOMINE, IN POSTERUM ((DE LISALA)) NUNCUPETUR.

Translated by churchlatin.ai, a product of Boyne Archives

PIUS, EPISCOPUS, SERVUS SERVORUM DEI,

AD PERPETUAM REI MEMORIAM.

Litteris Apostolicis, quae catholico nomini, die tertia mensis Aprilis, anno millesimo nongentesimo nono a fel. rec. Benedicto Papa decimoquinto, Praedecessore Nostro, datae sunt, novus in Congo Belgico Vicariatus Apostolicus erectus est et curis commissus Congregationi ab Immaculato Corde Mariae, vulgo Missionariorum de Scheut nuncupatae, eique Novae Antuerpiae nomen impositum ab urbe in qua Vicarii sedes tum fuit constituta. Cum autem, ob immutata rerum adiuncta, Vicarii sedes in Usala urbem postea translata sit, venerabilis Frater Aegidius de Boeck, Episcopus titularis Azotiensis et Vicarius Apostolicus Novae Antuerpiae, ab hac Apostolica Sede enixe expostulavit ut ab ipsa urbe Lisala Vicariatus sibi commissus nomen in posterum accipiat. Nos vero, attento de hac re favorabili voto venerabilis Fratris Ioannis Dellepiane, Archiepiscopi titularis Stauropolitani, in Congo Belgico Delegati Apostolici, de venerabilium Fratrum ACTA, vol. III, n. 9. — 25-8-1936.

[*Latin ed. p. 282*]

282 ”Acts of the Apostolic See - With the official commentary of Our Most Holy Roman Church, after mature deliberation by the council of the Most Reverend Cardinals entrusted with the Sacred Congregation for the Propagation of the Faith, we have deemed it fitting to grant the petitions presented. Therefore, by the present Apostolic authority, we establish and decree that the Vicariate of Novae Antuerpiae, as mentioned above, shall henceforth be called Lisala, notwithstanding any contrary provisions. We also wish and command that to the transcripts or excerpts, even printed ones, of these documents, provided they are signed and sealed by the hand of a public notary, or by a person constituted in ecclesiastical dignity or office, the same full faith be given as would be given to these very documents if they were presented or shown. Given at Rome, at St. Peter’s, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-seventh day of the month of January, in the fourteenth year of Our Pontificate. F. TH. PIUS, O. P., Card. BOGCIANI P. Card. FUMASONI BIONDI, Secretary. 8. R. E. 8. C. de Propaganda Fide Praef. Ludovicus Kaas, Apostolic Protonotary. Michael Jacchini, Apostolic Protonotary. In place of 8 pounds of lead, registered in the Apostolic Archive, Volume LI V, number J/2. - r Al. Trussardi. II OF THE ERECTING AND OF HWANGCHOW: THE APOSTOLIC PREFECTURE «OF HWANGCHOW» IS ERECTED INTO A VICARIATE, TO BE CALLED «OF KICHOW», AND THE DISTRICT «OF YINGSHAN» IS ADDED TO THE VICARIATE «OF ANKING», AND BELONGS TO IT. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

Translated by churchlatin.ai, a product of Boyne Archives

FOR THE EVERLASTING MEMORY OF THE EVENT. Whatever seems to be beneficial for the Catholic name and for the eternal salvation and well-being of the faithful, especially in those regions not yet fully illuminated by the light of the Gospel, We, by reason of the apostolic office which We exercise, must strive to promote with all diligence. Therefore, since the venerable Brother Frederick Melendro, titular Bishop of Remesiana, and... ”

[*Latin ed. p. 283*]

The Acts of Pope Pius XI record that the Apostolic Vicar of Anhing, and our beloved son Raphael Rogerius Cazzanelli, Apostolic Prefect of Hwangchow, having presented petitions to Us, requested that the district of Yingshan, which had previously been part of the ecclesiastical territory of the Vicariate of Anking, but which is located within the civil province of Hupeh, in which the Apostolic Prefecture of Hwangchow is situated, and which had been annexed to the territory of the Vicariate of Anking since the year 1932, be separated from the territory of the Vicariate of Anhing and attached to the ecclesiastical jurisdiction of Hwangchow; and that our beloved son, the Minister General of the Order of Friars Minor, offered prayers to Us, so that the Apostolic Prefecture of Hwangchow, entrusted to the missionary care of his Order, and considering the ever-increasing number of the faithful in that place, as well as the works of religion and charity, be elevated to the rank and dignity of an Apostolic Vicariate. After consultation with the venerable Fathers, our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after receiving the favorable opinion of the venerable Brother Marius Zanin, Archbishop of Traianopolis in Rhodope and Apostolic Delegate in China, and after mature consideration of all matters, We willingly grant their petitions. Therefore, and to the extent that it may be necessary, with the full extent of Our Apostolic authority, We elevate, establish, and constitute the aforementioned Apostolic Prefecture of Hwangchow as an Apostolic Vicariate, and We decree that it shall henceforth be called the Apostolic Vicariate of Kichow, after the city of Kichow, which is currently the capital of that civil province, and the habitual seat of the Ordinary of that mission. Furthermore, We separate the district of Yngshan from the territory of the Vicariate of Anhing and attach it to the new Apostolic Vicariate of Kichow; and We desire and hereby entrust it, with the consent of the prudent members of the Order of Friars Minor, who have thus far worked tirelessly for the expansion of the Kingdom of God in that mission, to them also in the future, with the approval of the Holy See. Therefore, We grant to this new Apostolic Vicariate of Kichow, and to its Vicars for the time being, all rights, privileges, and faculties with which other Vicariates and their Vicars are commonly endowed and enjoy, and We subject them to all the burdens and obligations with which others are burdened. All

Translated by churchlatin.ai, a product of Boyne Archives

of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that copies or extracts, even printed ones, of these documents, provided they are duly signed by a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall have the same full force and effect as if the original documents were presented or shown. To no one, however, shall this

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis — The Official Commentary does not permit anyone to alter, modify, or contravene the meaning of this document, its erection, constitution, commission, or Our will; but if anyone, with reckless audacity, should presume to attempt such a thing, let him know that he will incur the indignation of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-seventh day of the month of January, in the fourteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI P. Card.

FUMASONI BIONDI

Cancellarius

8. R. E. 8. C. de Propaganda Fide Praef.

Ludovicus Kaas, Protonotarius Apostolicus.

Vincentius Bianchi-Cagliesi, Protonotarius Apostolicus.

In the place of £ß Plumbi Reg. in Cane. Ap., Vol. LIV, n. 53. - Al. Trussardi.

III. OF SENEGAMBIA AND SENEGAL: IT IS DECREED THAT THE APOSTOLIC VICARIATE OF SENEGAMBIA, HEREAFTER BE CALLED "OF DAKAR," AND THE APOSTOLIC PREFECTURE OF SENEGAL, HEREAFTER BE CALLED "OF SAINT-LOUIS DU SÉNÉGAL."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

It is not uncommon for the Apostolic See to have, on occasion, changed the names of dioceses or other districts of the Catholic world, so that, with changing circumstances and places, they might more appropriately reflect the reality. Therefore, since the venerable Brother Augustus Grimault, titular Bishop of Maximianopolis in Palaestina, Apostolic Vicar of Senegambia, and Apostolic Administrator of the Prefecture of Senegal, has rightly and earnestly requested Us to change the names of the aforementioned mis-

Translated by churchlatin.ai, a product of Boyne Archives

sions, entrusted to the members of the Institute of the Holy Spirit, as indicated below, We, after mature deliberation, with the advice of Our Most Reverend Brothers, the Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, have decided to grant his request. Therefore, by the authority of the Apostles, We decree and ordain that the Apostolic Vicariate of Se-

[*Latin ed. p. 285*]

285 The acts of Pope Pius XI, concerning Dalcar, are henceforth void. Furthermore, the Prefecture of Saint-Louis du Sénégal shall henceforth be called Saint-Louis du Sénégal, notwithstanding any contrary provisions. We wish and command that these letters, or any copies or extracts thereof, duly signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be given the same full faith and credit as if these very letters were presented or shown. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-seventh day of the month of January, in the fourteenth year of Our pontificate.

F R. TH. PIUS.

O. P.,
Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Praef. Ludovicus Kaas,
Protonotarius Apostolicus.
Michael Jacchini,
Protonotarius Apostolicus.
In folio £B Plumbi Reg. in Cane. Ap., Vol. LIV, n. 41. - Al. Trussardi.

IV. A PORTION OF THE TERRITORY OF THE DIOCESES OF CHATAM AND SAINT JOHN, CANADA, IS SEPARATED, AND A NEW ARCHDIOCESE OF MONCTON IS ESTABLISHED THEREFROM.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

For the more easily promoting the salvation of souls and for the increase of ecclesiastical discipline, it greatly benefits dioceses that are too large in territory and population to be divided, and new ones to be established therefrom, according to the circumstances of time and place.

Therefore, since it has seemed opportune for the spiritual good of the faithful to separate a portion of the territory from the dioceses of Chatham

Translated by churchlatin.ai, a product of Boyne Archives

and Saint John, Canada, and to erect a new archdiocese therefrom, We, with the favorable opinion of the venerable Brother Andrew Cassulo, titular Archbishop of Leontopolis in Augustamnica and Apostolic Delegate in Canada, and with the consent of the venerable Brothers Our Cardinals in the Sacred Congregation Consistorial.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis — The official record, supplementing the deliberations of the council of superiors, so that it may serve as a document for those who are present, or for those who may presume to have an interest, concerning the fullness of the apostolic power, whereby we separate from the Diocese of Chatham, the civil County of Kent, and from the Diocese of Saint John, the civil Counties of Albert and Westmorland, and from the territory thus separated, we constitute and erect a new Archdiocese, whose boundaries shall be those by which the aforementioned Counties are limited; and therefore, the Dioceses of Chatham and Saint John are altered in their boundaries in this manner. Furthermore, we wish to call this new Archdiocese the Archdiocese of Moncton, and we establish its seat in the city of Moncton, which we therefore elevate to the rank of an archiepiscopal city; and we place the Archiepiscopal chair in the parish church dedicated to the honor of the Blessed Virgin Mary, assumed into Heaven, which is located in the same city, and therefore we raise that church to the rank and dignity of the archiepiscopal church, and we grant to it and to its Archbishops, for the time being, all rights, privileges, honors, insignia, and graces, which other archiepiscopal Churches and their prelates enjoy and possess by common right; and we impose upon them all the obligations and burdens to which other archiepiscopal Churches and their prelates are subject. To establish the endowment of this Archdiocese, we grant to the Archbishops for the time being of Moncton the right to collect a cathedraticum, according to the custom of other Ordinaries in the Canadian Province, and other dues, according to the sacred canons, by which the needs of the Archdiocese may be properly met. Furthermore, concerning the erection of the archiepiscopal chapter, or, if the circumstances of the present time do not permit, the election of a council of advisors, and concerning the institution of the archdiocesan seminary, and the election of a Capitular Vicar or Apostolic Administrator, in the event of a vacancy, and concerning the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that they be observed, as the sacred canons establish and prescribe. And with regard to the clergy in particular, we decree that as soon as the erection of this new Archdiocese has been carried out, the clergy of the Church shall be considered to be assigned to it, in the territory in which they legitimately reside. Finally, we command that all documents and records pertaining to the new Archdiocese be, as soon as possible, transferred from the chancelleries of the Dioceses of Chatham

Translated by churchlatin.ai, a product of Boyne Archives

and Saint John to the archiepiscopal curia of Moncton, so that they may be religiously preserved in its archives. With all the foregoing provisions and statutes, we entrust the execution of these matters to the venerable Brother Andrew Cassulo, whom we mentioned above, as the Apostolic Delegate in the Canadian Province, and we grant him, therefore, the necessary and appropriate powers, including the power to delegate, in order to effectuate these matters.

[*Latin ed. p. 287*]

287 The acts of Pope Pius XI, concerning which we are speaking, apply to any man established in ecclesiastical dignity, and we impose the obligation to transmit to the Sacred Congregation of the Consistory, within six months from the date of these letters, an authentic copy of the completed execution of the acts. Moreover, we intend and command that these letters, and everything contained within them, shall remain perpetually valid; and if anything should be attempted contrary to these matters, knowingly or unknowingly, by any authority whatsoever, we intend and decree that it shall be entirely null and void. Finally, we decree that even copies of these letters, whether printed or handwritten, signed by the hand of a public notary and sealed, shall be given the same credence as if these letters themselves were presented or shown, to any man established in ecclesiastical dignity or office. Notwithstanding, the rules established in synodal, provincial, general, and universal Councils; the general or special Constitutions and Ordinances Apostolic; and any other dispositions of the Roman Pontiffs, Our Predecessors, and all other contrary things, even those worthy of special mention, to all of which we derogate by these present. To no one is it permitted to infringe upon, or contradict, this page of dismemberment, erection, concession, statute, mandate, derogation, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-second day of the month of February, in the fifteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Cardinal BOGGIANI

F R. RAPHAËL O.

Cardinal ROSSI

Chancellor of the Sacred Congregation of the Holy See, Consistory, from Secret Affairs.

Ioseph Wilpert, Dean of the College of Protonotaries Apostolic.

Translated by churchlatin.ai, a product of Boyne Archives

Carolus Respighi, Protonotary Apostolic.
Loco £B Plumbi Reg. in Cane. Ap., Vol. LI V, n. 11. - Al. Trussar òli.

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis - Official Commentary

HALIFAX AND MONCTON

The ecclesiastical province of Halifax is divided, and the dioceses of Chatham and Saint John are separated from it, and together with the archdiocese of Moncton, a new ecclesiastical province is established, to be called "Moncton."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

If there is an ecclesiastical province within the Catholic world that is too extensive in area, it undoubtedly benefits to divide it, and to establish another, to be placed under the jurisdiction of another metropolitan. Thus, it appears to be the case with the ecclesiastical province of Halifax, which, encompassing three civil provinces, and certainly extending too widely, we have deemed it fitting to arrange the ecclesiastical hierarchy in that region differently. Therefore, after consultation with the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Consistory Congregation, and after the favorable opinion of the Most Reverend Brother Andrea Cassulo, titular Archbishop of Leontopolis, Delegate Apostolic in Augusta and in the Canadian Prefecture, We, having carefully considered the matter and having obtained the consent of those concerned, or of those who are presumed to be concerned, by the fullness of Our apostolic power, as stated above, we divide the ecclesiastical province of Halifax and separate from it the dioceses of Chatham and Saint John, which until now have been suffragan dioceses, and together with the archdiocese of Moncton, we establish a new ecclesiastical province, to be called the "Moncton" province, of which we establish the metropolitan church to be the archdiocese of Moncton.

Therefore, we remove the dioceses of Chatham and Saint John from the metropolitan jurisdiction of the Archbishop of Halifax, and we declare them to be suffragan dioceses of the new Metropolitan Church of Moncton, and we subject them to the metropolitan jurisdiction of its Archbishop. Furthermore, we grant to the Archbishop of this Metropolitan Church, for the time being, all the rights, privileges, and honors with which other Metropolitans throughout the world are endowed by law, especially the right to carry the Cross before him within the boundaries of his province and to use the Sacred Pallium, although he will be able to use it only after

Translated by churchlatin.ai, a product of Boyne Archives

it has been requested and obtained in the Sacred Consistory.

[*Latin ed. p. 289*]

289 The acts of Pope Pius XI, which, as stated above and established, are to be carried out, designate the Most Reverend Brother Andrea Cassulo, Our Delegate in the Canadian Diocese, to execute them, and We grant him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory an authentic copy of the executed acts within six months from the date of these Letters. Furthermore, We decree that any transcript or excerpt, even printed, of these Letters, provided it is signed by the hand of any public notary and sealed with the seal of any person holding an ecclesiastical office or position, shall be considered entirely valid, as if these Our Letters were presented or shown. We declare that these present Letters and everything contained therein are valid and effective, notwithstanding any contrary provisions. To no one is it permitted to infringe or contradict this page of division, elevation, constitution, subjection, mandate, and Our will; if anyone should presume with reckless audacity to attempt this, let him know that he will incur the indignation of the Omnipotent God and of the Blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-second day of the month of February, in the fifteenth year of Our Pontificate.

Fr. TH. PIUS, O. P., Cardinal.

BOGGIANI

Fr. RAPHAEL C.

Cardinal.

ROSSI

Chancellor of the Sacred Congregation of the Consistory for Secret Affairs.

Joseph Wilpert, Dean of the College of Protonotaries Apostolic.

Charles Respighi, Protonotary Apostolic.

In the place of SB, lead, registered in the Apostolic Canons, Volume LIV, number 15 - Al. Trussardi.

APOSTOLIC LETTERS BEARING THE INSIGNIA OF THE MINOR BASILICA, CONFERRED UPON THE CHURCH OF SAN FRANCISCO IN ASSISI, IN THE CITY OF BONONIA.

PIUS PP. XI

Translated by churchlatin.ai, a product of Boyne Archives

For the perpetual memory of the matter.

— In Bononia, there exists a church dedicated to Saint Francis of Assisi, Founder of the Order of the Friars Minor, a wondrous place, begun in the year 1236, whose altar already bears the title of the Annunciation.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary. The Most Holy Virgin Mary and Saint Seraphicus, the Patriarch himself, Pope Innocent IV, Our Lord, solemnly consecrated it in the year one thousand two hundred and fifty-one. The citizens of Bologna, both the leading citizens and the common people, contributed their resources and care to the construction, completion, and adornment of this Holy Building, out of the great esteem with which they regarded the Minor Friars, who, for several years, after the arrival of Saint Bernard of Quintavalle and of the Saint Francis himself in the city of Bologna, had already been dwelling outside the walls, near a church of the Annunciation of the Virgin Mary, diligently working in the vineyard of the Lord for the salvation of souls and for fruitful labor. The new urban church of Saint Francis, built in what is said to be the Gothic style, consisting of three high naves, adorned with beautiful chapels arranged around the main altar like a crown, decorated with marvelous altars, which were also sculpted by the most celebrated artists, and adorned with skillfully crafted paintings, has long been a true monument of the finest art; and today it appears again, having been restored to its former splendor after the most careful labors, with which, at the end of the nineteenth century, the citizens of Bologna, moved by great faith and love of their country, took care to restore their Franciscan church, which had been damaged by human injuries and the ravages of time, together with the adjoining monastery, which was built in the middle of the thirteenth century so that there might be a theological faculty there for the Minor Friars, with its seat enhanced by the privileges of the University of Paris. It is therefore not surprising that the citizens of Bologna constantly celebrated the church of Saint Francis, not only by devoutly attending the sacred functions which the Minor Friars performed there with constant zeal and sometimes with great solemnity, but also by establishing learned academies and colleges of study and art; and that Our Predecessors, the Roman Pontiffs, have most abundantly favored this sacred building with special honors and graces, making it one of the most outstanding buildings in Bologna. Bearing these things in mind, and having been presented with the solemn occasion by the present administrator of the province of Bologna of the Order of the Minor Conventual Friars, which is to be celebrated shortly after the completion of seven centuries since the foundation of the church itself, We have received prayers that We might deem it fitting to elevate this sacred building to the dignity of a Minor Basilica, and We gladly and willingly consent to these prayers, which are supported by the most fervent supplications of

Translated by churchlatin.ai, a product of Boyne Archives

the Cardinal of the Holy Roman Church, the Archbishop of Bologna, and the General Procurator of the aforementioned Order of the Conventual Friars. And since these things are so, and having also heard the Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation of Rites, and having carefully considered all the circumstances of the matter,

[*Latin ed. p. 291*]

By the authority of the Most Holy Pope Pius XI, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We, by the force of these letters and in perpetuity, adorn the temple dedicated to the honor of Saint Francis of Assisi, which is situated in the city of Bologna and within the archdiocese, a most distinguished sacred and civil monument, suitably and appropriately prepared for this purpose, with the title and dignity of a Minor Basilica, adding to it the rights and privileges that belong to such a title and dignity. Notwithstanding any contrary things whatsoever. We decree, grant, and declare that these present letters shall always exist and remain firm, valid, and effective; and shall fully and completely produce and obtain their effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and forever; and that they shall be rightly judged and defined; and that whatever is attempted in this regard by anyone, with any authority, knowingly or unknowingly, shall be null and void from this moment forward.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of February, in the year 1936, in the fifteenth year of Our pontificate.

E. Card. PACELLI, Secretary of State.

THE TEMPLE OF THE BLESSED VIRGIN MARY IN ALBENDORF, WITHIN THE ARCHDIOCESE OF PRAGUE, IS ENHANCED WITH THE HONORS OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of this matter.

— In the Archdiocese of Prague, in the town commonly called Albendorf, there exists a magnificent temple, notable for its size, splendor of artistic works, adorned with turrets, a dome, and many chapels, decorated with beautiful paintings and furnishings, which is dedicated to the honor of the Blessed Virgin Mary. This Albendorf Marian sanctuary, located near the borders between Bohemia and the County of Glatz, has been visited by many devout pilgrims, and today is visited by faithful of all conditions, both common people and nobles, from the neighboring regions of Bohemia, Moravia, Silesia, as well as from Poland, Saxony, Prussia, Austria, and Hungary, who pray before the miraculous statue of the Virgin Mary, which has been preserved since ancient times in the very sacred place, which Our predecessors, the Roman Pontiffs, have already honored with special

Translated by churchlatin.ai, a product of Boyne Archives

indulgences and privileges for this purpose.

Keeping this in mind,

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Official Commentary. The Cardinal of Prague, of the Holy Roman Church, having presented to Us his petitions so that We might deign to elevate the aforementioned sacred edifice to the dignity of a Minor Basilica, We willingly and gladly grant Our approval to this request. Therefore, having also heard the Cardinal Prefect of the Sacred Congregation of Rites, after carefully considering all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of the present document, We permanently elevate the temple of the Blessed Virgin Mary, located near Fismes, within the archdiocese of Prague, and suitably prepared for this purpose, to the title and dignity of a Minor Basilica, with the rights and privileges that belong to this dignity by law. Notwithstanding any contrary provisions. We decree and declare these present letters to be firm, valid, and efficacious, and to remain in force forever; to produce and obtain their full and intended effects; and to be fully effective for those to whom they pertain, or may pertain, now and in the future; and to be rightly judged and defined; and to be null and void from this moment forward if anything to the contrary should occur, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-first day of the month of February, in the year 1936, in the fifteenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

III. THE SHRINE OF THE BLESSED VIRGIN MARY, UNDER THE TITLE OF "HEALTH OF THE SICK," LOCATED IN "CORTENBOSCH" WITHIN THE DIOCESE OF LIÈGE, IS ELEVATED TO THE DIGNITY OF A MINOR BASILICA. PIUS PP. XI. For the perpetual memory of this event. — From the most excellent letters of the Bishop of Liège, We have learned that in the place commonly called "Cortenbosch," within the territory of the diocese of Liège, there exists a parish church which is also a venerable Marian shrine of the Blessed Virgin Mary, under the title of "Health of the Sick," dedicated in honor of God. Indeed, it is customary for pilgrims, both individually and in groups, from not only the diocese but also from neighboring regions, to gather at this sacred place to implore the intercession of the Virgin Mary. This shrine, which was built in the seventeenth century, is distinguished by its size, its artistic beauty, and...

[*Latin ed. p. 293*]

By the authority of Pope Pius XI, number 293, and with the splendor of divine worship, the Image of the Blessed Virgin is preserved with great veneration and the piety of the faithful; and there, the Fathers of the Pré-

Translated by churchlatin.ai, a product of Boyne Archives

montré Order, to whose care this temple is entrusted, perform the sacred functions with the due dignity, and diligently attend to the sacred ministry, for the benefit of both the inhabitants of the place and the pilgrims. Therefore, when the present Bishop of Liège, also expressing the wishes of his clergy and people, presented to Us certain supplications, so that We might deign to honor the aforementioned temple or sanctuary with the title and privileges of a Minor Basilica. We, to whom, following in the footsteps of Our Predecessors, the increase of the splendor of churches is a matter of the greatest concern, readily and willingly deem it fitting to grant these requests. Since this is so, We have also heard the Cardinal Prefect of the Sacred Congregation for the Sacraments of the Holy Roman Church, and by Our apostolic authority, by the tenor of these present letters, and forever, We hereby declare the temple or sanctuary dedicated to God in honor of the Blessed Virgin Mary under the title of "Salus Infirmorum," located in the town called "Cortenbosch," within the boundaries of the diocese of Liège, to be a Minor Basilica, with all the rights and privileges that properly belong to this title and dignity. Notwithstanding any contrary provisions. We grant this, decreeing that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that they shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and that it shall be considered and declared to be null and void from now on if anything contrary to these matters should occur, by anyone, with any authority, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fourth day of February, in the year 1936, in the fifteenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE
DAMNATUR

PUBLICATION, ENTITLED "TERRE NOUVELLE," IS CONDEMNED.

Thursday, July 8, 1936.

In the general session of the Supreme Holy Congregation of the Holy Office, the Most Eminent and Reverend Lords Cardinals, entrusted with the safeguarding of faith and morals, after the vote of the Most Reverend Consultors, condemned and ordered the publication entitled: "Terre Nouvelle,"

Translated by churchlatin.ai, a product of Boyne Archives

organ of revolutionary Christians, to be placed on the Index of Prohibited Books.

On this occasion, the Fathers, mindful of the faithful, warn against all books, publications, newspapers, periodicals, and other printed writings that insidiously promote collaboration between Catholics and the adherents of Communism (especially under the pretext of friendly cooperation in fostering works of charity).

And on the following Friday, July 9th of the same year, His Holiness, Pope Pius Divine Providence XI, in his customary audience granted to the Most Excellent and Reverend Prefect of the Holy Office, approved, confirmed, and ordered the publication of the resolution presented to Him by the Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on July 23, 1936.

I. Venturi,

Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 295*]

The Sacred Congregation 295.

SACRED CONSISTORY CONGREGATION

OF BAMBERG AND WÜRZBURG

CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES

DECREE

Recently, it was requested by the Apostolic See that the territory of Königsberg and seven adjacent places, which belong to the archdiocese of Bamberg, and which are also found, albeit sparsely, within the territorial boundaries of the diocese of Würzburg, be separated from the aforementioned archdiocese and incorporated into the diocese of Würzburg, for the greater benefit of the faithful. Furthermore, Our Most Holy Lord Pope Pius, after considering the matter appropriately, with the consent of the Ordinaries of both dioceses, and with the favorable opinion of the Most Reverend Monsignor Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, has decreed to accept the aforementioned requests. Therefore, by the authority of the present Consistory Decree, it is decreed that the aforementioned places be separated from the archdiocese of Bamberg and permanently assigned to the diocese of Würzburg. Moreover, in order to ensure the execution of this, His Holiness has appointed the aforementioned Most Reverend Monsignor Caesar Orsenigo, granting him the necessary and

Translated by churchlatin.ai, a product of Boyne Archives

appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned task, and to submit a certified copy of the completed execution to this Sacred Consistory Congregation within six months. Notwithstanding any contrary provisions.

Given at Rome, from the offices of the Sacred Consistory Congregation, on the 17th of April, 1936.

Fr. R. C. Card. Rossi, Secretary.

L. S. V. Santoro, Assistant.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS CONCERNING CHURCHES

Our most holy Lord Pope Pius X, through the successive decrees of the Sacred Congregation of the Consistory, has, by divine Providence, provided for the following churches with new pastors, namely:

June 20, 1936. — To the titular episcopal church of Syene, he appointed the Reverend Marianum Garriga, a parish priest of St. Cecilia, in the diocese of St. Anthony, whom he established as an Auxiliary Bishop with the right of succession to His Excellency Emmanuel Ledvina, Bishop of Corpus Christi.

June 26. — To the titular episcopal church of Claudiopolis in Isauria, he appointed the Reverend Father Emmanuelem Moll Salord, a priest of the Order of the Sacred Heart of Jesus, whom he established as an Auxiliary Bishop with the right of succession to His Excellency Felix Bilbao Ugarriza, Bishop of Tortosa.

June 27. — To the titular episcopal church of Tloen, he appointed the Reverend Father Candidus a Caxias, O.M. Cap., formerly known as Julius Bempi, whom he established as the Prelate of the Prefecture Nullius of Vacaria.

June 28. — To the titular episcopal church of Augusta, he appointed the Reverend Anthony Rocca, the Vicar General of the archdiocese of Buenos Aires, whom he designated as an Auxiliary Bishop to His Eminence James Aloysius, Cardinal, Archbishop of Buenos Aires.

July 4. — To the titular episcopal church of Caesarea, he appointed the Reverend Francis Beretti, a canon of the Patriarchal Basilica of St. Peter in the Vatican.

July 6. — To the titular archiepiscopal church of Melitene, he appointed His Excellency Andrea du Bois de la Villerabel, formerly the Archbishop of Rouen.

July 16. — To the cathedral church of Noto, he appointed the Reverend

Translated by churchlatin.ai, a product of Boyne Archives

Angelus Calabretta, a priest of the diocese of Acireale.

July 18. — To the cathedral church of Nelson, recently erected, he appointed the Reverend Martin Johnson, a parish priest of the Cathedral Church of Toronto.

July 21. — To the titular archiepiscopal church of Naupactus, he appointed the Reverend Mauritius Silvani, who had resigned as Apostolic Nuncio to the Republic of Haiti and the Dominican Republic.

July 25. — To the titular episcopal church of Bitylius, he appointed the Reverend Alphridus Viola, a priest of the diocese of Salta, whom he established as an Auxiliary Bishop with the right of succession to His Excellency Thomas Camacho, Bishop of Salta.

July 26. — To the titular episcopal church of Limnae, he appointed the Reverend Hannibal Mena Porta, a priest of the archdiocese of the Most Holy Assumption, whom he designated as

[*Latin ed. p. 297*]

The Sacred Congregation, Consistorial Auxiliary, to the Most Reverend Symphoriani Bogarin, Archbishop of the Most Holy Assumption. — To the titular bishop of the Church of Ionopoli, the Reverend John Baptist Dietz, appointed by His Excellency, the Most Reverend Damiani Schmitt, Bishop of Fulda, as his coadjutor with the right of succession. July 28th. — To the cathedral church of Aversa, the Reverend Anthony Teutonicus, delegate of the Archbishop of Benevento. August 7th. — To the metropolitan church of Rouen, the Most Reverend Peter Petit de Julleville, formerly Bishop of Dijon. August 8th. — To the cathedral church of Altun, the Reverend Richard Guilfoyle, Chancellor of the episcopal curia of Erie. — To the cathedral churches of Kildare and Leighlin, perpetually united, the Reverend Thomas Keogh, parish priest of the place of Portarlington in the same diocese. — To the titular bishop of the Church of Panita, the Reverend Francis Tschann, Pro-Vicar General of the Apostolic Administration of Oenipont.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: DECREE CONCERNING THE SEPARATION OF TERRITORIES FROM THE APOSTOLIC VICARIATE OF NORTH BURMA AND THE ANNEXATION TO THE APOSTOLIC PREFECTURE OF KENG TUNG.

In order to facilitate the preaching of the Gospel in the Shan States of the North, which under present circumstances is almost impossible, the Most Reverend Albert Falière, Apostolic Vicar of North Burma, and the Reverend Father Erminius Bonetta, Apostolic Prefect of Keng Tung, jointly petitioned this Sacred Congregation to separate the territories of the Shan States of Tawng Peng, Northern Hsenwi, Southern Hsenwi, and the parts of the State of Munglun located west of the Salween River, from the Apostolic Vicariate of North Burma, and to annex them fully to the Apostolic Prefecture of Keng Tung. The Most Eminent Fathers presiding over this Sacred

Translated by churchlatin.ai, a product of Boyne Archives

Congregation, in the general ACTA, volume III, number 8. — August 25, 1936.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - The official record of the meetings held on March 9th of the current year, after mature deliberation of the arguments presented by the Most Reverend Ordinaries, and with due consideration given to the consensus of all those concerned, it was decided that the territories described above, belonging to the States of Tawng Peng, Hsenwi (Northern and Southern), and partly to Munglun, should be separated from the Vicariate Apostolic of Upper Burma and attached to the Apostolic Prefecture of Keng Tung. This decision of the Most Reverend Fathers was ratified and confirmed by His Holiness Pope Pius XI, Divine Providence, in an audience granted on the same day, March 9th, to the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, and the present Decree was ordered to be drawn up concerning this matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 9th day of the month of March, in the year of Our Lord 1936. P. Card. FUMASONI BIONDI, Prefect. L. & S. f C. Costantini, Archbishop titular of Theodosius, Secretary.

II. DESIGNATION FOR APPEAL. According to canon 1594 § 2 of the Code of Canon Law, the Most Reverend Apostolic Vicar of Togolese designated the Tribunal of the Apostolic Vicariate of Lower Volta for the appeal (Exc. P.). This designation was approved by His Holiness in an audience on March 5th, 1936.

[*Latin ed. p. 299*]

The Sacred Congregation of Rites, 299.

SACRED CONGREGATION OF RITES

IN ROME, AT THE BASILICA OF SAINT JOHN LATERAN.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY OF MATTIAS, FOUNDRESS OF THE INSTITUTE OF SISTERS OF THE ADORATION OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.

ON A DOUBT:

Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated qualities, in the case and to the extent that is relevant

Translated by churchlatin.ai, a product of Boyne Archives

to the matter under consideration.

"Awake, O Lord, why sleepest thou? Awake: for thou shalt forsake thy people, and thy inheritance. Awake, O Lord, and judge among us. Restore us, O Lord, that we may return unto thee. Yea, the Lord shall guide thee continually, and shall refresh thy soul with justice" (Introit for the Sixth Sunday after the Epiphany).

This is the prayer of the Church, uttered amidst the most turbulent times, at the beginning of the century, when all the faithful, cruelly persecuted for their Christian faith and for defending the rights of the Roman Pontiff, raised their voices to God, imploring peace, the restoration of public order, and a remedy for all the evils that oppressed them from every side.

These prayers, these sighs of the beloved Bride of Christ, were heard by the most merciful God.

Scarcely had the Church been granted a little tranquility when He aroused many men and women, who, inspired by her, would repair so much ruin. Among these, even in this city, were Blessed Gaspard Del Bufalo and the Venerable Vincent Pallotti, both ornaments of the Roman clergy, who, with a double light, shone brightly in that difficult time, and who, through religious institutions, diligently labored to form the morals of the people through Christian discipline. The former founded the Piarist Society for Missions; the latter, the Congregation of the Precious Blood. From this latter, as from a shoot, originated the Institute of Sisters of the Adoration of the Most Precious Blood of Our Lord Jesus Christ.

Furthermore, Blessed Gaspard, having been unjustly exiled from his homeland, endured the hardships of exile and the squalor of prisons for four years, on account of a nefarious law...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary. Having completed his mission, he was permitted to return to the City, and with renewed zeal, and accompanied by several companions who were among the first members of the Congregation, he resumed the interrupted preaching of the divine word, and evangelized many regions to the great benefit of souls. Meanwhile, while Father Gaspar was conducting a spiritual exercise in the town of Vallis Curtiae, a young woman named Maria De Mattias presented herself to him, and from this encounter, divinely ordained, the beginnings of our saint's holiness were initiated. Maria, born in the town of Vallis Curtiae on February 4th of the year of Our Lord 1805, to John and Octavia de Angelis, was on the same day, regenerated by the sacred sacrament of Baptism. She was instilled with Christian virtues by her pious parents, especially her father, and drawn to all forms of piety. The lively nature of the young girl was tempered, and imitating her father, she spent long hours before the Most Holy Eucharist. At the age of seven, she received the

Translated by churchlatin.ai, a product of Boyne Archives

sacrament of Confirmation, and the following year, she received for the first time the heavenly food of the Eucharist. The vanities of the world, not without the special inspiration of the Blessed Virgin, were abhorrent to her; she preferred simple clothing, avoided lawful pleasures, devoted herself to works of piety and charity, increasingly dedicated herself to prayer, and through penances and fasts, disciplined her body, fervently praying to God that He might show her what way of life she should follow. It happened, by a wonderful divine arrangement, that she heard Father Gaspar preaching, and shortly thereafter, she revealed to him her desire to embrace a religious life. The Blessed Father, as if prophesying, replied that holiness was to be attained by her outside of a cloister; meanwhile, she should seek counsel from a learned and holy man. She readily followed this advice. After seeing her, he immediately recognized that her desire to dedicate herself to the salvation of souls came from God, and that it should be put into effect as soon as possible. Maria, encouraged by this counsel, redoubled her prayers and penances, imploring God for light and help, so that His will might be more clearly revealed to her, and so that she might know how to attain it. The priest, John Merlini, seemed to be a man sent by God, and he taught Maria the work she was destined to accomplish, and he guided her, as it were by the hand, in following the instructions of Father Gaspar. To this Servant of God, who was among the first companions of the Blessed Father, Maria entrusted herself completely, and with his support, she founded the Institute of the Sisters of the Most Precious Blood of Our Lord Jesus Christ, with the purpose of instructing young girls in piety and good arts, and of zealously working for the salvation of souls, with a special devotion to the Most Precious Blood of Our Lord Jesus Christ. Thus, she began to gather young girls in her native town, and she—

[*Latin ed. p. 301*]

The Sacred Congregation of Rites diligently devoted itself to teaching sacred doctrine and catechism, and to edifying others through pious exhortations. The work progressed so successfully that Blessed Gaspar proposed to the Bishop that she establish a house in Nursia, but, due to public disturbances that arose at that time, the undertaking could not be brought to completion. Not long afterward, invited by the administrator of the Apostolic Diocese of Anagni, in the year 1834, she established a school, and later an Institute, in the town of Acuti, and founded a house for its administration. Afterward, she founded more than sixty other houses, which she governed with great prudence, according to the rules she herself wrote, and through wise letters, and she frequently visited them. The Institute received a decree of praise in the year 1855, and its approbation in the year 1878. It is incredible to recount the sufferings she endured, the difficulties and hatreds she encountered, and the dangers she faced, but, trusting solely in God, adhering faithfully to the counsel of Blessed Gaspar and the Servant of God,

Translated by churchlatin.ai, a product of Boyne Archives

John Merlini, and with a strong and unwavering spirit, she overcame them all. And it is not surprising: for the Lord says, "My righteousness is eternal, and my salvation through faith." Mary was spurred on to perform the most heroic deeds by her living faith, and she burned with such ardent charity that she was ready to endure even death for the glory of God and the salvation of her neighbor. Always keeping God and His majesty before her eyes, she felt herself to be most humble, and considered herself unworthy. She was so devoted to prayer that she always appeared to be united with God, enjoying the greatest peace, even in adversity. She was devoted to the special devotion of the Precious Blood, which she diligently promoted among all. Having experienced the maternal protection of the Blessed Virgin on many occasions, she repaid it with the most tender piety. She preserved the lily of purity, untainted by harsh penances. She faithfully observed the mandates of her confessors and other superiors. She practiced poverty to the greatest extent: not only did she renounce superfluous things, but also those that are commonly considered necessary. Other virtues also shone forth in her. And it seems that the supernatural gifts bestowed upon her by God during her lifetime did not fail. After so many labors, she returned to the city where she had long resided, and on the 20th of August, in the year 1866, after receiving the sacraments of the dying and a special blessing from the Most Holy Pope Pius IX, she surrendered her spirit to God with the greatest piety. This Supreme Pontiff, knowing the virtues of Mary, had a noble tomb constructed for her in Agro Verano. Her fame grew more and more after her death; therefore, with ordinary authority, both Rome and Anagni investigated the matter concerning her sanctity.

[*Latin ed. p. 302*]

302. The acts of the Apostolic See – an official commentary on the writings and on the cult never exhibited – are adorned with the proceedings by which the cause of Hydrus was initiated. A favorable decree was issued by the Holy Roman Church on August 11, 1901. The Commission for the Introduction of the Cause, on December 9, 1903, was signed by the Most Holy Pope Pius X with his own hand. On November 22, 1905, the Holy Roman Church decreed that the cult of the Venerable Servant of God had never been exhibited. Subsequent Apostolic proceedings, both introductory and continuing, were then undertaken, regarding which a decree was issued on June 23, 1926. Therefore, with all things prepared according to the norms of law, on December 22, 1931, preparatory meetings were held before the Reverend Cardinal Alexander Verde, Promoter of the Cause, in which the matter was discussed; and on July 30, 1935, preparatory proceedings followed; finally, on the 28th day of the month, before the Most Holy Pope Pius XI, a General Congregation was held, in which the Reverend Cardinal Promoter proposed a question to be discussed: Whether it is established that the Venerable Servant of God possessed the theological virtues of Faith,

Translated by churchlatin.ai, a product of Boyne Archives

Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with the effects under consideration. The Reverend Cardinals, official prelates, and Reverend Consultors expressed their opinions, which the Most Blessed Father carefully considered; however, he postponed giving his judgment, so that, through common prayers, greater light might be shed on this matter of such great importance by God. However, he chose this day, February 16th of the year, the Sunday of Sexagesima, to announce his decision, giving glory to God, because by His grace, the good seed sown in the soul of the Venerable Mary bore fruit a hundredfold (Gospel of St. Luke). Therefore, after devoutly celebrating the holy sacrifice of the Eucharist, and having summoned the Reverend Cardinal Camillo Laurenti, Prefect of the Holy Roman Church, and the Reverend Cardinal Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, he decreed: It is established that the Venerable Servant of God Mary De Mattias possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with the effects under consideration. He ordered that this decree be promulgated and recorded in the acts of the Congregation of Sacred Rites. Given in Rome, on February 16, 1936. C. Card. LAURENTI, Prefect. L. Ei S. A. Carinci, Secretary.

[*Latin ed. p. 303*]

The Sacred Congregation of Rites, 303 II, SAVONA. Concerning the Beatification and Canonization of the Servant of God, Mary Joseph Rossello, of the Third Order of St. Francis, Foundress of the Foundations of Our Lady of Mercy. Regarding the doubt: Whether she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and whether these virtues were heroic in degree, in the case and to the extent of what is being considered. Numerous and significant documents attest that the Most Blessed Virgin, Mother of Mercy, showed singular favor to the city and diocese of Savona. Four centuries have passed since the celebrated appearance of the same Most Holy Virgin, after which countless blessings have followed, even to this day. Worthy of special mention is the stay of the most gentle Pope Pius VII in that city, who, unjustly exiled from the Roman See, was held captive there for almost three years, while the citizens of Savona, with the utmost piety and reverence, alleviated his suffering, and who, upon his return from France, received him with the greatest joy and triumph. To express his gratitude to the Divine Mother for the recovered liberty, and to repay the great kindness shown

Translated by churchlatin.ai, a product of Boyne Archives

to him by the people of Savona, the venerable Pontiff redeemed with his own hand a golden image of Her. This is worth mentioning, because, on this very day, the heroic virtues of this most illustrious Virgin are being declared, whom God bestowed upon the Savona diocese at that time, so that a new monument of piety to the Mother of Mercy might be erected, more lasting than bronze, namely, a religious institute to be named after this most benign Mother, which would spread the benefits of her mercy throughout the world. Born on May 27th of the year 1811, in Albissola, near Savona, from Bartholomew Rossello and Maria Dedone, who were indeed poor, but pious and honest spouses, she was the fourth of nine children, and was baptized on the same day as Jeronima Benedicta. Truly blessed was this girl, whose charity, both towards God and towards her neighbor, was evident from her very childhood. She was scarcely seven years old when she began to help the poor, to gather young girls together, and to invite them to recite the most holy Rosary.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Commentarium Officiale. She taught devout hymns, attracting to good, detering from evil, urging to receive the sacraments, and drawing others to the Church, finding delight in these activities. Having become a partaker of the Heavenly Table, she resolved to adhere to one God, to abhor sin, and to dedicate herself to the salvation of souls, establishing these as the norms of her life. This generous purpose of the mind, conceived in her youth, was so diligently pursued throughout the course of her life, without ever deviating from her path, that she merited the praise of Holy Scripture: "The way of the just is light, shining more and more unto the perfect day" (Proverbs, IV, 18). Furthermore, whether within the domestic walls, or in her town, or still remaining in Savona in this world, or having become the mother of a religious Institute, she constantly strove, with all her strength, to avoid even the slightest shadow of fault, diligently pursuing the attainment of her own and the holiness of others, with a remarkable success. Having professed the rule of the Third Order of St. Francis, she kept it as an example. When the Bishop of Savona, De Mari, lamented how he might provide for the spiritual needs of the young, and sought a way to achieve this, Benedicta offered herself entirely to this work, and under his guidance, she founded the Institute of the Daughters of Our Lady of Mercy on August 10, 1837, with three other companions. On October 22 of the same year, the Bishop clothed them in religious habits and gave them their religious names: Benedicta, because of her fervent devotion to the Holy Patriarch, changed her name to MARIA JOSEPH. Two years later, she made her vows with them. In the meantime, several other young girls joined this family, and thus the Institute flourished remarkably, even amidst difficulties. Bishop Alexander Octavian Riccardi di Netro, who succeeded the deceased Bishop, favored

Translated by churchlatin.ai, a product of Boyne Archives

MARIA JOSEPH with all his support. He established a new form of habit, and gave rules to the Institute, among which were these stated goals: the sanctification of the members, the education of girls, especially those who were abandoned, and to care for the sick. MARIA JOSEPH and her companions remarkably achieved these goals. When a deadly plague ravaged Savona, and no religious sisters were willing to care for the sick, day and night, all were astonished by such courage and disregard for her own safety. She established several hospices and schools, both in Italy and in the United States, and several hospitals were entrusted to her administration.

[*Latin ed. p. 305*]

The Sacred Congregation of Rites, in its deliberations, either in person or through frequent letters, was governed with the greatest wisdom and prudence, always striving for the benefit of the souls entrusted to its care, which were edified by its example. All virtues shone forth in it: profound humility, virginal purity, consummate prudence, a zealous desire to benefit souls, fortitude in adversity, and a love for poverty according to the Gospel, so that you might be astonished at which of these you should admire most. But all these virtues were fostered and brought forth by the most fervent charity towards God and love for one's neighbor, for whose spiritual and bodily welfare she devoted and continued to devote herself entirely. It is also important to note her zeal in promoting ecclesiastical vocations and in establishing a college for the training of clerics, with great effort and with the approval of the Bishop. She was very strict in ensuring that the rules were observed, and she would not tolerate any laxity, even from those who were weak. She was devoted to the Eucharist and to the Passion of the Lord, and she loved the most blessed Virgin and her most chaste Spouse with a singular affection. She chose as her patrons, as if present with God, the Guardian Angel, St. John the Baptist, and the holy Vincent de Paul. From her intimate union with God and the Saints, she acquired a gentle, singular, and effective manner of acting and speaking, which drew souls to God. Furthermore, the strength of her spirit and the loftiness of her mind were recognized by men of the highest authority. In the year 1880, she was afflicted by a serious illness from which she had long suffered, and as it worsened, she received the sacraments with great piety, and on the eve of the feast of the Immaculate Conception of the B.V.M., she breathed her purest soul. The fame of her sanctity, even after her death, grew so much that, as soon as it was permitted, processes were initiated in the Ordinary Curia of Savona, with authority based on the fame of her sanctity, on writings, and on obedience to the decrees of Urban VIII concerning the non-observance of the cult of the Servant of God, as well as a Rogational process constructed in the Curia of Plata. On July 23, 1922, a decree concerning the approval of writings was issued by the S.R.C.; on July 23, 1924, the Most Holy Pope himself affixed his signature to the

Translated by churchlatin.ai, a product of Boyne Archives

Commission for the Introduction of the cause; on June 23, 1925, obedience to the Urbanian decrees was recognized by this Sacred Congregation. With Apostolic authority, in the years 1925 and 1926, processes were prepared in the Curias of Savona and Plata, and on December 18, 1929, a favorable decree was promulgated concerning these processes and their legal validity. After these legal preliminaries, on December 4, 1934, the Preliminary Congregation was held before the Reverend Cardinal Raphael Carlo Rossi, who was the Promoter or Relator of the cause; on December 3, the required number of years elapsed for the Preparatory Congregation; finally, the General Congregation was held before the Most Holy Pope Pius XI on the 3rd of this month, in which the Reverend Promoter or Relator proposed a question for discussion:

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary. Whether it is established that the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their related qualities, were present in a heroic degree in the case and concerning the effects of which we are speaking. The Reverend Cardinals, Officials, and Very Reverend Consultors, each reverently gave their vote; which the Most Blessed Father benignly accepted; however, He postponed publishing His judgment until the Most Holy Patriarch Joseph, in order that not only the Handmaid of God, who was held in the highest esteem for her devotion to the most blessed Virgin, whose name she had taken, and for her most pleasing religious life, but also her heavenly Patron, might be honored through this judgment. Wherefore, having summoned to Him the Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Raphael Carolus Rossi, Promoter of the Cause, and the Very Reverend Salvatore Natucci, General Promoter of the Faith, and Myself, the undersigned Secretary, He, after having received the most holy Sacrament, declared: It is established that the Venerable Servant of God MARIA JOSEPH ROSSELLO possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their related qualities, in a heroic degree in the case and concerning the effects of which we are speaking. Given at Rome, on the feast of Saint Joseph, the 19th day of March, in the year of Our Lord 1936. C. Card. LAURENTI, Prefect. L. & S. A. Carinci, Secretary. SACRED CONGREGATION FOR HONORIFIC TITLES AND ORDERS. A particular commission of the Most Eminent Cardinals of the Holy Roman Church, which the Most Holy Pope Pius, of Divine Memory, XI, established to judge concerning the granting of honorific titles and orders, which are conferred by the Order of the Most Blessed Virgin of Mercy,

Translated by churchlatin.ai, a product of Boyne Archives

for the Redemption of Captives, to the following question: Whether it is fitting that the Holy See recognize the aforementioned honorific titles and orders (commonly called "decorations") which are conferred by the aforementioned Order; responded: Negatively and with all due deference.

[*Latin ed. p. 307*]

The Most Holy and Eminent Commission of Cardinals has decreed:

I. The aforementioned Order shall abstain in the future from conferring any honors whatsoever, including the aforementioned equestrian insignia, either through aggregation or through direct bestowal.

II. The Constitutions of the aforementioned Order shall be valid as soon as they are in conformity with the norms of the currently valid Code of Canon Law. The Order shall henceforth be called only: "The Order of the Blessed Virgin Mary of Mercy for the Redemption of Captives," omitting entirely the designations: "Celestial, Royal, Military," and any other similar appellations.

III. In the future, aggregations of the faithful to the Order of Mercy shall be aggregations that possess only a purely religious and spiritual character, excluding entirely any ceremony and any appellation of the aggregators that might suggest a military or equestrian significance; therefore, the ceremonies of the aforementioned Order shall be adapted for this explicit purpose.

IV. The Most Holy and Eminent Commission of Cardinals, having considered all matters, has decreed that those to whom honors and insignia of every kind have hitherto been conferred by the aforementioned Order shall not be disturbed.

Regarding all of the above, a report was presented to His Most Holy Lord Pope Pius, of blessed memory, by the undersigned Secretary of the aforementioned Commission, in an audience on the ninth day of July, in the year 1936. His Holiness was pleased to approve and confirm the judgment of the Most Holy and Eminent Cardinals in all respects, and also ordered that the same be made public and have full force from this day forward.

Given in Rome, in the Vatican, on the ninth day of the month of July, in the year 1936.

Albertus Serafini, Secretary of the Most Holy Commission of Cardinals.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308

ACTS OF THE SACRED PENITENTIARY TRIBUNAL

APOSTOLIC DECREE: INDULGENCES ARE EXTENDED TO THE PIOUS EXERCISE KNOWN AS "MISSIONARY DAYS."

Translated by churchlatin.ai, a product of Boyne Archives

His Holiness, Pope Pius, of Divine Providence, Eleventh, having graciously deigned to grant, in an audience given in writing to the Most Eminent Cardinal Penitentiary Major on March 14th of the current year, in favor of those places in which the pious exercise known as "Missionary Days" is not celebrated, a partial Indulgence of seven years, to be gained by the faithful who, on that same Sunday, shall have visited, with a contrite heart and devotion, at least one church or public oratory, and shall have prayed for the conversion of the unbelievers; and, for the same places, a plenary Indulgence, granted by the aforementioned Decree of the Sacred Congregation of Rites of April 14th of the year 1926, for the penultimate month of October, on the Sunday in question, to those who, having been duly confessed, shall approach the Holy Sacrifice on that day and shall offer the aforementioned pious prayers.

These provisions, without the publication of Apostolic Letters, are valid forever, notwithstanding any contrary provisions.

Given in Rome, from the Offices of the Sacred Penitentiary, on March 25th, 1936.

L. L. Card. LAURI, Major Penitentiary.

B s. ^ S. Luzio, Regent.

[*Latin ed. p. 309*]

309 The Sacred Roman Rota. Citation by edict concerning the nullity of marriage (Romano-Laudicina). Since the place of residence of the Lord Lawrence Laudicina is unknown, in this cause, we cite him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 8th of October, 1936, at noon, to discuss the doubt in question, or to subscribe to it, and to designate the day for the Rotal hearing for the definition of the cause. The doubt: Does the nullity of the marriage exist in this case? The Ordinaries of the places, priests, and all the faithful who have knowledge of the aforementioned residence of the Lord Lawrence Laudicina, ought to take care that he is informed of this edictal citation.

* G. T. Heard, Prelate. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 6th of July, 1936. I. Pendola, Notary.

And since the current place of residence of Mr. Lawrence Laudicina, the defendant in this cause, is unknown, we cite him to appear, either in person, or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, via della Dataria, 94) on the 8th of October, 1936, at 12 o'clock, to agree upon or subscribe to the doubt mentioned below, and to fix the date for the hearing before the Rota. Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the residence of the aforementioned Mr. Lawrence Laudicina, should, insofar as

Translated by churchlatin.ai, a product of Boyne Archives

possible, inform him of this present citation.

[*Latin ed. p. 310*]

Acts of the Apostolic See - Official Commentary 310 APPENDIX VICARIATE OF THE CITY. Summons and edict concerning the nullity of marriage (CHIESA-VELLA). Since the actual place of residence of the Lord Jesuald of Velia is unknown, in this cause, we summon him to appear, either in person or through a lawful procurator, before this Tribunal (Via della Pigna 13-a, ROMA) on the 29th of September, 1936, at the tenth hour, to discuss the matter in question, or, if that is not possible, to subscribe to the following question: Does the nullity of the marriage in this case exist? The Most Reverend Ordinaries of the places, pastors of souls, and all the faithful who have knowledge of the actual place of residence of the aforementioned Jesuald of Velia, are hereby admonished to inform him of this present summons, so that he may not neglect it. L. |$ S. B. de Felicis, Official. From the Chancery of the Vicariate of the City, on the 8th of July, 1936. Petrus Mattioli, Chancellor. * Since the current place of residence of Mr. Jesuald Velia, the defendant in this cause, is unknown, we summon him to appear, either in person, or through a lawfully constituted procurator, at the seat of the Tribunal of the Vicariate of ROMA (via della Pigna 13 - ROMA) on the 29th of September, 1936, at 10 o'clock, to agree upon or subscribe to the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Jesuald Vella, should, insofar as possible, warn him of this present summons.

[*Latin ed. p. 311*]

Diarium Romanae Curiae.

SACRED CONGREGATION OF RITES.

Tuesday, July 14, 1936, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been wrought by God through the intercession of the Blessed Andrew Bobola, Martyr of the Society of Jesus.

Tuesday, July 28, 1936, before the Eminent and Reverend Lord Cardinal Carlo Salotti, Promoter of the Cause of Beatification and Canonization of the Servant of God Maria Torres Acosta, Foundress of the Institute of the Handmaids of Mary, Ministers to the Sick, the preparatory congregation was held to discuss the matter of the heroic exercise of virtues by the aforementioned Servant of God.

Translated by churchlatin.ai, a product of Boyne Archives

SECRETARY OF STATE.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

July 7, 11, 16, 19, 20, 23, 1936.

The Eminent and Reverend Lord Cardinal Pietro Ciappi, Protector of the Congregation of the Daughters of the Most Holy Crucifix, whose Mother House is located in Livorno.

His Excellency, Reverend Monsignor Valerio Valeri, titular Archbishop of Ephesus, Apostolic Nuncio in France.

The Eminent and Reverend Lord Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Handmaids of the Most Sacred Heart of Jesus Agonizing, whose general house is located in Lugo (diocese of Imola).

The Eminent and Reverend Lord Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Sisters of Saint Martha, whose Mother House is located in Chiavari.

The Eminent and Reverend Lord Cardinal Pietro Fumasoni Biondi, Protector of the "Canadian Catholic Student's Mission Crusade."

The Reverend Father Mariano Cordovani, of the Order of the Friars Preachers, Master of the Sacred Apostolic Palace.

The Eminent and Reverend Lord Cardinal Luigi Capotosti, Protector of the Institute "Lega" of the Sisters of the Holy Family of Modigliana.

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary 312, July 25th, 27th; August 5th, 6th, 8th; April 25th, 1936. The Most Reverend and Illustrious Cardinal Eugenio Pacelli, Protector of the Institute of the Sisters of Charity of the Dominican Order of the Presentation of the Most Holy Virgin, of Tours. The Most Reverend and Illustrious Cardinal Eugenio Pacelli, Protector of the Religious Sisters of the Most Sacred Heart of Mary of Marymount. The Most Reverend and Illustrious Cardinal Eugenio Tisserant, Protector of the Congregation of the Sisters of Charity of Saint Charles of Nancy. The Most Reverend and Illustrious Cardinal Vincenzo La Puma, Protector of the Institute of the Carmelite Tertiary Sisters, whose General House is located in Rome. The Most Reverend and Illustrious Cardinal Raffaele Carlo Rossi, Protector of the Institute of the Sisters of Saint Francis de Sales, of which the General House is located in Padua. Assistant to the Papal Throne: 1936. His Excellency, the Most Reverend Monsignor Guglielmo Marco Duke, Archbishop of Vancouver. With letters from the Secretariat of State, the Holy Father, Pope Pius XI, may he happily reign, deigned to appoint: July 7th, 17th, 1936. The Most Reverend and Illustrious Cardinal Federico Tedeschini, Member of the Sacred Congregation for Ceremonies. The Most Reverend and Illustrious Cardinals Federico Tedeschini, Francesco Marmaggi,

Translated by churchlatin.ai, a product of Boyne Archives

and Luigi Maglione, Members of the Supreme Tribunal of the Apostolic Signatura. NECROLOGY: July 10th, 15th, 1936. Monsignor Guglielmo Turner, Bishop of Buffalo. The Most Reverend Cardinal Carlo Giuseppe Enrico Binet, Archbishop of Besanzone. July 16th. Monsignor Pietro Mozzanica, Titular Bishop of Sela. July 21st. Monsignor Gioacchino Lima, Archbishop of Bombay. Monsignor Eugenio Maria Le Fer de la Motte, Titular Bishop of Gionopoli. August 8th. Monsignor Giuseppe Maria Parreira Lara, Bishop of Caratinga. August 14th. Monsignor Luigi Pellizzo, Titular Archbishop of Damiata. August 15th. Monsignor Giulio Tommasi, Archbishop of Conza, and Bishop of Sant'Angelo dei Lombardi, and Bisaccia, and of Lacedonia.

[*Latin ed. p. 313*]

September 10, 1936. Year and Volume XXVIII (Series II, Vol. III), No. 10. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA 88. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. INSTRUCTION TO BE OBSERVED BY DIOCESAN TRIBUNALS IN HANDLING CASES CONCERNING THE NULLITY OF MARRIAGES. DECREE. The Provident Mother Church, in order to safeguard the dignity of marriage and to promote the salvation of souls, has consistently shown great concern, establishing rules, among other things, regarding causes concerning the validity of marriage, so that, lest man dare to separate what God has joined, or, conversely, lest a valid bond be declared null, thereby causing harm. Indeed, this intention was suitably fulfilled by the norms issued, which the Code of Canon Law has appropriately incorporated, establishing laws in general concerning judgments and, in particular, concerning matrimonial causes. However, experience has shown that ecclesiastical judges, in adapting procedural laws to individual cases, especially general ones, sometimes encounter difficulties. Therefore, this Sacred Congregation, after the promulgation of the Code of Canon Law, issued the following instructions, which had previously been issued: the Constitution of Benedict XIV, by the grace of God, November 3, 1741; the Instruction of the Sacred Congregation of the Council, August 22, 1840, concerning the preparation of proceedings in matrimonial cases; the Instruction, without date, of the Sacred Congregation of the Holy Office, concerning the proceedings regarding the impediment of impotence, etc.; the Instruction of the Sacred Congregation of the Holy Office, on Thursday, June 25, 1883; and the Austrian Instruction. ACTA, Vol. III, No. 10. — September 10, 1936. 21.

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis – Official Commentary: The entire legislation concerning the discipline of the seven Sacraments is presented. It fully examines the dangers to which the great Sacrament, and indeed the very dignity of the Church itself, are exposed when, due to a lack of expertise in

Translated by churchlatin.ai, a product of Boyne Archives

judges, such matters are handled. For often, enemies of the Christian faith cunningly and rashly attack the Church, as if it were paving the way for divorce, while, on the contrary, in these cases, the validity or invalidity of the marriage itself is at stake. Therefore, in order that these same cases may be examined and resolved more quickly and securely, which are now being raised more frequently than before, especially in large dioceses and states, this Holy Congregation has considered it not only opportune but necessary to draft certain rules by which diocesan judges may be guided in handling matters of such importance. In these rules, the judges themselves and the administrators of the tribunals will find the most important canons concerning legal proceedings, carefully and appropriately arranged, as well as a brief and easy explanation of the same, especially drawn from the jurisprudence of the Holy Roman Rota, so that the canons of the Code itself, to which no derogation has been made, may be more fully understood by them, and they may be able to apply them more readily to specific marital cases. However, it must be noted that such rules will be insufficient to achieve the intended purpose unless diocesan judges are thoroughly versed in the sacred canons and are well instructed in legal experience. Therefore, the intention of the Holy See is, and this should be known to the Most Reverend Ordinaries of the places, that young men, at least those who have been honored with a doctorate in Canon Law in this esteemed city, should be educated, especially at the Studium of the Holy Roman Rota, in order to properly conduct legal proceedings and to judge correctly, guided by justice and truth. Therefore, the Eminent and Most Reverend Cardinals of this Holy Congregation for the Discipline of the Sacraments, after considering the opinions of expert men and after mature and diligent examination of "other matters pertaining to the matter," at a Plenary Session held on July 18, 1936, in the Vatican City, gave the following Instruction to the Most Reverend Ordinaries of the places, which all diocesan judges are required to observe in conducting proceedings concerning the nullity of marriages, as well as in rendering judgments, based on any cause of nullity. Furthermore, Our Holy Father Pius, by divine Providence, Pope XI, on the audience of the same day and year held with the undersigned Secretary of this Holy Congregation, deigned to approve this Instruction and to endow it with Apostolic authority, and ordered that it be published in the official commentary of the Acta Apostolicae Sedis, so that all those to whom it applies may observe it properly and religiously.

[*Latin ed. p. 315*]

Sacred Congregation for the Discipline of the Sacraments 315. TITLE I. Concerning the Proper Forum. Article 1. - § 1. Matrimonial causes among the baptized belong by proper and exclusive right to the ecclesiastical judge (canon 1960). The same holds true if only one party is baptized. § 2. Causes concerning the effects of marriage that are purely civil, if they are the prin-

Translated by churchlatin.ai, a product of Boyne Archives

cipal matter in question, pertain to the civil magistrate, according to canon 1016; but if they are incidental and accessory, they can also be known and decided by the ecclesiastical judge by his own authority (canon 1961). § 3. Matrimonial causes concerning the bond itself cannot be dissolved by the agreement of the parties or spouses, nor by arbitration, nor by a decisive oath, but only by public authority through the sentence of the competent tribunal, or of the Ordinary in excepted cases (cf. canons 1927 § 1; 1930; 1835 n. 1; 1990, and infra article 226 and following); except as prescribed in the following article. In these causes, the incompetence of other judges is absolute. Article 2. - § 1. It is the exclusive right of the Roman Pontiff to judge in all cases, and therefore also in matrimonial cases, those who hold the supreme principate of the people, and their sons and daughters, and those to whom the right to immediately succeed to the principate belongs (cf. canon 1557 § I n. 1). § 2. The Sacred Congregation or the Tribunal, or a special Commission, exclusively knows the causes pertaining to these individuals, as often as the Supreme Pontiff has delegated them (cf. canon 1962). § 3. The same is to be said of other matrimonial causes which the Roman Pontiff has brought to his own judgment (cf. canon 1557 § 3). § 4. Questions concerning the validity of marriage can be brought before the Sacred Congregation for the Discipline of the Sacraments, but if they require more careful investigation or inquiry, they are referred to the competent tribunal (canon 249 § 3). Article 3. - § 1. In other matrimonial causes, the competent judge is the judge of the place where the marriage was celebrated, or in which the party or parties, or if one is not Catholic, the Catholic party, has his or her domicile or quasi-domicile (canon 1964). § 2. The Ordinaries are not included in this Instruction, nor is the General Vicar, when it is a question of placing judicial acts (cf. canon 1573 § 2), nor are religious Superiors.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Official Commentary, Article 4. - Domicile and quasi-domicile are acquired and lost according to canons 92-95. Article 5. - If a case is to be presented before the Ordinary of the quasi-domicile, the Instruction of the Holy See of December 23, 1929, must be observed (see Appendix II). Article 6. - § 1. The wife, even if maliciously deserted by her husband, must bring an action against him either before the Ordinary of the place where the marriage was celebrated, or before the Ordinary of the husband's domicile or quasi-domicile. § 2. The wife, lawfully separated from her husband either permanently or for an indefinite period, either by a judicial sentence of a competent ecclesiastical tribunal, or even by a civil court recognized by the Holy See, or by a decree of the Ordinary, does not follow the husband's domicile, and therefore must bring an action either before the Ordinary of the place where the marriage began, or before the Ordinary of her own domicile or quasi-domicile. § 3. A Catholic wife, even

Translated by churchlatin.ai, a product of Boyne Archives

if not lawfully separated from her husband, may bring an action against a non-Catholic husband either before the Ordinary of her own and distinct quasi-domicile, or before the Ordinary of the husband's domicile (Pontifical Commentary, July 14, 1922, regarding canons 93 and 1964). Article 7. - A wife, not lawfully separated from her husband, who has her own quasi-domicile, may also be brought before the Ordinary of the husband's domicile, but not before the quasi-domicile of the same husband, unless in the case where he lacks a domicile. Article 8. - During litigation, a change of domicile or quasi-domicile by the spouses does not invalidate or suspend the jurisdiction of the tribunal, which has been confirmed by citation (cf. canon 1725, nos. 2, 5). Article 9. - If an exception is raised against the jurisdiction of the tribunal, the tribunal itself must consider this matter (cf. canon 1610, § 1, and articles 27-29). Article 10. - If a dispute arises between two or more tribunals as to which is competent, the prescription of canon 1612 must be followed. Article 11. - When the same case can be presented before two or more equally competent tribunals, the tribunal has the right to hear the case that first legitimately summons the defendant by citation (cf. canon 1568). Article 12. - Cases between a Catholic party and a non-Catholic party, whether baptized or not, can be heard in the first and second instance by diocesan tribunals; however, if they are brought before the Holy See, they are exclusively within the jurisdiction of the Sacred Congregation of the Holy Office, which, however, may, if it deems it appropriate and the circumstances warrant, refer the case to the Sacred Roman Rota (cf. canon 247, § 3, and the response of the Sacred Congregation of the Holy Office, January 27, 1928, regarding II).

[*Latin ed. p. 317*]

Sacra Congregatio de disciplina Sacramentorum 317

TITULUS I

De tribunali constituendo

Art. 13. - § 1. Omnis consuetudo contraria est repudicata, et omne privilegium contrarium, quod ante Codicem obtentum fuerat, revocatur; et, firmiter praescriptum a can. 2 observato, causae de vinculo matrimonii tribunali collegiali trium aliorum iudicum reservantur (cfr. can. 1576 § 1 n. 1); sententia autem, quae forte prolata fuerit contra huiusmodi praescriptum, vitio insanabilis nullitatis laborat (cfr. can. 1892 n. 1).

§ 2. In locis missionum, causae matrimoniales cognosci possunt iuxta speciales instructiones a competenti S. C. prolatae.

Art. 14. - § 1. Tribunal collegiale collegialiter procedere debet, et ad maiorem suffragiorum partem sententias ferre.

§ 2. Eidem praeest officialis vel vice-officialis, ab Episcopo constitutus ad normam can. 1573, cuius est processum dirigere, et decernere quae pro

Translated by churchlatin.ai, a product of Boyne Archives

iustitiae administratione in causa quae agitur necessaria sunt (can. 1577).

§ 3. Quamvis Episcopus ei tribunali praeesse possit, valde expedit ne id faciat, nisi speciales causae id exigant (cfr. can. 1578).

§ 4. Duo alii iudices ad collegiale tribunal constituendum eligendi sunt inter iudices synodales, quos designare potest, sed per turnum, etiam officialis, qui cum potestate ordinaria iudicandi absque ulla causarum reservatione ad normam can. 1573 §§ 1-2 electus fuerit, nisi Episcopus aliter in singulis casibus statuerit (cfr. can. 1576 § 3; Comm. Pont., 28 Iulii 1932).

Art. 15. - § 1. Ab Episcopo stabiliter aut pro singulis causis matrimonialibus designandus est defensor vinculi, cuius praesentia in evolutione processus semper requiritur.

§ 2. Si defensor vinculi non citatus est, acta irrita sunt, nisi ipse, etsi non citatus, revera interfuerit. Si vero ille, licet legitime citatus, aliquibus actibus non interfuerit, acta quidem valent, verum postea ipsius examini subiicienda omnino sunt, ut ea omnia sive voce sive scriptis possit animadvertere et proponere, quae necessaria aut opportuna iudicaverit (cfr. can. 1587).

Art. 16. - § 1. Promotor iustitiae intervenire debet cum ipse matrimonium accusat, et ubi de lege processuali tutanda agitur. Hoc in casu interventus promotoris iustitiae decernitur ab Episcopo vel a collegio sive ex officio, sive ad instantiam ipsius promotoris iustitiae, vel defensoris vinculi, vel partium.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Official Commentary § 2. It is established in the same manner as the defensor vinculi, and it must be summoned and appear in the same manner (cf. canon 1587). Article 17. - Every proceeding must have a notary present, who shall perform the duties of a scribe; therefore, no proceedings shall be valid if the acts have not been written down by the hand of the scribe, or at least signed by him (canon 1585 § 1). Therefore, before the tribunal begins to hear the case, its president must appoint one of the notaries duly constituted according to canon 373, unless the Ordinary deems it advisable to designate someone for a particular case (cf. canon 1585 § 2). Article 18. § 1. To summon parties to the acts of the tribunal, unless a different custom of the tribunal is proven, there must be criers, either for all cases or for a particular case; also, there must be officials to announce the sentences and decrees of the tribunal, and to order their execution. The same person can perform both offices (canon 1591). § 2. These officials are to be laypersons, unless prudence in a particular case suggests that ecclesiastics should be appointed to this office; and with regard to their appointment, suspension, and removal, the same rules shall be observed as those established by canon 515 for notaries (canon 1592). § 3. The acts which these officials prepare shall have public validity (canon

Translated by churchlatin.ai, a product of Boyne Archives

1593). Article 19. § 1. Judges, as well as the promoter of justice and the defensor vinculi, and also the scribe, and the crier and the official, may be given substitutes by the Bishop through a decree, of which mention must be made in the records, either from the beginning or during the course of the proceeding, who shall perform their duties if and when those who were originally elected are prevented from doing so. § 2. Care must be taken that the same judges hear and decide the case; if a substitute judge participates in any incidental judgment, he himself shall conclude the proceeding. § 3. The president of the tribunal may also designate an assistant to the scribe, who shall assist him in writing the records, preparing transcripts, and comparing documents. Article 20. - Except for the Bishop, who can exercise judicial power by himself, all those who constitute the tribunal or assist it must, before the Bishop, if it is a matter concerning an official, or for others, before the Ordinary or before the judge by whom they were chosen, or before an ecclesiastical person delegated by either of them, take an oath of faithfully and duly performing their office; and this must be done either from the beginning of their stable office, or before the case begins, if they are appointed for a particular case, or before they begin to perform their duties, if they are appointed during the pendency of the case, according to article 19 (cf. canon 1621 § 1). Article 21. - Considering the gravity and difficulty of these matters, then...

[*Latin ed. p. 319*]

The Holy Congregation for the Discipline of Sacraments, 319, concerning both the procedural laws to be observed, and also concerning the intrinsic merit of the cause, it is the duty of the Bishops, with a grave burden on their conscience, to carefully and diligently select priests, whose prudence and integrity are of the greatest importance, and who possess either a degree or at least a license in Canon Law, so that, if possible, they may truly possess legal knowledge and experience.

Art. 22. - § 1. The presiding judge of the collegiate tribunal must designate one of the judges of the college as the reporting judge, who will present the case to the assembly of judges and write the judgment in Latin; and the same presiding judge may, for a just cause, replace him (can. 1584).

§ 2. The presiding judge himself may perform the duties of the reporting judge, with the consent of the tribunal.

Art. 23. - § 1. The Bishop may appoint one or more auditors or instructors of the proceedings, either permanently or for a specific reason. The official may only do so for a specific reason, unless the Bishop has already provided for it (cf. can. 1580).

§ 2. Auditors should, as far as possible, be chosen from among the synodal judges (cf. can. 1581).

Art. 24. The duty of the auditors is to summon witnesses and hear them,

Translated by churchlatin.ai, a product of Boyne Archives

and to conduct other judicial proceedings according to the terms of their mandate, but not to render a final judgment (can. 1582).

Art. 25. The auditor may be removed from office at any stage of the proceedings, but the one who appointed him may do so only for a just cause, and without prejudice to the parties (can. 1583).

Art. 26. The names of the judges, the auditor, and the ministers of the tribunal must be promptly notified to the parties, so that they may raise objections, if the case warrants, and the same must be observed if there is a change in these individuals.

Art. 27. - § 1. The objection of relative incompetence must be raised and considered before the commencement of the proceedings (cf. can. 1628 § 1). However, the objection of absolute incompetence of the tribunal may be raised by the parties at any stage and level of the case (cf. can. 1628 § 2).

§ 2. If the tribunal, at any stage of the case, declares itself absolutely incompetent, it is obliged to declare its own incompetence (can. 1611).

§ 3. Objections of suspicion must be raised and considered before the commencement of the proceedings, unless they arise later, or a party affirms under oath that they only became known to him at that time (cf. can. 1628 § 1).

Art. 28. - § 1. In the case of an objection of relative incompetence, if the tribunal declares itself competent, its decision does not admit of appeal.

§ 2. If, however, the tribunal declares itself incompetent, the party who considers himself aggrieved may, within ten days, appeal to a higher tribunal (can. 1610 §§ 2, 3).

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis – Official Commentary, Article 29. – Against the decision of the tribunal, which admits or rejects absolute incompetence, an appeal is granted within ten days to the superior tribunal. Article 30. – § 1. Judges shall not undertake to hear a case in which, by reason of consanguinity or affinity in any degree of the direct line, or in the first and second degrees of the collateral line, or by reason of guardianship or curatorship, intimate life, great familiarity, or the making of profit or the avoidance of loss, something pertains to themselves, or in which they previously acted as advocate or procurator. § 2. In the same circumstances, the promoter of justice and the defender of the bond are also obliged to abstain from their office (canon 1613). Article 31. – § 1. When a judge is recused by one party on the grounds of suspicion, if this objection is raised against the entire college or against the majority of the delegated judges, it shall be determined by the delegating authority; if it is raised against one or the other of several delegated judges, even the president of the college, by the other delegated judges who are not suspected; if it is raised against the official, by the Bishop; if it is raised against the auditor,

Translated by churchlatin.ai, a product of Boyne Archives

by the one who appointed him (cf. canon 1614 § 1). § 2. If the Ordinary himself is the judge and an objection of suspicion is raised against him, he must either abstain from judging or refer the question of suspicion to the immediately superior judge (canon 1614 § 2), or to the judge of appeal. § 3. If the objection of suspicion is raised against the promoter of justice, the defender of the bond, or other officials of the tribunal, the president of the tribunal shall decide on this objection (canon 1614 § 3). Article 32. – If any judge, or even all the judges who constitute a collegiate tribunal, are declared to be suspected, the personnel must be changed, but not the grade of the judgment (cf. canon 1615 § 1). § 2. It is the duty of the Ordinary to substitute other judges, free from suspicion, in place of the judges who have been declared suspected (canon 1615 § 2). § 3. If the Ordinary himself has been declared suspected, the same shall be done by the immediately superior judge (canon 1615 § 3), or by the judge of appeal. Article 33. – The objection of suspicion must be decided expeditiously, after hearing the parties, the promoter of justice, if necessary, and the defender of the bond, and without the suspicion falling upon themselves (cf. canon 1616), excluding the appeal according to canon 1880 n. 7.

[*Latin ed. p. 321*]

Sacred Congregation for the Discipline of Sacraments, 321.

TITLE III: Concerning the Right to Accuse a Marriage.

Article 34. – No collegiate tribunal can investigate or pronounce judgment on any matrimonial cause, unless a regular accusation or a legally valid petition precedes it (canon 1970).

Article 35. – § 1. Those who are competent to bring an accusation are:

1. The spouses, unless they themselves are the cause of an impediment;

2. The Promoter of Justice, in cases of impediments of a public nature, by his own right (Pontifical Commentary of July 17, 1933, to IV), and without prior notification; but with prior notification in other impediments, unless the party lacks the legal right to institute an action to obtain a declaration of the nullity of his own marriage, with the exception of the provisions of articles 38 and 39.

§ 2. All others, even if they are relatives, do not have the right to accuse a marriage, but only to report the nullity of the marriage to the Ordinary or to the Promoter of Justice (cf. canon 1971).

§ 3. Neither can the parties of the actor bring a case in matrimonial causes if they are not Catholics, whether baptized or not baptized; however, if special reasons should arise to admit them, recourse must be made in each case to the Sacred Congregation of the Holy Office (cf. the response of the Sacred Congregation of the Holy Office, of January 27, 1928).

Article 36. – In those dioceses in which the offices of the Promoter of Justice and the Defender of the Bond are combined in the same person (cf.

Translated by churchlatin.ai, a product of Boyne Archives

canon 1588), if the cause is instituted by the Promoter of Justice, another person must be appointed as the Defender of the Bond.

Article 37. – § 1. A spouse is not competent to accuse a marriage if he himself was the culpable cause of the impediment or nullity of the marriage.

§ 2. He who presented a valid and legitimate cause of impediment is competent to accuse the marriage.

§ 3. The spouse who has suffered fear or coercion is competent to accuse the marriage.

§ 4. He who is not competent to accuse his own marriage may report the nullity of the same marriage to the Ordinary or to the Promoter of Justice of the competent tribunal (cf. canon 1971 § 2 and Pontifical Commentary, March 12, 1929; February 17, 1930, and July 17, 1933, to I, II, III).

Article 38. – § 1. When it is a question of a report of nullity made by a spouse or spouses, because one or both:

a) by a positive act of will, excluded the marriage itself, or...

[*Latin ed. p. 322*]

Acta Apostolicae Sedis – Official Commentary: If, either (a) all right pertaining to the conjugal act, or some essential property of marriage, has been impugned; or (b) a condition has been imposed contrary to the essence of marriage, the promoter of justice shall not accuse the marriage, but shall advise the spouse or spouses to consult their conscience, and, if possible, remove the cause of impediment, for example, by giving a new consent in due form.

§ 2. However, if the asserted nullity of the marriage has become public and a true scandal exists, and the person making the declaration shows signs of repentance, the Ordinary shall, with due consideration, grant absolution; also, if the cause of the asserted nullity is supported by arguments, whether in fact or in law, so certain and valid that the nullity of the marriage is highly probable, then it is the duty and right of the promoter of justice to properly accuse the marriage.

Art. 39. – If the nullity of the marriage is declared by the spouse or spouses who were the cause of the impediment or nullity of the marriage, except in the cases mentioned in the preceding article, the promoter of justice shall not institute an accusation unless the following three conditions are met: (a) the impediment alleged is one that has become public, and is supported by arguments, whether in fact or in law, so certain and valid that there can be no serious doubt of the existence and validity of the impediment; (b) the public good, namely, the removal of scandal, truly requires it, according to the judgment of the Ordinary; (c) it cannot be done so that, once the impediment is removed, the marriage can be properly entered into.

Translated by churchlatin.ai, a product of Boyne Archives

Art. 40. – The Ordinary, even if a declaration of nullity has been made to him, shall never himself institute an accusation, but shall refer the matter to the promoter of justice of his tribunal, who shall proceed according to the foregoing provisions.

Art. 41. – § 1. Written declarations, whose authors cannot be personally questioned, may be considered a sufficient cause for instituting a process, only in particular cases, according to the judgment of the Ordinary, provided that appropriate and suitable investigations have been made.

§ 2. No consideration shall be given to anonymous declarations, unless they indicate positive and serious proof of facts, nor to non-anonymous declarations, when the right to accuse belongs to the spouses, nor when the impediment in question is not of a nature that is inherently public (cf. art. 35 § 1, n. 2).

§ 3. If any declaration made by others contains evidence from which the nullity of the marriage appears probable, it shall be the duty of the Ordinary or the promoter of justice to investigate, carefully and secretly questioning the declarants, whether there is cause for an ex officio accusation, according to articles 38 and 39, or whether there is cause for a dispensation to validate the marriage.

§ 4. It is the duty of the promoter of justice to withdraw from the accusation if, subsequently,

[*Latin ed. p. 323*]

The Sacred Congregation for the Discipline of the Sacraments, in its decree 323, has declared that an accusation cannot be sustained, either in law or in fact. Article 42. - A marriage, which, while both spouses are living, has not been accused, is, after the death of one or both spouses, presumed to have been valid, so that no proof shall be admitted against this presumption, unless the question arises incidentally (canon 1972).

TITLE IV: Concerning Procurators and Advocates.

Article 43. - § 1. Although a party can, by itself, act and respond in court, it is nevertheless advisable that it have an advocate, either chosen by itself or appointed by the president, according to the following regulations.

§ 2. The president, after hearing the college of judges, can also appoint another advocate, if the circumstances warrant it, such as in cases of negligence on the part of the advocate chosen by the party (cf. canon 1655 § 2).

§ 3. If both spouses request a declaration of nullity, it is sufficient if one of them appoints an advocate, unless the other party wishes to appoint its own, or the president deems it appropriate.

§ 4. The party contesting the nullity of the marriage can appoint an advocate, even if there is a defender of the bond who is obligated to defend the marriage, to whom the party provides arguments and evidence.

Translated by churchlatin.ai, a product of Boyne Archives

Article 44. - § 1. A party can also appoint a procurator distinct from an advocate.

§ 2. The procurator's duty is to represent the party, to present briefs or appeals of any kind to the tribunal; those matters which pertain to defense are always reserved to the advocate.

Article 45. - Although the plaintiff or defendant has appointed a procurator or advocate, he is nevertheless obligated to be present in court himself, according to the law or the order of the judge (canon 1647).

Article 46. - In a case instituted by the promoter of justice according to articles 35 § 1 n. 2, 38, and 39, the spouse to whom the right to accuse the marriage does not belong, can appoint an advocate for himself; but, if the promoter of justice withdraws the accusation or does not appeal from a final judgment, the advocate's office ceases.

Article 47. - § 1. Each person can choose a procurator, who cannot substitute another for himself, unless express permission has been given to him (canon 1656 § 1).

§ 2. But if, with just cause and with the approval of the president, more than one...

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Commentarium Officiale. Those who are appointed to serve as advocates shall be constituted in such a manner that provision is made for their prevention of conflicts of interest (canon 1656 § 2).

§ 3. Advocates, according to article 46, may be appointed in greater numbers (canon 1656 § 3).

§ 4. Unless the President permits otherwise due to special circumstances, the advocate must reside in the city where the tribunal is located, or in a nearby place.

Article 48.

§ 1. Advocates and procurators must be Catholics, of mature age, and of good reputation in terms of morality and religion; a non-Catholic shall not be admitted except by special dispensation and for a necessary reason (cf. canon 1657 § 1).

§ 2. Furthermore, an advocate ought to be at least a doctor of canon law (cf. canon 1657 § 2) and must have commendably practiced for three years; it is highly desirable that this practice be with the Tribunal of the Sacred Roman Rota.

§ 3. A procurator ought to have at least a basic knowledge of canon law and must have commendably completed one year of practice, as mentioned in § 2.

§ 4. Both advocates and procurators, in order to be admitted to exercise

Translated by churchlatin.ai, a product of Boyne Archives

their functions, require the approval of the Ordinary, which may be either general for all cases, or special for a particular case (cf. canon 1658 § 2). However, advocates admitted to the Holy Consistory or to the list of the Sacred Roman Rota do not require this approval, since they have the right to practice in any diocesan tribunal, unless the Bishop expressly prohibits them for a serious reason; in such a case, recourse is granted to the Sacred Congregation for the Discipline of the Sacraments.

Article 49.

§ 1. The President shall not admit a procurator unless he has previously deposited with the tribunal a written special mandate for the litigation, even at the bottom of the petition or summons, which must be signed and which indicates the place, day, month, and year, provided that the signature is recognized by the parish priest or by the Curia (cf. canon 1659 § 1).

§ 2. If the person giving the mandate is unable to write, it is necessary that this fact be stated in writing, and the parish priest or a notary of the Curia, or two witnesses, whose signatures are recognized by the parish priest or by the Curia, shall sign the mandate in place of the person giving it (cf. canon 1659 § 2).

§ 3. The mandate of the procurator must be kept in the records of the case (canon 1660).

§ 4. In order for an advocate to undertake the defense of a case, he must have a commission from the party or from the President (cf. article 43), which is similar to the procuratorial mandate, and which must be recorded in the records (canon 1661).

Article 50.

Unless he has a special mandate, a procurator cannot renounce the action, the request, or the judicial acts, and in general, he cannot act for those who require a special mandate (cf. canon 1662).

Article 51.

Both the procurator and the advocate may be dismissed by the tribunal, by decree, either from their office or at the request of a party, but only for just and serious reasons (cf. canon 1663), with the right of appeal to the Bishop.

[*Latin ed. p. 325*]

Sacred Congregation for the Discipline of the Sacraments, 325, Article 52. - § 1. Advocates and procurators may be removed by the one who appointed them, with the obligation to pay the fees due to them remaining in force; however, for the removal to take effect, it is necessary that it be notified to them, and, if a dispute has already been initiated, the president and the opposing party must also be informed of the removal (canon 1664, § 1). § 2. The mandate expires when the cause is decided by a final judgment,

Translated by churchlatin.ai, a product of Boyne Archives

with the right and obligation to file an appeal within the prescribed time, unless the one issuing the mandate objects (cf. canon 1664, § 2). Article 53. - § 1. It is the duty of the bishop, who possesses public juridical power, to prepare an index or register in which the advocates and procurators admitted to his tribunal are recorded. In this register, explicit mention shall be made of the right they have, according to Article 48, § 4, to exercise their profession, both of advocates of the Holy Consistory and of advocates approved by the Holy Roman Rota. § 2. Advocates inscribed in the register are obliged, at the mandate of the president of the tribunal, to provide gratuitous legal assistance, or gratuitous assistance, to those to whom this benefit has been granted by the tribunal (cf. articles 237-240). Article 54. - Advocates and procurators are prohibited from: 1° agreeing to an excessive fee; if they do so, the agreement is null and void, and penalties shall be imposed, as described in canon 1665, § 2, 2° betraying their office for gifts, promises, or any other cause, under penalties, as described in canon 1666; 3° renouncing the mandate, while the case is pending, without a just cause that is approved by the president.

TITLE V: Concerning the Introductory Petition of the Cause.

Article 55. - § 1. Only those who have a legitimate right to challenge a marriage can introduce a case concerning the nullity of marriage, according to the rules laid down in Title III. § 2. Whoever wishes to challenge a marriage must present a petition to the competent tribunal, in which the object of the dispute is stated, and the minister of justice is requested to declare the marriage null. (cf. canon 1706). Article 56. - If the plaintiff is unable to write, or is legitimately prevented from presenting the petition, he may present his request orally before the tribunal. In this case, the official scribe shall be ordered to write down the proceedings; the written record shall then be read to the plaintiff, and he shall approve it by making the sign of the cross himself, as a testimony of his approval, of which the notary shall testify (cf. canons 1707, §§ 1, 3).

[*Latin ed. p. 326*]

Acta Apostolicae Sedis - Official Commentary 326, Article 57. - The petition must be prepared as follows: 1° The tribunal before which the cause will be introduced must be stated, e.g., before the ordinary ecclesiastical tribunal of the diocese of N.; 2° The petition itself must be indicated, namely that the marriage be declared null, and indeed on account of this or that reason, e.g., on account of impotence, on account of fear, etc., or on account of several reasons, if there are several grounds for nullity; 3° It must be explained, at least in general terms, by what law the petitioner claims to prove the things alleged and asserted. It is neither necessary nor advisable to provide a detailed and lengthy exposition of arguments, for these belong to the periods of presentation of evidence and defense; it is sufficient that it appears that the petition was not presented rashly; 4° It must also be stated

Translated by churchlatin.ai, a product of Boyne Archives

what pertains to the domicile or quasi-domicile of the parties, as well as their actual residence, so that the tribunal may ascertain its own competence; 5° The petition must be signed by the petitioner or, if a procurator has already been appointed, by his procurator, subject to the provision of Article 56, with the date, month, and year, as well as the place where the petitioner or his procurator reside or declare that they reside, for the purpose of receiving the petition (cf. canon 1708). Article 58. - The official must ensure that the identity of the person who accuses the marriage is established, according to the Instruction of this Sacred Office of March 27, 1929 (see Appendix I). Article 59. - If proof is to be offered through instruments or documents, these, as far as possible, must be submitted together with the petition; if through witnesses, their names and domicile must be indicated (cf. canon 1761 § 1), specifying the city, street, and house number; and if through presumptions, at least the general facts or indications from which they are derived must be indicated. However, nothing prevents the petitioner from presenting further evidence during the course of the trial. Article 60. - To the petition must be added the mandate of the procurator (if it has not already been submitted), the commission of the advocate as if it were a procuratorial mandate, and a certified copy of the marriage certificate, fully transcribed. TITLE VI: Concerning the Admission or Rejection of the Petition Article 61. - After the tribunal has ascertained that the matter is within its competence and that the petitioner has the legitimate standing to sue, it must, as soon as possible, either admit or reject the petition, adding in the latter case the reasons for the rejection (canon 1709 § 1). Article 62. - If the collegiate tribunal rejects the petition by decree due to defects that can be remedied, the petitioner may submit a new petition properly prepared.

[*Latin ed. p. 327*]

The Sacred Congregation for the Discipline of the Sacraments shall again present the case to the same tribunal; and if the amended petition is rejected, the tribunal must explain the reasons for the rejection (canon 1709 § 2). Article 63. - If the petition is accepted, the tribunal, whether at the urging of the promoter of justice or ex officio, must indicate, if it should still be the case that the spouses are living together, and if a grave scandal exists, to the Ordinary. Article 64. - If the fact upon which the accusation is based, although entirely true, would nevertheless render the marriage wholly invalid, or if, although the fact would indeed render the marriage invalid, the assertion of the fact is manifestly false, the petition shall be rejected by a decree of the collegiate tribunal. Article 65. - § 1. If the impediment brought before the law is such that, whatever the truth of the matter may be, the consent of one of the spouses is sufficient to remove it, the official shall refer the matter to the Ordinary, who, according to his conscience and considering the circumstances of the matter and the persons involved, shall order the pastor or another priest to, by suitable

Translated by churchlatin.ai, a product of Boyne Archives

admonitions, induce the party impugning the marriage to consent to its validation. § 2. If one of the spouses consents to the validation, the Ordinary shall grant the dispensation, if he can, or shall obtain it from the Holy See, taking care that the validation be carried out, removing all scandal or rumor. Article 66. - § 1. Against the rejection of the petition, the party concerned always has the right to appeal within a period of ten days to a higher tribunal; from which, after hearing the party and the defender of the bond, the question of the rejection must be decided expeditiously (canon 1709 § 3), excluding appeal according to the norm of canon 1880 n. 7. § 2. If the higher tribunal admits the petition, the case shall be remitted for its adjudication to the tribunal from which it came. Article 67. - If the tribunal does not issue a decree within one month from the presentation of the petition, either admitting or rejecting it according to article 61, the party concerned may insist that the tribunal perform its duty; and if, nevertheless, the tribunal remains silent, within five days of the insistence, the party may appeal to the Ordinary of the place, if he is not the judge himself, or to the higher tribunal, so that either judges may be appointed to decide the case, or other judges may be appointed in their place (canon 1710). TITLE V I I Concerning the duty of the judges and the tribunal of ministers after the cause has been properly introduced by the acceptance of the petition. Article 68. - § 1. It is the duty of the president to: direct the proceedings and to decide what is necessary for the administration of justice in the case (article 14 § 2); to appoint the relator or the person in charge of the case (article 22); to know...

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary: regarding the exception to suspicion against the administrators of the tribunal (art. 31 § 3); regarding the requirement that, in certain cases, the defense be printed and included with the main documents (art. 179 § 2); regarding the regulation of excessive length of defenses, unless a special law of the tribunal provides otherwise (art. 182); regarding the setting of the day and time at which the judges shall meet to deliberate on the pronouncement of judgment (art. 185); regarding the conduct of a moderate discussion pertaining to the matter (art. 198 § 3), and regarding the obligation to return to their duties all those present at the judgment who have gravely failed in reverence and obedience to the tribunal (cf. canon 1640 § 2). § 2. Furthermore, the same [official] may, unless the college has reserved something for itself: conduct the hearing of the case, establish deadlines for presenting evidence and for submitting defenses, compel disobedient witnesses, and, if the case warrants, impose fines, admit evidence before the hearing in cases concerning which the canon 1730 applies, assess the compensation and expenses of witnesses, select experts, receive their oaths, and also determine expenses and fees, order the presentation of documents, appoint a public defender,

Translated by churchlatin.ai, a product of Boyne Archives

declare the case to be at issue, declare the case closed, declare a peremptory request to be made or waived, etc. § 3. The president may also, unless an instructor is present according to art. 23, perform those actions which pertain to the instruction of the case. Art. 69. - Against the acts of the president or instructor, an appeal lies to the college, which has the power to issue a decree or an interlocutory judgment, after hearing the defender of the bond and, if present, the promoter of justice (cf. Title X I). Art. 70. - § 1. The duties of the defender of the bond are: 1° To be present at the examination of the parties, witnesses, and experts; to present to the judge, in writing and signed, the questions to be asked during the examination, which the judge shall open during the examination and present to the parties or witnesses; to suggest new questions to the judge, arising from the examination; 2° To examine the articles presented by the parties, and, as necessary, to object to them; to recognize the documents presented by the parties; 3° To write and present observations against the nullity of the marriage and evidence for the validity of the marriage, and to present all that which he considers useful for the preservation of the marriage (canon 1968). § 2. The defender of the bond shall ensure that the questions presented are entirely properly prepared, and that they are relevant to the matter, taking into account the specific ground of nullity in question, and shall, with due diligence, reform the articles presented by the parties, especially if they appear to be suggestive, but in such a way that he does not suppress what is necessary and appropriate for ascertaining the full truth of the matter; he shall recognize the documents presented by the parties, and, if necessary, request others.

[*Latin ed. p. 329*]

Sacred Congregation for the Discipline of the Sacraments, 329, Article 71. - § 1. The defender of the bond has the right to: 1° Always and at every moment of the proceedings, to examine the acts, even if they have not yet been published; to urge the completion of the written documents, with the terms for doing so extended at the discretion of the prudent presiding judge; 2° To be informed of all proofs or allegations, so that he may have the opportunity to object; 3° To request that other witnesses be summoned or that the same witnesses be subjected to further examination, even after the proceedings have been completed or published, and to present new observations; 4° To demand that other acts, which he himself suggests, be carried out, unless the tribunal, by unanimous vote, disagrees (canon 1969). § 2. When the promoter of justice accuses a marriage, he must also propose to the defender of the bond the articles for the questions to be put to the parties, witnesses, and experts. The defender of the bond must take due account of these articles, having the faculty of varying them, in preparing the articles or positions, in accordance with article 70, § 1, numbers 1 and 2, which are then to be submitted to the instructor. Article 72. - The defender of the bond may, and if the circumstances warrant, must, obtain appropri-

Translated by churchlatin.ai, a product of Boyne Archives

ate information, especially from the defender of the bond of that diocese where the marriage was begun, and also obtain from the parish priest, to whom the right of assisting at the marriage belonged, an authentic copy of the investigations carried out before the celebration of the marriage, and of the questions which he, in accordance with the law, put to the betrothed. Article 73. - The clerks must carefully and faithfully write down everything; they must collect and preserve the acts with caution, order, and reverence; they must take care that the acts, especially those which must be kept secret, do not come to the attention of outsiders; they must attest to everything and sign everything with the presiding judge; they must keep a properly organized book of cases, or protocol; they must prepare the positions; they must be present whenever an oath is administered according to the law; they must sign the citations and note those that have been notified; they must attend the proceedings and the discussions; they must declare the fidelity of the copies with the original; they must ensure that rescripts, decrees, and decisions are sent for execution; they must inform the parties of the operative part of the sentence; they must sign the original copies of the sentences and do the same with copies of them. o ACTA, vol III, n. 10. — 10-9-036.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis — Official Commentary

TITLE VIII: Concerning Summons, as well as the Commencement of Litigation and Contumacy

Article 74. - § 1. Upon the admission of a petition, whether by written document or oral request, there is a need for the summoning to court, or citation, of the other party (canon 1711 § 1), as well as for the defender to be bound to the litigation; this can be done at the request of the plaintiff, or even ex officio.

§ 2. If the parties in dispute voluntarily appear before the judge to conduct the case, a summons is not necessary, but the record must clearly indicate that the parties were present before the judge of their own accord (canon 1711 § 2).

§ 3. The summons must also be announced to the plaintiff, so that, on the appointed day and hour, he too may appear before the judge (cf. canon 1712 § 3).

§ 4. If the defendant or plaintiff has duly appointed a procurator, in accordance with article 44 § 1, the summons may be served upon the procurator; likewise, upon the advocate, who, in the absence of a procurator, will fulfill the duties of the latter.

Article 75. If the cause is instituted with the promoter of justice acting ex officio, both spouses must be summoned.

Article 76. - § 1. The summons shall be given by a written notice, which

Translated by churchlatin.ai, a product of Boyne Archives

expresses the order of the judge to the summoned party to appear, that is, by which judge, for what reason, at least in general terms indicated, the plaintiff, the defendant, duly designated by name and surname, are summoned; and it must clearly indicate the place and time, that is, the year, month, day, and hour for appearing.

§ 2. The summons, bearing the seal of the tribunal, must be signed by the president or his assessor, and by the notary (canon 1715).

Article 77. If the summoned party is lacking in reason, or of unsound mind, the summons must be given to the tutor or curator.

Article 78. - § 1. Where a tutor or curator has been appointed by civil authority, he shall ordinarily be admitted, unless special reasons lead the Ordinary to decide otherwise (cf. canon 1651).

§ 2. If a tutor or curator has not been appointed by civil authority, or, even if appointed, has not been admitted by the Ordinary, it shall be for the Ordinary to designate him.

§ 3. In appointing a curator by the Ordinary, the proper legal procedure must be followed, after hearing the other party, as well as the defender.

Article 79. - § 1. The summons, if possible, shall be delivered to the summoned party by a messenger of the Curia, wherever he may be found.

§ 2. For this purpose, the messenger may also enter the territory of another diocese, if the president deems it expedient and orders it to the messenger.

[*Latin ed. p. 331*]

Sacred Congregation for the Discipline of the Sacraments 331 § 3. If the messenger does not find the person to be summoned at the place where he resides, he may leave a summons card with someone from his family or household, if this person is willing to receive it and promises to deliver the card to the defendant as soon as it is received; (in which case, it is preferable that the card be delivered sealed). Otherwise, he shall report it to the President, so that it may be transmitted according to canon 1719, 11W (canon 1717; cf. articles 80, 83). Article 80. If, due to distance or another reason, it is difficult to deliver the summons card to the defendant by the messenger, it may, at the order of the President, be sent by public officials, provided that it is accompanied by a receipt and a written acknowledgment of receipt, or by another method that is considered safest according to the laws and conditions of the place (canon 17.19). Article 81. § 1. The messenger shall sign the summons card, noting the date and time of delivery, and shall report in writing to the tribunal to whom the delivery was made. He shall also ensure that, if possible, the receipt of the summons card is signed by the person summoned (cf. canon 1721 §§ 1, 2). § 2. If the person summoned refuses to acknowledge receipt of the summons card, he shall return it to the tribunal, signed by himself, noting the date, time, and reason

Translated by churchlatin.ai, a product of Boyne Archives

for the refusal (cf. canon 1721 § 4). Article 82. He who refuses to receive a summons is considered legally summoned (cf. canon 1718). Article 83. Whenever, after diligent inquiry, it is still unknown where the party to be summoned resides, whether he is the defendant or even the plaintiff himself, the summons must be made by publication, which is done by the messenger affixing the summons card to the doors of the court in the manner of a public notice, for a period determined at the discretion of the prudent President, and by inserting it in a public newspaper; if neither of these can be done, either one is sufficient (cf. canon 1720). Article 84. If the summons card does not contain what is prescribed in article 76, or if it has not been properly served, then the summons and the proceedings are of no effect (canon 1723). Article 85. When the summons has been properly served, the matter is considered complete, the jurisdiction of the tribunal is established, and the dispute begins (cf. canon 1725 nn. 1, 2, and 5). Article 86. Every summons is peremptory (canon 1714). However, it is left to the discretion of the President to repeat the summons, especially if there is a reasonable cause to doubt whether the summons has reached the person summoned. Article 87. The object or matter of the judgment consists of the dispute itself, or the formal appearance of the defendant in contradiction to the petition of the plaintiff, made with the intention of litigating before a judge (canon 1726). Article 88. The appearance is made by the agreement of the parties before the President, and

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - The official commentary should always consider the following question: whether the nullity of the marriage, due to one or more of the reasons listed, is established in the case. Article 89. - § 1. The judge shall hear the defender of the bond and, after hearing him, shall decide whether to admit or reject the excuse alleged by the defendant, who has not appeared in person or through a legitimate procurator, and which is other than an excuse based on incompetence, and shall notify the absent party of the decision in writing, in accordance with Article 79 and following, setting a peremptory deadline for appearance, unless the judge himself has admitted the excuse. § 2. If the defendant, having been duly summoned, fails to appear, or does not respond to the aforementioned notification within the prescribed time, the judge, after it has been duly established that the summons has reached him, and no legitimate reason for non-appearance has been presented, shall declare him contumacious; and, with the declaration of contumacy recorded in the proceedings, the question shall be raised, at the request of the plaintiff. § 3. The question shall be immediately brought to the attention of the contumacious party, so that he may present any objections he wishes and clear himself of the contumacy. § 4. If the defendant, either in person or by letter, declares that he submits to the jurisdiction of the tribunal, the question shall be brought

Translated by churchlatin.ai, a product of Boyne Archives

to his attention, as in the preceding paragraph. Article 90. - Contumacy can be purged at any stage of the proceedings, up to the definition of the sentence. Once the contumacy has been purged, the contumacious party must reimburse the other party for the expenses incurred, unless he wishes to accept the cause in the state in which it has reached. Article 91. - § 1. If the plaintiff, in order to contest the case, has not appeared in person or through a legitimate procurator, he must be summoned again, at the request of the defendant, with a warning of contumacy; and if he does not appear a second time, unless the defendant insists on the nullity of the marriage, the cause shall be declared abandoned by the judge (cf. canons 1849, 1850 § 1). § 2. However, the promoter of justice is permitted to insist on his request and to pursue it as often as the public good, namely the removal of scandal, seems to require it, in the judgment of the Bishop (cf. 1850 § 2). Article 92. - § 1. The formula of the question, whether the parties agree or not, must always be approved by the judge (cf. canon 1729 § 2). § 2. If the parties disagree on the formula of the question, the college shall, by virtue of its office, define the formula (cf. canon 1729 § 3).

[*Latin ed. p. 333*]

Sacred Congregation for the Discipline of the Sacraments 333

TITLE IX Concerning Proofs

Art. 93. - The following do not require proof:

1. Matters that are manifestly known, according to canon 2197 n. 2, 3;

2. Those which are presumed by law itself (canon 1747 n. 1, 2).

Art. 94. - The burden of proof lies upon him who asserts (canon 1748 § 1).

Art. 95. - § 1. The president shall not admit proofs that appear to be intended to cause delays in the judgment.

§ 2. If proofs are requested that unduly prolong the development of the process, such as the examination of witnesses who are far away, or whose domicile is unknown, or the obtaining of a document that cannot be readily obtained, it is up to the president, after hearing the parties and the defender of the bond, to determine whether the requested proofs should be admitted: he shall, however, admit them if they appear necessary, and the others are lacking or are insufficient (cf. canon 1749); if he refuses, recourse is allowed to the college.

CHAPTER I General Provisions Concerning Proofs

Art. 96. - § 1. Before the president, or the instructor, or the auditor – (these persons are hereinafter and in the following articles of this title taken indiscriminately) – proceeds to the examination of any person summoned to justice, whether a party, a witness, or an expert, he shall inquire of him whether he will swear to speak the whole truth and nothing but the truth, by touching the sacred book of the Gospels, or, if it is a priest, by touching

Translated by churchlatin.ai, a product of Boyne Archives

his breast. If the person summoned refuses to give his testimony under oath, and the instructor believes that such testimony would be useful in discovering the truth, he may accept it, but shall make a note in the record of the refusal to swear, and the reason for it.

§ 2. The instructor shall remind those who are to take the oath, as the circumstances require, of the sanctity of the oath, and of the very grave crime of perjury, and, as prudence suggests, of the penalties, especially spiritual ones, for perjurers (cf. canon 1743 § 3).

Art. 97. - No one shall be admitted to testify who has not proven his own identity by a legitimate document, according to art. 58, unless the instructor, or one of the judges, or the defender of the bond, or the clerk, is certain of that identity, which shall be noted in the record.

Art. 98. - § 1. Persons concerning whom mention is made in canon 1770 § 2, are exempt from the obligation of undergoing examination in the very seat of the tribunal, and their examination is completed according to the cited canon.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis – Official Commentary § 2. For those residing in a diocese other than their own, there is the right, with the consent of those individuals, to request that they be brought before the tribunal. Article 99. – § 1. The questions to be put to any witness, whether spouse, witness, or expert, are either general or particular, that is, concerning the subject matter of the cause. § 2. General questions must be asked of all and each witness at the beginning of their testimony, and it is not necessary to repeat them if someone comes again to testify. These questions are ordered to inquire about the general characteristics of the person, their origin, age, religion, condition, domicile (city, parish, street, and house number), and their relationship or connections with the parties in the cause, especially whether they are blood relatives or related by affinity. § 3. Subsequent questions are ordered to ascertain the truth concerning the fact upon which the alleged nullity of the marriage depends, and are adapted to the variety of causes or impediments (cf. canon 1774). Article 100. – It must be ascertained from the witnesses from what source and in what manner they have knowledge of the things they assert (cf. ibid.): whether it is from their own sight or experience, whether from hearsay from those who have seen, whether from hearsay of hearsay, or from reputation, and especially at what definite time. Article 101. – The questions, both general and particular, must always be put by the judge, and not by anyone else, nor even by the defender of the bond. However, the judge shall first present to the party or witness, those particular questions which the defender of the bond, in accordance with article 70 § 1 m. 1, has submitted immediately before the examination. He may also present to them, and to others, questions which the defender of the bond or the parties, if they are present with the consent

Translated by churchlatin.ai, a product of Boyne Archives

of the judge in accordance with article 128, have requested the party or witness to put, and which the judge has admitted; and he may add new questions of his own accord, whenever he deems it necessary or useful to ascertain the truth or to explain it more accurately (cf. canon 1742 § 1); and in any case, he shall first note in the record: "of his own accord," and then add the question proposed. Article 102. – The questions must be brief, not encompassing more than a few at a time, not ambiguous, not deceptive, not suggesting an answer, free from any offense, and relevant to the cause in question (canon 1775). They must also be adapted to the understanding of those being questioned and expressed in common language. Article 103. – § 1. Parties, witnesses, and experts: a) must never be informed in advance of the questions that will be put to them; b) must always give their answers orally, and it is not permitted for them to recite them from writing (cf. canons 1776 § 1-1777).

[*Latin ed. p. 335*]

Sacred Congregation for the Discipline of Sacraments 335:

§ 2. The statements of the parties, witnesses, and experts must be written down by the secretary, not only concerning the substance of the matter, but also, if it seems necessary or opportune to the instructor, or if the parties, witnesses, or experts request it, concerning the wording of the testimony given (cf. canon 1778).

Article 104.

§ 1. After the questioning of the parties, witnesses, and experts, the answers written down by the secretary must be read to them, giving them the opportunity to add, delete, correct, or modify.

§ 2. When they have stated that they have nothing further to add, delete, correct, or change, they shall swear an oath regarding the truth of what they have said and to maintain secrecy until the publication of the proceedings, indeed, perpetually, according to canon 1623 § 3; then, they shall be ordered to sign the deposition immediately, and after them, the defensor vinculi, the promoter of justice, if present, the instructor, and the secretary (cf. canons 1769, 1780).

Article 105.

§ 1. In preparing the records, or in the written report of what occurs or is decided in the sessions of the tribunal, the Latin language shall be used; however, the citations, the oaths to be taken by the parties, witnesses, and experts, their answers, as well as the reports and opinions of the experts, must be expressed in the vernacular language.

§ 2. When an appeal is made to the Apostolic See, the records and documents that are not written in Latin, Italian, or French shall be translated authentically and faithfully into one of those languages, according to canon 1644 § 2. If an interpreter is needed to make the translation, he shall be

Translated by churchlatin.ai, a product of Boyne Archives

chosen by the tribunal, after hearing the defensor vinculi, and he shall be required to take two oaths, namely, to faithfully perform his duties and to maintain secrecy.

§ 3. Along with the translation, and in accordance with the firm prescription of canon 1644 § 3, the records and documents shall be transmitted in a bound volume with a copy of the authentic record and an index; the originals, however, shall be sent only if requested by the Tribunal of the Holy See and with appropriate precautions taken.

§ 4. In the case of an appeal to another superior tribunal, the prescriptions of canon 1644 shall be observed.

§ 5. In cases in which the party who appeals to the Holy See has already been granted gratuitous legal aid, the translation of the records shall be prepared ex officio by the tribunal before which the records themselves were drawn up.

Article 106.

§ 1. The proceedings are divided into sessions: thus, the questioning of a party, the examination of a witness or expert, or any judicial act that cannot be completed in a single session, shall be completed in another.

§ 2. If the matter concerns the questioning of a party, witness, or expert, the provisions of the following article shall be observed in each session.

Article 107.

§ 1. The parties, witnesses, and experts may, during the inquiry,

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentarium Officiale. Either the party seeking the annulment, or the judge of his own accord, may request that, after hearing the defender of the bond, the party be called again for examination, either regarding what they have testified, or regarding new facts or questions arising from the process. § 2. Whenever this is requested by the parties, the judge, after hearing the defender of the bond, shall, by his decree, either reject or admit such a request: taking care, however, if he admits it, that all danger of collusion or corruption be absent (cf. canon 1781). § 3. When a party, witness, or expert is questioned again, the same rules shall be observed as are prescribed regarding their examination, corresponding matters being referred to. Article 108. - If a person who does not understand the local language is involved in any stage of the process, and the judge does not understand the language of this person, a sworn interpreter shall be appointed by the judge, after hearing the parties and the defender of the bond, so that, if they wish, they may raise a legitimate objection against him. Article 109. - Regarding the citation of witnesses and experts, the same rules shall be observed as are established in Title VIII regarding the citation of parties. CHAPTER II Concerning the Testimony of the Parties. Article 110. - In a contested case, the judge shall question the

Translated by churchlatin.ai, a product of Boyne Archives

parties, under oath according to canon 1744, beginning with the plaintiff, unless a serious reason dictates otherwise. Article 111. - The parties are bound to answer the judge who legitimately questions them, and to confess the truth, unless the case concerns a crime committed by themselves (canon 1743 § 1). Article 112. - If a party, legitimately questioned, refuses to answer, it is for the judge to assess what should be done regarding this refusal (cf. canon 1743 § 2). Article 113. § 1. The party who has accused the marriage shall be questioned first. After the examination is complete, the written statement of that party shall be read to him, and he shall be asked whether he confirms it in all its parts, or not. The other spouse shall also be questioned; and then the plaintiff's statement shall be read to him, and he shall be asked whether he opposes the accusation or not. § 2. If both parties accuse the marriage, or if the party summoned responds that he has nothing to oppose to the accusation, the judge, even of his own accord, shall carefully inquire into the reasons for which both agree in the accusation, or do not dissent. § 3. Likewise, when collusion is suspected, arising from the answers of the spouses.

[*Latin ed. p. 337*]

The Holy Congregation for the Discipline of the Sacraments, 337, declares that the truth must be diligently sought, and if necessary, witnesses may be summoned by order of the court. Article 114. - § 1. After the examination, the spouse may be invited to put forth any questions that he or she may still have, concerning which the other spouse shall be examined. § 2. If, after questioning the second party, the instructor, at the request of the defender of the bond or even by order of the court, finds that the answers of one party differ greatly from those of the other, he shall propose further questions to resolve the difficulties and doubts, mentioning or not mentioning the spouse who contradicts, as the circumstances warrant and prudence suggests. Indeed, if necessary, the other spouse may be called again, to whom the discrepancy is presented, and, if the circumstances permit, both spouses may be brought together to confer with each other. Article 115. - If the plaintiff does not appear, the regulations set forth in article 91 shall be observed. If the defendant does not appear, the instructor, after hearing the defender of the bond, shall determine whether the summons should be renewed, or whether other appropriate means should be used, such as the intervention of a person closely connected by friendship and of grave authority, which may induce him to appear. If he refuses to appear, it shall be for the court to decide whether he should be declared contumacious, or whether his resistance should be overcome by the imposition of canonical penalties (cf. canon 1849, together with canon 1845). Article 116. - An extrajudicial confession of a spouse, which is contrary to the validity of the marriage, made before the marriage was contracted, or after the marriage, but at a time when suspicion was not aroused, constitutes a piece

Translated by churchlatin.ai, a product of Boyne Archives

of evidence to be properly assessed by the judge. Article 117. - A judicial deposition of the spouses is not suitable for establishing evidence against the validity of the marriage. CHAPTER III Concerning Proof by Witnesses. Article 118. - All may be witnesses, unless expressly excluded by law, either in whole or in part (canon 1756). Article 119. - § 1. Those who are not fit to give testimony are: the immature and those of unsound mind. § 2. Those who are suspected are: 1° Excommunicated, perjurers, and those who have been declared infamous, after a declaratory or condemnatory sentence; 2° Those whose morals are such that they are not considered worthy of belief; 3° Public and grave enemies of the Church. § 3. Those who are incapable are: 1° Those who are parties in the case, or who act in place of the parties, such as a tutor.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis - Official Commentary on the matter of a minor, the judge and his assistants, lawyers, and others who assist or have assisted the parties in the same case; 2° Priests, with regard to all things which have become known to them through sacramental confession, even if the penitent has been released from the seal; indeed, anything heard by anyone, and by whatever means, in the context of confession, cannot be received even as an indication of truth; 3° The spouse in the case of his or her spouse, blood relatives and affine relatives in the case of a blood relative or affine relative, in any degree of the direct line and in the first degree of the collateral line, unless it concerns cases relating to the civil or religious status of a person, of which knowledge cannot be obtained elsewhere, and the public good requires that it be obtained (canon 1757); except as provided in articles 122 and 137. Article 120. - Those who are unsuitable and suspicious may be heard by order of the judge, who shall declare that it is expedient to do so; but their testimony shall only be valid as an indication and as an aid to proof, and generally, those who have been wronged shall be heard (canon 1758). Article 121. - § 1. Witnesses must answer the legitimately questioning judge and confess the truth. § 2. Except as provided in article 119 § 3 n. 2, the following are exempt from this obligation: 1° Parish priests and other priests, with regard to matters that have been revealed to them through the sacred ministry outside of sacramental confession; magistrates of states, doctors, midwives, lawyers, notaries, and others who are bound by the secret of their office, even by reason of advice given, with regard to matters subject to this secret; unless those whose interests are at stake require the secret by law and they prudently believe that they can testify; 2° Those who fear that, through their testimony, they or their blood relatives or affine relatives in any degree of the direct line and in the first degree of the collateral line, will suffer infamy, dangerous vexations, or other very serious evils. § 3. Witnesses who knowingly affirm falsehood or conceal the truth when answering the legitimately questioning judge shall be pun-

Translated by churchlatin.ai, a product of Boyne Archives

ished according to canon TTL^S § S; and all those who presume to induce a witness or expert by gifts, promises, or any other means to give false testimony or to conceal the truth shall be punished with the same penalty (canon 1755). Article 122. - In matrimonial cases, blood relatives and affine relatives, as mentioned in article 119 § 3 n. 3, may be heard as witnesses in the cases of their relatives (canon 1974). Article 123. - § 1. Witnesses may be summoned by the plaintiff or the defendant, or by the defender of the bond, or by the promoter of justice, if it is necessary for the case (cf. canon 1759 §§ 1, 2). They must, however, be summoned by the instructor or by the college itself ex officio, if it is deemed in any way appropriate to complete the proof (cf. canon 1619 § 2).

[*Latin ed. p. 339*]

Sacred Congregation for the Discipline of the Sacraments 339. § 2. It is the duty of the judge to restrain an excessive number of witnesses (canon 1762). This must be especially observed by the instructor, given a decree, when witnesses are introduced concerning matters which do not directly pertain to the proof, or which are not necessarily connected with it; and generally, when they are introduced to cause delays or to inflict harm upon the other party, or when the cause can be adequately proven with fewer witnesses. Article 124. Witnesses who spontaneously present themselves to testify may be admitted or rejected at the discretion of the instructor. However, they must be entirely rejected if they appear to be present in order to cause delays in the case, or in any way to obstruct justice and truth (cf. canon 1760). Article 125. § 1. Whoever requests proof through witnesses must indicate to the tribunal the names of the witnesses, their paternity, if necessary, and their domicile, with the designation of the city, street, and house number, and must also present the questions or articles concerning which the witnesses are to be questioned (cf. canon 1761 § 1). § 2. The questions or articles presented by the parties must be delivered to the defender, who, according to article 70 § 1 n. 2, is responsible for them in preparing the questioning of the witnesses, or at least in the act of examining them, according to article 101. Article 126. § 1. The names of the witnesses must be duly notified to the party whose interest is at stake by the tribunal, so that the party, if it wishes, may oppose a witness's objection. § 2. If this notification, which must be deemed by the prudent judgment of the instructor, or at the request of the defender, to be of serious importance, is not made before the examination of the witnesses, it must at least be made before the publication of the testimonies (cf. canon 1763). Article 127. § 1. A witness duly summoned must comply or inform the judge of the reason for his absence. § 2. A disobedient witness, that is, one who has not appeared without a legitimate reason, or who, even if he has appeared, refuses to answer or to take an oath, or to sign the testimony, may be compelled by the judge with appropriate penalties, and may also be fined in proportion

Translated by churchlatin.ai, a product of Boyne Archives

to the damage that results to the parties from his disobedience (canon 1766). § 3. Witnesses, if they require it, are entitled to compensation, to be determined according to canon 1787 § 2. Article 128. Ordinarily, neither the parties nor their procurators or advocates may attend the examination of witnesses. However, the instructor, or the parties or their procurators or advocates, may be admitted, as an exception, if the circumstances of the case seem to warrant it, at the discretion of the instructor.

[*Latin ed. p. 340*]

340 Acta Apostolicae Sedis – Official Commentary, Article 129. – The responses of witnesses, according to the articles proposed in the record by the notary, under the direction of the instructor, but with due regard to the provision of Article 103, § 2, must be recorded completely and faithfully, so that nothing is omitted which might be relevant to the judgment. Therefore, care must be taken to avoid both excessively lengthy accounts and, especially, undue brevity, so that monosyllabic responses are avoided. Article 130. – § 1. The instructor may always, if necessity demands it to prevent serious disputes from arising, or if witnesses are exposed to grave danger, bind the advocates and attorneys by oath to maintain secrecy. § 2. If a witness gives his testimony under the condition that his name not be revealed to either party or to neither, and the instructor deems this condition to be grounded in a serious reason, it is permissible for him to delegate two or three persons, whose cause is of no concern to them, and who are of greater standing, and to the party or parties, as far as possible, who are not suspected, to inform the witness of the name so that they may inquire whether he is worthy of belief. Article 131. – § 1. The rejection of witnesses must take place within three days after their names have been communicated, unless the distance of the places requires a longer period, at the discretion of the instructor. Later objections are not admitted, unless the party proves or at least confirms by oath that the defect was not known to him before (cf. canon 1764, § 4). § 2. Unless the cause for rejecting the witness is determined by law itself, the instructor shall set a brief deadline for the party rejecting the witness to present proof, and then shall proceed as in other cases, in accordance with the norms of Title X. § 3. If the rejection is not immediately and easily proven, the discussion of the rejection must be reserved for the end of the case; meanwhile, the witness must be heard (cf. canon 1764, § 5). § 4. Frivolous or dilatory petitions for rejection are immediately rejected by the instructor by his decree. Article 132. – § 1. A party may renounce a witness presented by him, with due regard for the rights of the other party and the defender, so that the witness may be summoned to testify (cf. canon 1759, § 4). § 2. For a reason that arises later, a party may also reject a witness presented by him. Article 133. – It is for the instructor to decide, after hearing the defender, whether there is a place for the examination of witnesses, either among themselves or

Translated by churchlatin.ai, a product of Boyne Archives

with the parties, in accordance with canon 1772, § 2. Article 134. – After the examination of the witnesses is concluded, unless it appears to the instructor or the defender that other witnesses need to be summoned or that other evidence needs to be obtained, the record shall be published by a decree of the president, in due form (cf. Article 175).

[*Latin ed. p. 341*]

Sacred Congregation for the Discipline of the Sacraments, 341, Article 135. - § 1. After the testimonies have been made public, the witnesses already heard should not be questioned again on the same points, nor should new witnesses be admitted, unless with great caution, and for a serious reason, and in every case with the danger of fraud and subornation removed, after the other party has been heard, and with the required vote of the Promoter of Justice, if it seems necessary, and of the Defender of the Bond, which matters the judge shall define by his decree (cf. canon 1786). § 2. However, if facts have emerged from the investigation that the parties may not have been aware of, the same parties are left with the option of again summoning witnesses to testify or of introducing others. Article 136. - § 1. With regard to assessing the credibility of testimonies, the prescriptions of canons 1789, 1790, and 1791 must be followed. § 2. When it is a question of a circumstance from which the validity of the marriage depends, greater inquiry must be made into the honesty of the witnesses, so as to remove any suspicion of perjury. § 3. The fact that the spouses object to a particular witness does not, of itself, provide sufficient reason to consider his testimony worthy of credence against the marriage. Article 137. - In cases of impotence or consummation, unless it is certain from some other source that there is impotence or lack of consummation, each spouse must present witnesses, who are considered reliable, who are related by blood or affinity to them, or, if not, who are of good reputation, or otherwise informed about the matter, who can swear to the integrity of the spouses themselves, and especially to the truthfulness of the matter in dispute; to whom the judge may, according to canon 1759, § S, add other witnesses if he deems it necessary (canon 1975, § 1). Article 138. - § 1. Of all witnesses, the testimony regarding their religiousness, integrity, and credibility must be inquired into; and the greater the faith that should be given to them, the more evidence they have of the requirements of good faith. § 2. All such testimonies are to be made public, unless a different decision is made by another body regarding some of them, in order to avoid serious harm (cf. article 130, § 1). CHAPTER IV Concerning Experts. Article 139. - In cases of impotence and lack of consent due to insanity, the opinion of experts must be sought (cf. canons 1976-1982). Article 140. - § 1. In other cases, the opinion of experts is to be sought whenever a judgment must be made that requires particular expertise in some art: e.g., if it is

Translated by churchlatin.ai, a product of Boyne Archives

necessary to inquire into the authenticity of a writing (cf. canon 1792).

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis — Official Commentary § 2. In the case mentioned in § -1, whether the testimony of experts should be admitted, the judge shall decide, either at the request of one of the parties or ex officio, after hearing the defender of the bond. If the parties disagree, the judge shall refer the matter to a college [of judges]. Article 141. - Experts shall be appointed, after hearing the defender of the bond, by the president, who is responsible for determining their number (cf. canon 1793); except as provided in article 150. Article 142. - § 1. Those who are chosen to serve as experts must not only have obtained proof of their competence from the appropriate authority, but must also be distinguished by their experience in their field and be recommended by their piety and integrity. § 2. Those who are excluded from giving testimony according to article 119 shall not be admitted to the office of expert (canon 1795 § 2). § 3. Those who have any connection of kinship with either party are also excluded from the office of expert. Article 143. - In cases of impotence or lunacy, those who have privately examined the spouse are also excluded from the office of expert; however, in the case of impotence, they may (cf. canon 1978), and in the case of lunacy, they must (cf. canon 1982), be called as witnesses. Article 144. - If experts, before rendering their opinion, have absconded, or if it has been determined that they are not fit to perform their duties, they shall be replaced by the president, according to the provisions of article 141. Article 145. - Experts may be rejected by either party, or by one of the parties; if they are suspected of being biased (cf. canon 1796 § 1). In any case, the president shall, by his decree, decide whether the rejection shall be admitted or not, and, if the rejection is admitted, another expert shall be appointed in place of the rejected expert, according to the provisions of article 141 (cf. canon 1796 § 2). Article 146. - Experts shall take an oath before the president, in the presence of the parties and the defender of the bond, to faithfully perform their duties and to maintain secrecy. Article 147. - § 1. The judge shall, by his decree, after hearing the parties and the defender of the bond, define all and each of the points concerning which the work of the experts must be directed (cf. canon 1799 § 1): for example, whether the lunacy is habitual, or whether it has been transient, and whether lucid intervals have occurred; whether the impotence is absolute or only relative, whether it is organic or functional, whether it existed before or after the marriage, whether it is permanent or curable without grave danger to life. § 2. All the documents of the case, which the judge considers necessary or appropriate, shall be submitted to the experts, so that they may properly render their judgment. § 3. The parties may propose questions, about which, unless the

Translated by churchlatin.ai, a product of Boyne Archives

judge otherwise decides.

[*Latin ed. p. 343*]

The Holy Congregation for the Discipline of the Sacraments, having heard the defender of the bond, and having judged that there is a just cause for rejecting the marriage, must, for the purpose of forming an opinion, take into account the expert witnesses. § 4. The instructor must also specify the time within which the examination must be completed and the opinion given; this time may be extended by the instructor himself, for a reasonable cause, after hearing the parties involved (cf. canon 1799 § 2). Article 148. - § 1. The expert witnesses must conduct the examination individually and separately; they must not reveal the outcome of the examination to each other; each must submit his opinion in writing; in the report, each, with his own hand, must clearly indicate the manner and method by which he proceeded in carrying out the task assigned to him, and on what grounds the conclusions reached are based (cf. canon 1802). § 2. The president may decide, for a particular reason, that the examination be conducted collegially by the expert witnesses. In this case, any differences of opinion among the expert witnesses, if any, must be noted in the report, with the reasons given (cf. ibid.). Article 149. - If the authenticity of a document is to be investigated, the provisions of canon 1800 must be followed. Article 150. - In cases of impotence: 1° two physicians must be appointed to examine the man, who must be warned to use only honest means to determine the impotence; 2° two women must be appointed to examine the woman, if available, who are qualified in medicine and have a doctorate and experience, or, with the woman's consent or by decision of the college, two physicians, or, if fewer than two, two truly expert midwives. The examination of the woman must be carried out in full accordance with the rules of Christian modesty, and with an honest matron always present, designated for this purpose (cf. canon 1979). Article 151. - In cases of dementia, one or, depending on the severity of the case, two physicians must be appointed who are particularly versed in the science of psychiatry; care must be taken to exclude those who do not profess sound (Catholic) doctrine in this matter. Article 152. - After the reports have been presented, the instructor must summon the expert witnesses to individually review their conclusions, confirm them under oath, and answer questions appropriately prepared by the defender of the bond. Article 153. - If the expert witnesses disagree among themselves, the president may appoint another, whom the expert witnesses deem more qualified, in accordance with article 141, who shall give and confirm his opinion in accordance with articles 148 and 152. Article 154. - § 1. The tribunal is not bound to follow the judgment of the expert witnesses, even if their conclusions are unanimous, but must also carefully consider all other aspects of the case (cf. canon 1804 § 1). § 2. The tribunal must express

Translated by churchlatin.ai, a product of Boyne Archives

in its reasons for the decision, on what grounds it admitted or rejected the conclusions of the expert witnesses (cf. canon 1804 § 2).

[*Latin ed. p. 344*]

SM Acta Apostolicae Sedis - Official Commentary CHAPTER V Concerning Proof by Instruments or Documents Article 155. - In every kind of judicial proceeding, proof by documents, both public and private, is admitted (canon 1812). Article 156. - § 1. The principal public ecclesiastical documents are these: 1° Authentic records of the Supreme Pontiff and the Roman Curia, and of Ordinaries in the exercise of their functions, duly recorded, as well as authentic attestations of the same acts issued by them or their notaries; 2° Instruments drawn up by ecclesiastical notaries; 3° Ecclesiastical judicial acts; 4° Inscriptions of baptism, confirmation, ordination, religious profession, marriage, and death, which are kept in the records of the Curia or parish, or of the religious institute, and written attestations taken from the same, and drawn up by parish priests, or Ordinaries, or ecclesiastical notaries, or their authentic copies. § 2. Public civil documents are those which, according to the laws of each place, are considered valid by law. § 3. Letters, contracts, testaments, and any writings made by private individuals are included in the number of private documents (canon 1813). Article 157. - Documents by which baptism or the reception of an order, death, religious profession, marriage, spiritual relationship, or a dispensation from a canonical impediment, are proven, must be ecclesiastical, that is, drawn up by legitimate ecclesiastical authority according to the norm of article 156 § 1, n. 4. Article 158. - Unless the parties spontaneously present them, it is the duty of the tribunal to inquire into the documents, and to examine the parties or witnesses concerning them. Article 159. - § 1. Documents do not have probative force in judgment, and therefore they cannot be admitted unless they are presented in their originals or in an authentic copy, and deposited with the registry of the tribunal (cf. canon 1819). § 2. In order for a copy to be considered authentic, it must be a manuscript, signed and sealed by those who are in charge of the archives, where the originals are kept, or by ecclesiastical notaries. § 3. For public civil documents, a copy is considered authentic, provided that it is described in the form prescribed by civil laws. Article 160. - Documents must be presented in authentic form and deposited in the judgment, so that they may be examined by the judge and by the opposing party (canon 1820). Article 161. - Documents deposited with the registry of the tribunal are kept by the clerk in the same place, and are available there to the parties, the defender of the bond, and to the judges themselves.

[*Latin ed. p. 345*]

345 The Holy Congregation for the Discipline of the Sacraments, Article

Translated by churchlatin.ai, a product of Boyne Archives

162. - § 1. If any doubt arises concerning the authenticity of a copy of a document, or if any exception is raised by one of the parties involved, the prescription of canon 1821 shall be observed. § 2. If the doubt or exception concerns the truth of the document, the matter shall be presented ex officio, with all those who are presumed to know the origin and truth of the document being summoned and examined judicially. Article 163. - § 1. Among private documents, letters are of considerable importance, especially in *casus* concerning violence and coercion, and concerning the condition [of a party], which have been given by the betrothed before marriage, or by spouses after marriage, but at a time not suspected; provided that their authenticity and the time at which they were written are clearly established. § 2. The instructor shall diligently seek out these letters, notifying the parties or witnesses, so that, if they have any, they present them to the tribunal. Those presented by one party must be acknowledged by the other. Article 164. Letters, like other private documents, have that weight which must be assessed according to the circumstances, and especially according to the time at which they were written. Article 165. Letters, which are called anonymous, and other documents of any kind that are anonymous, cannot, by themselves, be considered as evidence; unless they contain facts that can be verified from elsewhere. Article 166. If something is presented from a document, even if it is written in an authentic form, then the other party, the defender of the bond, and the instructor ex officio have the right to demand that the entire document, whether in the original or in an authentic copy, be presented. Article 167. - § 1. Whenever a party refuses to produce a document that they are presumed to possess and which is considered to have some weight in the case, it shall be the duty of the instructor, at the request of the party or ex officio, after hearing the defender of the bond, to decide by decree whether and how the presentation shall be made. § 2. If the party still refuses to present the document, the instructor shall refer the matter to a college, which shall determine the extent to which this refusal should be considered. § 3. If the party denies possessing the document, the instructor may invite them to confirm their denial under oath. Article 168. If the civil bond has been dissolved by divorce or declared null, the instructor shall ensure that the parties present the petition filed in the civil court, and the judgment rendered by the magistrate, and, if the case warrants, also the records of the civil cause. Article 169. Regarding the validity and probative force of instruments, the provisions of canons 1814, 1816, 1817, and 1818 shall be observed. ACTA, vol. III, n. 10. — 10-9-1936. 23

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis - Official Commentary

CHAPTER V

Translated by churchlatin.ai, a product of Boyne Archives

On Indices or Presumptions

Art. 170. - § 1. A presumption is a probable conjecture regarding an uncertain matter; and it is of two kinds: one established by law, which the law itself establishes; the other inferred by a judge.

§ 2. A presumption is either of law simply, or of law and of fact (canon 1825).

Art. 171. - Marriage enjoys the favor of the law; therefore, in cases of doubt, one must rule in favor of the validity of the marriage, unless the contrary is proven, with the exception of the prescription of canon 1Wt (canon 1014).

Art. 172. - Any doubt, whether of law or of fact, which favors the marriage, must be based on a prudent, or probable, foundation, so that a presumption may be established in favor of the validity of the marriage.

Art. 173. - The judge should not infer presumptions, unless they are established by law, but only from a certain and definite fact, which is directly connected with the matter in dispute (canon 1828).

Art. 174. - Presumptions are most applicable in cases concerning defects of consent. The instructor must take care to bring to light the circumstances which preceded the marriage, or which accompanied or followed it.

TITLE X

On the Public Conduct of the Process, on the Conclusion of the Case, and on the Discussion of the Case

CHAPTER I

On the Public Conduct of the Process

Art. 175. - § 1. After the evidence has been presented by the defender of the bond, by the judge instructor, and by other parties, communication of all the proceedings must be made between the parties.

§ 2. This faculty of communication is granted by a decree of the president, by which he allows the parties and their advocates to examine the testimonies and all other evidence found in the proceedings, and which remained secret, and to request a copy of the proceedings (cf. canons 1858, 1859).

§ 3. By the same decree, the president shall fix a suitable time, within which the parties and the defender of the bond may present documents, and present their arguments.

[*Latin ed. p. 347*]

The Sacred Congregation, in its decree 347 concerning the discipline of marriage, clarifies, explains, and completes the points regarding the pre-

Translated by churchlatin.ai, a product of Boyne Archives

sentation and examination of evidence, both for and against. § 4. It is still permissible to introduce new witnesses, but only in accordance with article 135. Article 176. - If the allotted time has elapsed, or even sooner, if the defender of the bond and the parties declare to the tribunal that they have nothing further to present, the case shall proceed to its conclusion (cf. canons 1984 § 2, 1860). CHAPTER II Concerning the Conclusion of the Case Article 177. - § 1. The conclusion of the case is made by a decree of the president, in which it is declared that the requirements of the preceding article have been fulfilled, and therefore the case is sufficiently substantiated. § 2. However, the president must take care not to issue a decree concluding the case if he believes that anything further needs to be investigated, so that the case may be considered sufficiently substantiated. In this case, after hearing the defender of the bond, he shall order that what is lacking be supplied. Article 178. - § 1. Even after the conclusion of the case, new evidence may be admitted in these cases, especially if documents have been newly discovered, or if witnesses are presented who, due to a legitimate impediment, were unable to be summoned in a timely manner (cf. canon 1861 § 1 and article 135). § 2. If the president deems the evidence to be admissible, he shall so state in a decree; if he refuses, recourse to the college is permitted. § 3. After the new evidence has been gathered, the parties and the defender of the bond shall be notified by the instructor, and they shall be given a reasonable time to examine and challenge the evidence; otherwise, the judgment is of no consequence (cf. canon 1861 § 2). CHAPTER III Concerning the Discussion of the Case Article 179. - § 1. After the decree concluding the case has been issued, the president shall set a deadline for the parties, or their advocates, as well as for the promoter of justice, if he himself has brought the accusation, to submit their defenses or allegations (cf. canon 1862 § 1). § 2. The defense, signed by the advocate, shall be presented to the president, and, with the written permission of the president affixed at the bottom of the document, the necessary number of copies shall be prepared. § 3. The president may order that copies be printed.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis — Official Commentary § 4. It is permitted for the advocate, along with the defense, to present a copy of the allegations and of the relevant documents. § 5. The defenses, as presented above, must be distributed immediately, along with copies of the documents, by the tribunal, so that the final judgment of the cause does not suffer a harmful delay. Article 180. - § 1. Upon receiving the defense from the parties, the defender of the bond must, within a term designated by the president, present his observations. § 2. The parties, and also the promoter of justice if present, have the right to respond to the observations within a period of ten days. § 3. The defender of the bond, having received the response,

Translated by churchlatin.ai, a product of Boyne Archives

and he himself, within ten days, may, if he wishes, respond in the same manner. § 4. The right to respond shall be granted to the parties only once, unless the president, for a serious reason, deems it necessary to grant it again. However, if permission is granted to one party, it shall be considered granted to the other as well. Article 181. - The terms for presenting observations, defenses, or responses may be extended by the president for a reasonable cause. They may also be shortened with the consent of all parties (cf. canon 1862 § 2). Article 182. - The president may also regulate the excessive length of the defenses, even by setting a limit on the number of pages, if he deems it expedient; ordinarily, the number of pages in the defense should not exceed twenty, and in the response, ten (cf. canon 1864). Article 183. - § 1. The defender of the bond always has the right to be heard last. § 2. If the defender of the bond fails to respond within ten days (cf. article 180 § 3), it is presumed that he has nothing to present, and it is permissible to proceed further (cf. canon 1984). Article 184. - The president must also ensure, whether ex officio or at the request of a party or the defender of the bond, or, if present, the promoter of justice, that copies, or documents not yet published, where the nature of the cause requires it, do not reach the hands of outsiders, and that a specific law regarding this matter is strictly imposed on the parties and their advocates and procurators by decree. Article 185. - The date and time of the judgment, unless they have been previously determined, must be determined and communicated by the president to the parties, provided that at least ten days must elapse between the presentation of the final defense and the date of the judgment. Article 186. - § 1. The president may, ex officio or at the request of the defender of the bond or either party, also admit an oral discussion of the cause. § 2. The oral discussion must be requested after the presentation of the final response: in any case, it must be requested within seven days before the date set for the final judgment of the cause.

[*Latin ed. p. 349*]

Sacred Congregation for the Discipline of the Sacraments, 349, § 3. The party requesting oral discussion shall propose the articles or topics concerning which the discussion is to be held.

§ 4. The presiding officer must ensure that the oral discussion does not exceed the bounds of moderate debate, nor that matters already discussed in defenses and responses are repeated unnecessarily.

§ 5. A notary shall attend the oral discussion, so that, if the presiding officer orders it, or if the defender of the bond or a party requests it and the presiding officer consents, he may, for the purpose of legal proceedings, record in writing what has been debated, confessed, or concluded (cf. canon 1866).

TITLE XI: Concerning Incidental Matters

Article 187. An incidental matter is considered to exist whenever, at least

Translated by churchlatin.ai, a product of Boyne Archives

by citation to judgment, a question is proposed by one of the parties or by the promoter of justice, if he is present in the judgment, or by the defender of the bond, which, although not expressly contained in the libellus by which the dispute is introduced, is nevertheless so related to the cause that it must generally be resolved before the principal question. (canon 1837).

Article 188. § 1. The legitimately requesting party is bound to be satisfied by a decree from the instructor.

§ 2. Any party interested in appealing to the college may appeal from the instructor's decree, so that an incidental matter may be instituted. However, the appeal must be filed within ten days from the notification of the decree, otherwise the parties shall be deemed to have acquiesced in the decree.

§ 3. The appeal must be presented to the instructor from whom the decree was issued; who, however, unless he considers the decree he issued to be revocable, must immediately forward it to the tribunal.

Article 189. § 1. When an incidental question arises, the college, after hearing the other party and the defender of the bond, and, if present, the promoter of justice, must first consider whether the question has a connection with the principal cause, and whether it is based on any probable foundation.

§ 2. If both of these conditions are met, the college may either admit the incidental question, or, if it judges that it does not necessarily need to be resolved before the final judgment, it may decide that it will be considered on the day of the presentation of the cause. However, if both conditions are not met, the college rejects the appeal (cf. canon 1839).

Article 190. § 1. When an incidental question has been admitted, the college, after hearing the other party and the defender of the bond, and, if present, the promoter of justice, must first determine whether it should be resolved, taking into account its nature and gravity.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Official Commentary:

Regarding the judgment, whether it be rendered with due process through an interlocutory sentence, or without due process through a simple decree (cf. canon 1840 § 1); the decision of the college is unappealable.

§ 2. The college, at the request of a party or ex officio, must inquire into the intervention of the promoter of justice, if the process no longer pertains to him; it may also inquire if the nature or difficulty of the incidental question warrants it, whether the public good is to be considered.

Art. 191. If an incidental question is to be resolved by sentence, the doubts must be clarified, and the rules established for the principal cause must be observed, except for those terms that are established briefly (cf. canon 1840 § 2).

Translated by churchlatin.ai, a product of Boyne Archives

Art. 192. § 1. If an incidental question is to be resolved by decree, a term must be assigned to the parties and the defender of the bond, within which they must present their reasons in writing or in a memorandum.

§ 2. It is up to the college to decide whether to grant the parties and the defender of the bond the opportunity to respond in writing within the established term, or rather to hold an oral discussion according to article 186.

Art. 193. In the decree in which the college defines the incidental question, the reasons on which it is based, both in law and in fact, must be briefly explained (cf. canon 1840 § 3).

Art. 194. The incidental question and the principal cause, if the case warrants, may be defined in a single and identical sentence regarding the merits.

Art. 195. Before the principal cause is concluded, the college may, for just cause, correct or revoke an interlocutory sentence, either on its own, after hearing the parties, or at the request of one party, after hearing the other party, and always requiring the vote of the promoter of justice, if present, and the defender of the bond (canon 1841).

TITLE XII: Concerning the Pronouncement of the Sentence

Art. 196. § 1. A legitimate pronouncement is that which lacks the proper procedure by which a judge proposes a cause presented by the litigants and treats it in a judicial manner; such a pronouncement is called interlocutory if it resolves an incidental cause; it is called definitive if it resolves the principal cause.

§ 2. Other pronouncements of the judge are called decrees (canon 1868).

Art. 197. § 1. For the pronouncement of any sentence, it is required that the judge have a moral certainty in his mind regarding the matter to be defined in the sentence.

§ 2. The judge must obtain this certainty from the records and the evidence presented.

§ 3. The judge must evaluate the evidence according to his own conscience.

[*Latin ed. p. 351*]

The Holy Congregation for the Discipline of the Sacraments (351), unless the law expressly states something about the validity of certain proofs (can. 1869, §§ 1, 2, 3). § 4. If the judge is unable to form a certainty, after a diligent examination of the case, he shall pronounce: "It does not appear that there is any nullity of the marriage in this case" (cf. can. 1869, § 4). Article 198. - § 1. After the discussion of the case is completed, at the day and hour established by the president, according to article 185, the judges alone shall meet, with all officials of the tribunal removed, in the same tribunal seat, unless a particular circumstance suggests another

Translated by churchlatin.ai, a product of Boyne Archives

place, to pronounce the judgment (cf. canons 1870, 1871, § 1). § 2. Each judge shall present in writing his conclusions regarding the case, and the reasons, both in fact and in law, by which he has arrived at his conclusions: these conclusions shall be added to the records of the case, to be kept secret. § 3. After they have been presented in order, according to precedence, it shall nevertheless always be the case that the judge who presented the case or the relator begins, and a moderate discussion shall be held of each conclusion, under the guidance of the president of the tribunal, especially in order to determine what should be decided regarding the dispositive part of the judgment. § 4. In the discussion, it is permissible for each judge to recede from his previous conclusion, but with reasons briefly indicated in the same written vote. § 5. If the judges do not wish to, or are unable to, reach this judgment in the first discussion, the decision may be postponed to a new meeting (can. 1871, §§ 2-5), with the following notation: "A decision will be given at the next meeting." However, this delay should not exceed one week (ibid.). § 6. Once the decision is established, the judge who presented the case writes it down in the form of an affirmative or negative response to the proposed question, and signs it together with the other judges, and it is attached to the bundle of records. Article 199. - The notary may communicate the decision of the case to the parties orally, and may deliver a copy of the same decision, if requested, provided that the college has not decreed that the decision should be kept secret until the formal publication of the judgment: in which case, the judge who presented the case shall decide this by his decree. This communication has no effect regarding the passage of time for filing an appeal. Article 200. - § 1. The judgment must be issued as soon as possible, not later than one month from the day on which the case was concluded, unless the college has granted a longer period for a serious reason. § 2. The judgment must be written in the Latin language by the judge who presented the case, unless, for a just reason related to the case, another of the judges has been assigned this task in the discussion.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis — Official Commentary § 3. The sentence must contain the reasons or motives which are alleged, both in fact and in law, upon which the dispositive part of the sentence is based, and it must determine concerning the costs of the litigation (canon 1873 § 1 nn. 3° and 4°). § 4. The motives are to be drawn from those which each judge has presented in the discussion, unless the majority of the judges have previously determined what motives are to be presented (ibid. § 2); all of these, however, must be explained distinctly, in order, and briefly. § 5. The sentence of each judge must be submitted to examination for its approval and signature. Article 201. - § 1. If the college deems that the nullity of the marriage has not yet been proven by the evidence presented,

Translated by churchlatin.ai, a product of Boyne Archives

or that it can be proven by further investigation, it must pronounce: "Let the proceedings be extended and completed," or: "Let the evidence be supplemented." § 2. Instructions for the supplementary investigation, after hearing the defender of the bond, must be given in secret. Article 202. - § 1. The sentence must be delivered, always invoking the Divine Name from the beginning. § 2. Then, it is necessary to state the order of the judge or tribunal; who is the plaintiff, the defendant, the procurator, the advocate, properly designated by name and domicile, the promoter of justice, the defender of the bond, if they are present in the trial. § 3. It must then briefly refer to the nature of the case and the conclusions of the parties. § 4. These should be followed by the dispositive part of the sentence, preceded by the reasons upon which it is based. § 5. It must be concluded with an indication of the day and place where it was written, and with the signatures of all the judges and the notary (canon 1874). § 6. Furthermore, the executive decree must be added (cf. canon 1918). Article 203. - § 1. The votes of the judges must not be added to the records of the case, nor must they be transmitted to the court of appeal, but must be kept in a special, secret archive, at least for ten years. After that time, it is permissible to burn them. § 2. The secret must also be inviolably maintained concerning the discussion which takes place in the tribunal before the sentence is delivered, as well as concerning the votes and opinions given therein. Article 204. - § 1. The publication of the sentence can be carried out in three ways: either by summoning the parties to hear the sentence read solemnly by the judge for the tribunal; or by notifying the parties that the sentence is with the registry of the tribunal, and granting them the opportunity to read it and to request a copy; or, finally, where custom prevails, by...

[*Latin ed. p. 353*]

The Holy Congregation for the Discipline of the Sacraments, by transmitting a model form of judgment to the various tribunals, in accordance with canon 1719 (canon 1877). § 2. The judgment must always be notified to the defender of the bond and to the promoter of justice, if they are a party in the case, and likewise, it must be notified to the defendant who has been declared contumacious. § 3. If a party has a procurator, the judgment may be notified to him. § 4. From the day of publication of the judgment, ten days run for the purpose of appeal. Article 205. - § 1. A final judgment, and one that is valid, cannot be revoked, even if the judges are unanimous. § 2. However, if a material error has occurred in the text of the judgment, or in the transcribed dispositive part, or in any fact stated, the judgment itself, after the notification thereof has been effected, may be corrected, either at the request of one party, after the other party and the defender of the bond have been heard, or even ex officio, after the parties and the defender of the bond have been heard. § 3. If the other party or the defender of the bond object, the request must be decided by a separate ruling (cf. canon

Translated by churchlatin.ai, a product of Boyne Archives

1878). Article 206. - § 1. If a case concerning the nullity of marriage has been brought forward on the grounds of impotence, and from the records and the evidence presented, it appears to the tribunal that, instead of impotence, there is proof of a marriage not yet consummated, then, if a request is made by one or both spouses for an Apostolic dispensation, all the records, together with the opinion of the tribunal itself, supported by arguments in law or, especially, in fact, which demonstrate the lack of consummation of the marriage in question, excluding impotence, shall be transmitted to the Holy Congregation for the Discipline of the Sacraments, which may use them to render a judgment on the validity and consummation of the marriage (cf. canon 1963 § 2). If, however, in the judgment of the court, the evidence of the lack of consummation of the marriage, thus far collected, is deemed insufficient according to the Rules issued by the aforementioned Holy Congregation on May 7, 1923 (cf. A. A. 8, a. 1923, pp. 392 seqq.), then the same shall be supplemented by the president or instructor, and the fully completed records shall then be sent to the Holy Congregation, together with the written opinion of the Bishop and the observations of the defender of the bond (cf. the aforementioned Rules, no. 3 § 2 and no. 98). § 2. However, if the case concerns another ground for nullity (e.g., lack of consent, coercion and fear, etc.) and, in the judgment of the court, the nullity of the marriage cannot be proven, but a strong and probable doubt arises regarding the lack of consummation of the marriage, then it is permissible for either or both parties to petition the Roman Pontiff for a dispensation from the marriage, whether valid or not; and it is the right of the president or instructor to...

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - An Official Commentary on the procedures for conducting a case according to the norms established in the Regulations themselves. Then, all the proceedings, together with the Bishop's opinion and the observations mentioned above, are sent to the Holy Office (cf. ibid., no. 4).

TITLE XIII: On Legal Remedies Against a Judgment

CHAPTER I: On a Nullity Appeal

Article 207. - A judgment suffers from an incurable defect of nullity when:

1° It is issued by a tribunal absolutely lacking jurisdiction or by an unlawful number of judges, contrary to canon 1576, § 1;

2° It is issued between parties, one of whom at least lacks the capacity to stand in court;

3° Someone acts in the name of another without a legitimate mandate (canon 1892).

Article 208. - The nullity mentioned in article 207 can be raised as a

Translated by churchlatin.ai, a product of Boyne Archives

perpetual exception, but as an action before the tribunal that issued the judgment, within thirty years from the date of publication of the judgment (canon 1893).

Article 209. - A judgment suffers from a curable defect of nullity when:

1° Proper citation was lacking;

2° The reasons or grounds for the decision are lacking;

3° It lacks the required subscriptions;

4° It does not contain the indication of the year, month, day, and place where it was pronounced (canon 1894);

Article 210. - An appeal of nullity, in the cases mentioned in article 209, can be raised either together with an appeal, within ten days, to the superior court of appeal, or separately and solely as an appeal within three months from the date of publication of the judgment before the tribunal that issued the judgment (cf. canon 1895).

Article 211. - § 1. An appeal of nullity can be filed not only by the parties who believe themselves to be harmed, but also by the promoter of justice, if he was present at the trial, and by the defensor vinculi.

§ 2. Indeed, the very tribunal can, ex officio, retract and amend a judgment it has issued itself within the time limits for taking action mentioned above (canon 1897).

§ 3. If, within the prescribed time limits, no appeal of nullity is filed...

[*Latin ed. p. 355*]

Sacra Congregatio de disciplina Sacramentorum 355: Si sententia non fuerit emendata, nullitas, quae sanabilis sit, censetur sanata. § 4. Si pars vereatur ne collegium, quod sententiam, querela nullitatis impugnatam, tulit, praeoccupatum animum habeat et proinde illud suspectum merito existimet, exigere potest ut, in eadem iudicii sede, alii iudices subrogentur (cfr. can. 1896).

CAPUT II

De appellatione

Art. 212. — § 1. Pars, quae sententia se gravatam censet, necnon promotor iustitiae, si causae interfuerit, ius habent appellandi, idest provocandi a tribunali, quod sententiam tulit, ad superius tribunal (cfr. can. 1879).

§ 2. Defensor autem vinculi a prima sententia, matrimonii nullitatem declarante, ad superius tribunal provocare tenetur intra legitimum tempus; quod si facere negligat, auctoritate praesidis compellendus est (cfr. can. 1986).

§ 3. Appellatio a vinculi defensore interposita prodest et parti, quae pro matrimonii validitate stat, salvo illi iure proprio appellandi; appellatio e contra a parte interposita vinculi defensorem non relevat ab obligatione

Translated by churchlatin.ai, a product of Boyne Archives

appellandi.

Art. 213. - In gradu appellationis eodem modo et ratione ac in prima instantia (Tit. II) tribunal constituatur, eodemque modo et ratione (Tit. VII-XIII) procedatur, non omissis citationibus et dubii concordatione.

Art. 214. — § 1. A sententia interlocutoria vel a decreto interlocutorio (Tit. XI) ad superius tribunal appellari potest tunc tantum quando habent vim definitivae (cfr. can. 1880 n. 6).

§ 2. Sententia vel decretum tunc censentur habere vim definitivae, quum gravamen inferant, quod non potest per definitivam sententiam reparari : ut puta si probationes, quae in iudicium ferendum vere innuere possunt, sententia vel decretum admittere recusent.

Art. 215. — § 1. Appellatio intra spatium decem dierum facienda est et intra mensem prosequenda ad normam canonum 1881, 1882, 1883, .1884.

§ 2. Si quaestio oriatur de iure appellandi, de ea videat tribunal appellationis.

Art. 216. — § 1. Tum defensor vinculi tum partes possunt, omisso medio, si id expedire iudicent in causis praesertim magni momenti.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis – Official Commentary to the Sacred Roman Rota, or, in cases of which in article 12, to the tribunal of the Holy Office. § 2. If either of the appellants should appeal to the aforementioned tribunals of the Holy See, the appeal must be pursued exclusively before those tribunals. § 3. Likewise, the party who, at the opportune time, appealed to the diocesan appellate tribunal, has the right to request that the Sacred Roman Rota, or, in the case of article 12, the tribunal of the Holy Office, examine their appeal, unless, however, the diocesan appellate tribunal has already lawfully issued summonses (cf. article 85). The same applies to the defender of the bond. Article 217. - § 1. Since sentences in matrimonial causes never become final, the causes themselves can be reopened before a higher tribunal, except in cases in which there has been no appeal, or the appeal has been abandoned or dismissed. § 2. But from a double, conforming sentence in these cases, it follows that a further petition must not be admitted, unless new arguments or documents, both serious, have been presented (cf. canons 1903, 1989). § 3. Such arguments or documents are not required to be of the most serious nature, let alone peremptory, that is, those which definitively demand a contrary decision; rather, their weight must be assessed by the tribunal of the third instance, after hearing the defender of the bond. Article 218. - § 1. A matrimonial cause, having been judged by one tribunal, can never be judged again by another tribunal of the same grade, even if new arguments or documents are available, but it can be reviewed again only by a tribunal of a higher instance, after a prior appeal (Comm. Pont., June 16, 1931). § 2. The aforementioned provision

Translated by churchlatin.ai, a product of Boyne Archives

is to be understood in such a way that it applies if it is truly the same cause, that is, concerning the same marriage and for the same ground of nullity. Article 219. - § 1. If, during the litigation, another ground of nullity is alleged, it must be determined whether it should be admitted according to the ordinary rules of jurisdiction; and, if admitted, the remaining rules for the conduct of the cause must be observed. § 2. If, however, a new ground of nullity is alleged in the appellate instance, and it is admitted by the college without contradiction, it must be judged as if it were in the first instance. Article 220. - After the second sentence, which confirms the nullity of the marriage, if the defender of the bond, in the appellate instance, does not believe, according to his conscience, that an appeal should be made, the spouses have the right, within ten days from the notification of the sentence, to contract new nuptials (canon 1987).

[*Latin ed. p. 357*]

Sacred Congregation for the Discipline of the Sacraments, 357, Article 221. - § 1. If, after a second judgment declaring the marriage bond null, the Defender of the Bond judges, according to his conscience, that it is necessary to appeal for a third time, the procedure shall be as prescribed in Article 213. § 2. The Defender of the Bond may, according to his conscience, either pursue or abandon the appeal in this further instance. § 3. In the case of abandonment, the parties have the right to proceed with a new marriage, after being notified of the decree by which the tribunal has declared the appeal to be abandoned (cf. canon 1886), or peremptorily dismissed (cf. canons 1736, 1737). Article 222. - § 1. If it is established from authentic documents that, during the course of the cause and before a judgment has been rendered, one of the spouses has died, the proceedings shall be filed in the archive, and no decision shall be made unless one of the surviving spouse or the heirs of the deceased requests it for serious reasons, such as, for example, to legitimize a child perhaps born from a marriage that is being questioned, or to obtain an inheritance (cf. canon 1972). In these cases, they may file and pursue an appeal. § 2. However, the Defender of the Bond, if one or both spouses have died, has neither the duty nor the right to file or pursue an appeal, as stated in canon 1986. Article 223. - If one or both spouses, after a first or second affirmative judgment declaring the marriage null, have attempted to marry again, it is up to the tribunal to decide, either on its own initiative or at the request of the Defender of the Bond, to issue an injunction preventing the exercise of this right, according to the procedure in canon 1672, § 3, until a final judgment is rendered. TITLE XIV Concerning what must be done after the declaration of the nullity of the marriage. Article 224. - After the second judgment declaring the marriage null has been announced to the parties, as prescribed in Article 204, § 1, and within ten days has not been appealed by the Defender of the Bond, the president is obliged to notify the Ordinary of

Translated by churchlatin.ai, a product of Boyne Archives

the place where the marriage was celebrated (cf. canons 1987, 1988). Article 225. - § 1. The aforementioned Ordinary is obliged to immediately instruct the pastor of the parish where the marriage celebration is recorded in the parish registers, to mention the judgment of nullity and any prohibitions that may have been established, for example, in cases of impotence, in the aforementioned registers, as well as in the baptismal register, if either or both spouses were baptized in that parish. § 2. The pastor of the parish is also obliged to mention the judgment of nullity and any prohibitions in the parish registers.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale. It is strongly recommended to immediately note in the aforementioned records that the impediments are present, and, if either or both spouses were baptized elsewhere, to notify the parish priest or priests of the place of baptism of the declared sentence of nullity, and of any impediments that may have been established, so that these may be noted in the registry of the newly baptized, and also to inform the proper Ordinary as soon as possible of what has been done.

TITLE XV: Concerning the Procedure in Exceptional Cases.

Article 226. Whenever a case is presented that falls under the norm of canon 1990, the official, after hearing the spouses, if they are present, and after considering the matter, shall determine whether the existence of an impediment or the cause of nullity is established by a certain and authentic document, which is not subject to any contradiction or exception. If it appears to him that this is the case, and if, with equal certainty or by other legitimate means (Comm. Pont., April 16, 1931, ad I), it appears that a dispensation was not granted, he shall refer the matter to the Ordinary.

Article 227. § 1. The Ordinary, acting as a judge, after summoning the parties and hearing them, and after also obtaining the opinion of the defender of the bond, as well as the promoter of justice, if the marriage has been impugned by him or if the Ordinary deems it advisable to hear him, may, according to his prudent judgment, declare the marriage null, with brief reasons given in law and in fact.

§ 2. If the Ordinary judges that not all the requirements are present as required by canon 1990, in order to be able to proceed with the nullity of the marriage as an exceptional case, he shall refer the case to the diocesan tribunal, which shall proceed in the ordinary manner, according to Title V and following.

Article 228. In the absence or impediment of the Ordinary, the sentence, of which mention is made in the preceding article, is given by the official by special mandate of the Ordinary.

Article 229. § 1. Against this sentence of the Ordinary or the official,

Translated by churchlatin.ai, a product of Boyne Archives

declaring the nullity of the marriage, the defender of the bond, according to canon 1991, that is to say, if he prudently believes that the impediment is not certain or that a dispensation probably intervened in the matter, is obliged to appeal to the tribunal of second instance, to which the records shall be transmitted, and he must also be notified in writing that the case is being considered as an exceptional case according to canon 1990.

§ 2. The same right belongs to the promoter of justice, if he is present, or to the party who believes that he has been harmed by the aforementioned sentence.

Article 230. The tribunal of second instance shall decide, in the same manner as in article 227, whether the sentence should be confirmed, or whether proceedings should be continued.

[*Latin ed. p. 359*]

The Holy Congregation for the Discipline of the Sacraments, number 359, concerning the ordinary procedure of law; in which case, the proceedings are referred to the court of first instance (cf. canon 1992). Article 231. - § 1. If someone was certainly bound to the canonical form of celebrating marriage, and only entered into a civil marriage, or if before an un-Catholic minister a marriage was contracted, or if those who have apostatized from the Catholic faith have joined themselves civilly or according to a foreign rite, in order to ascertain the freedom of these individuals, neither judicial solemnities are required, nor the intervention of a defender of the bond: but these cases must be resolved by the Ordinary himself, or by the parish priest, after consultation with the Ordinary, through a preliminary investigation concerning the celebration of the marriage, as mentioned in canon 1019 and following. § 2. If anything remains doubtful concerning the conditions mentioned in § 1, the question must be settled through the ordinary procedure. TITLE XVI Concerning judicial expenses and concerning gratuitous legal aid or the reduction of judicial expenses. Article 232. - The parties must contribute something towards the payment of judicial expenses, unless they are exempted from this burden by the granting of gratuitous legal aid (cf. canon 1908). Article 233. - Each tribunal shall have a schedule of fees and regulations, drawn up by the provincial council or the assembly of bishops, in which it is predetermined what each party must pay for each judicial act, and what compensation must be paid by the parties for the services of advocates and procurators; these fees shall be the measure for translations and transcriptions; for the examination of documents and for verifying their authenticity; and also for the copying of documents from the archives (cf. canon 1909 § 1). Article 234. - The tribunal shall take care to: 1° to ensure that judicial expenses are not excessively increased by unnecessary or useless acts; 2° to ensure that the parties are not unduly burdened by the fees and expenses of experts, which shall be assessed by the president, according to the custom observed in civil courts

Translated by churchlatin.ai, a product of Boyne Archives

for similar interventions; 3° to ensure that advocates and procurators do not demand other emoluments for their fees and expenses from the parties, unless those which are approved by the tables existing in the tribunal, so that, if a party requests it, the president shall define by his decree what emoluments must be paid. Article 235. - § 1. In order to provide for judicial expenses, the fees of experts, if the services of experts are required, as well as the compensation for witnesses, the president shall...

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis — Commentarium Officiale: It can be determined that a suitable sum of money be deposited in the treasury of the tribunal; and this sum, while the litigation is pending, will be increased, if it appears necessary to the presiding judge. § 2. Although this sum is usually deposited by the plaintiff, if the other party to the cause intervenes, it will be for the presiding judge to decide whether and to what extent a deposit should also be made by the other party. § 3. A peremptory deadline for the deposit of the sum may be imposed upon the reluctant party. Art. 236. - § 1. It belongs to the College to determine in the final judgment whether the expenses are to be borne by one party alone, or also by the other party, whenever the cause has been protracted, and to define the proportion of the expenses between one party and the other. § 2. Due consideration must be given to the poverty of the victorious party when determining the compensation of expenses. § 3. There is no separate appeal from the judgment concerning expenses; but the party who considers itself aggrieved may file an objection within ten days before the same judge, who will be able to examine the matter anew, and to amend and regulate the assessment (can. 1913 § 1). § 4. An appeal from the judgment concerning the principal cause carries with it an appeal from the judgment concerning expenses (ib. § 2). Art. 237. - § 1. To the party, if it is established that it is truly poor, and also that it has no legal assets, gratuitous legal assistance must be granted by the College, with an advocate designated by the presiding judge. This may also be granted to the opposing party, whenever the College deems it appropriate to grant it for very serious reasons. § 2. If the party is not entirely poor, but is unable to bear the ordinary costs of the litigation, it may obtain a reduction in those costs, but with an advocate always designated by the court. Art. 238. - § 1. Whoever wishes to obtain an exemption from judicial expenses, or a reduction thereof, must submit a petition to the presiding judge, with attached documents which clearly demonstrate its economic condition; and it must also prove that, in pursuing the litigation, it is not pursuing a frivolous or reckless cause. § 2. Before granting gratuitous legal assistance or a reduction in expenses, the presiding judge shall inquire of the promoter of justice and the defensor vinculi, transmitting to them the petition and documents, and, if he deems it necessary, shall also inquire into other information, even secret information (cf. can. 1915). Art. 239. - If

Translated by churchlatin.ai, a product of Boyne Archives

a total or partial exemption from judicial expenses has been granted, and it subsequently appears in the course of the proceedings, either from the records of the cause or from new documents, that the asserted poverty or presumed legal assets do not exist, the College, either ex officio or at the request of the defen-

[*Latin ed. p. 361*]

The Sacred Congregation for the Discipline of the Sacraments, sister of charity, or promoter of justice, must revoke or diminish any exemption. Art. 240. - § 1. The advocate appointed for gratuitous assistance cannot withdraw from this task, unless for a reason approved by the presiding judge; otherwise, the presiding judge may impose a suitable penalty, which may even lead to suspension from office (cf. canon 1916 § 1). § 2. However, if the advocate does not properly fulfill his duty, he will be recalled by the presiding judge to observe his obligations, either ex officio, or at the request of the defender of the bond, or, if the case requires it, the promoter of justice. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 15th of August in the year 1936. D. Card. JORIO, Prefect. P. Bracci, Secretary. MEMORANDUM: Attention is drawn to the observance of the prescriptions contained in the Letters of the Holy Congregation of June 1st, 1932, in Annex III, especially with regard to the information to be transmitted annually to this same Holy Congregation concerning matrimonial causes being investigated in their tribunals. ACTA, vol. III, n. 10. - 10-9-1936.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Commentarium Officiale

APPENDIX I

NORMAE OBSERVANDAE IN PROCESSIBUS SUPER MATRIMONIO RATO ET NON CONSUMMATO

AD PRAECAVENDAM DOLOSAM PERSONARUM SUBSTITUTIONEM.

In processibus confectis super matrimonio rato et non consummato, aliquando, per fatum malum, accidere potest quod quis, coram tribunali ad testimonium perhibendum, aut ad se ipsum peritorum examini physicorum subiectandum, aliam personam in ius vocatam, aut quomodolibet in processu partem habentem, dolo substituat. Praesertim in magnis urbibus, ob tam facilem et frequentem migrationem de uno loco in alium, hoc facinus est praecavendum. Haec Sacra Congregatio, igitur, sollicita de sanctitate tanti Sacramenti, et ne iudicialis inquisitio ad fraudes potius texendas, quam ad veritatem cognoscendam inserviat, in huiusmodi processibus has

Translated by churchlatin.ai, a product of Boyne Archives

normas servandas esse decrevit.

I. - § 1. Officiales huiusmodi causis instruendis praepositi, in instructione processu, de identitate personarum quae in tribunali sistunt, et praesertim orantis et partis conventae, diligenter inquirant; et ad hoc, exigent appositum documentum a potestate ecclesiastica aut civili rite confectum, in originali aut in authentico exemplari in actis asservandum.

§ 2. Authenticum exemplar, si singulas personarum notas in huiusmodi documentis signari solita non valeat, ut puta imaginem arte photographica expressam, eas tamen sedulo referat, quae unam personam ab alia non aequivoce distinguant.

§ 3. Quod si huiusmodi documentum haberi non possit, per alia aequipollentia documenta, vel per testes, in tuto ponatur personarum identitas; et huiusmodi documenta aut attestationes in actis pariter serventur.

§ 4. Si vero iudex instructor aut vinculi defensor aut actuarius probe noscant oratorem seu oratricem aut partem conventam, praetermisso apposito documento identitatis, de certa qua pollent notitia ipsorum in actis fidem faciant.

II. - In iudiciali continuanda inquisitione, eae ipsae cautelae serventur quoad testium personas et peritorum quoque, seu obstetricum.

III. - Huiusmodi cautelas studiosius, prouti qualitas personarum expostulat, observare oportet, quoties aut orator, aut pars conventa, aut testes, aut periti ex commissione rogatoria apud aliam Curiam excutiendi sint.

IV. - § 1. Quoties orator vel pars conventa physicum experimentum subire debeat, documenta de personae identitate iam in actis asservata, aut eorum exemplaria, dentur peritis aut obstetricibus, ut ipsis bene explorata sit persona examini subiicienda.

§ 2. Quoties periti, obstetrices aut matrona, respective, quodam in exa-

[*Latin ed. p. 363*]

Sacred Congregation concerning the Discipline of the Sacraments, section 363, having considered the matter, shall personally examine the person in question, so that it may be deemed superfluous to transmit the aforementioned documents, and this fact shall be recorded in the proceedings. § 3. After the examination, while customary questions are put to experts or midwives, the person subjected to the examination shall also be summoned to appear before the tribunal, so that questions regarding the identity of the person may be put to them. § 4. If the person does not wish to appear, or is unable to do so, questions regarding the identity of the person being examined shall also be put, taking into account both the report of the experts and the documents that have been submitted for this purpose, as mentioned in § 1. V. – These precautions shall be observed more strictly, as the circumstances may require, if the examination is conducted in another

Translated by churchlatin.ai, a product of Boyne Archives

court by order of the commissary VI. – It is possible that, through the omission of certain precautions, or the improper observance of them, or through insufficient expertise, a fraudulent substitution may occur and be detected, and this may happen: 1° during the course of the proceedings; 2° after the proceedings have been closed but not yet transmitted to Rome; 3° after the proceedings have already been transmitted to Rome. I. - § 1. During the course of the proceedings, the judge shall inquire whether the plaintiff or defendant has attempted to effect a substitution; and if the defendant has presented a substitute, and the plaintiff does not object, after hearing the defender of the bond, the judge shall decide that the defendant is legally entitled to proceed further with the case, and shall declare this in a decree, which shall be recorded in the proceedings. § 2. If the plaintiff objects, the judge, after also hearing the defender of the bond, shall decide whether and with what diligence the proceedings should continue. § 3. If the plaintiff has presented a fraudulent substitution, the judge, after hearing the plaintiff and the defender of the bond, shall issue an order as to what must be done in the case to completely remove the effects of the fraud, and to establish the truth of the facts, taking into account all the circumstances of the case. § 4. If the plaintiff and defendant have conspired in a fraudulent substitution, the judge shall declare that the procedural investigation shall not proceed further, and shall decide accordingly, and shall put an end to it. § 5. If the plaintiff, who is repentant of the act, excuses himself, and requests that further proceedings be allowed based on new evidence, the presiding judge, after consulting with the defender of the bond, taking into account, in particular, the new evidence, and excluding any further risk of fraud, may agree, deciding to continue the investigation. § 6. If the substitution was made fraudulently not by the plaintiff or defendant, but by another person, the judge shall decide, with the advice of the defender of the bond, how the effects of the fraud can be remedied, so that the truth of other testimonies, or the entire process, is not undermined. 2°. - § 1. If a fraudulent substitution has been detected, and the proceedings have already been closed, but not yet transmitted to Rome, the Ordinary, after hearing the presiding judge and the defender of the bond,

[*Latin ed. p. 364*]

Acta Apostolicae Sedis – The Official Commentary determines whether, due to a fraudulent substitution, the entire process is rendered void, or only a portion thereof; and whether it is advisable to remedy the defect of the fraudulent substitution through the addition of documents. § 2. In the case where a fraudulent substitution occurs to the detriment of the intention of the petitioner or petitioner, it is permissible to presume that the same intention is thereby confirmed, the Ordinary, when transmitting the documents to Rome, shall clearly explain and state the matter. § 3. However, it will be necessary, subject to due observance, to complete the process further, in or-

Translated by churchlatin.ai, a product of Boyne Archives

der to clarify the facts. 3° Whenever a fraudulent substitution is discovered, even after the process has been transmitted to Rome, the Ordinary shall immediately transmit his observations to this Sacred Congregation, after consulting with the examining judge and the defender of the bond, referring the specific circumstances of the case, and the presumed cause of the fraud and the opportunity for it. VII. – In order to curb such a transgression, examining judges and Ordinaries should keep in mind the prescriptions of canons 1743 § 3°; 1775 § 3 and 2362, and apply them appropriately. In establishing these norms, the intention of this Sacred Congregation is that they be considered to be in harmony with the Rules published on May 7, 1923; which have already yielded abundant results in the instruction of processes concerning valid and consummated marriages, and it is reasonable to hope that they will produce even greater results in the future, if they are more strictly applied in legal proceedings and their intention is more thoroughly understood, which depends largely on the good faith of the parties and witnesses; this, however, is asserted and confirmed by an oath, which the parties, when giving it, must above all strive to observe, so that they do not inflict an irreparable harm on their own souls, and perhaps on their children, by deviating from the truth. The judge should never fail to explain and impress this upon them diligently. Furthermore, the Most Eminent and Reverend Fathers Cardinals, presiding over the Sacred Congregation for the Discipline of the Sacraments, having subjected the aforementioned norms to careful examination, approved them in plenary sessions on March 23 of the current year, and wrote that they should be made public law, if it pleases the Most Holy [See]. The Most Holy Lord Pope Pius XI, in an audience held on March 27, 1929, with the undersigned Secretary of the Sacred Congregation, deigned to approve and confirm all of the above. Given in Rome, from the offices of the same Sacred Congregation, on March 27, 1929. M. Card. LEGA, Bishop of Tusculanus, Prefect. L. © S. D. Jorio, Secretary.

[*Latin ed. p. 365*]

Sacred Congregation for the Discipline of the Sacraments, 365 II, INSTRUCTION REGARDING THE COMPETENCE OF A JUDGE IN MATRIMONIAL CASES ON THE BASIS OF QUASI-DOMICILE. In this present age, where the desire for divorce has become so rampant, leading to the unfortunate situation where, in almost all nations, a law prevails that grants citizens the ability to dissolve the marital bond almost at will, or at least for reasons that are not very serious, and what is worse, through contrived and fraudulent causes, it has come to pass that even Catholic spouses are easily led astray by the desire to dissolve their marriages, when the marital union does not bring them the happiness and peace that they had promised themselves, indulging excessively in their senses. However, the Church of Christ, whatever the circumstances, rejects the possibility of divorce, because what

Translated by churchlatin.ai, a product of Boyne Archives

God has joined together, man must not separate; but it could not deny the right of the faithful to establish courts, in which they intend to prove that a marriage has no validity due to some impediment inherent in the marital covenant; but it is of the utmost importance that judicial investigations regarding the existence of an impediment be carried out, strictly adhering to the norms established by law. Experience has shown that, more often than not, spouses, more inclined to their own desires than to the truth, seek to initiate a case in a place of quasi-domicile, which they easily find, setting aside the place of domicile or the marital contract. Although, in matrimonial cases, the title of competence of a judge, on the basis of quasi-domicile, is legally established according to canon 1964, nevertheless, no one can deny the dangers to which this gives rise: not only because, in the absence of a genuine intention or a sufficient cause to acquire quasi-domicile, as required by law, an opportunity for fraud is conveniently provided to obtain a fictitious or presumed title; but especially because, when the case is transferred to judges who are ignorant of the matters and persons involved, easy access is opened to fraud and dishonesty, both by the spouses themselves, conspiring against the sanctity and unity of Christian marriage, and also by those who, only interested in profit, advise the spouses on how to initiate the case, and, concerned about the outcome of the case, rather than the truth of the facts, they procure and instruct witnesses to testify and confirm what is convenient for their desired outcome. To prevent such lamentable inconveniences, this Sacred Congregation, to which the vigilance and protection of the discipline of the Sacraments have been entrusted, in plenary meetings held on December 13, 1929, in the Vatican City, issued the following Instruction, which officials of the courts and other ecclesiastical judges in matrimonial cases, with competence based on the title of quasi-domicile, must faithfully observe, due to the particular gravity of the matter.

I. – Before an official of each court admits a petition for the introduction of a case of nullity of marriage based on competence by the title of quasi-domicile, especially from a foreign nation, the deliberation of the case, with the assistance of the Defender of the Sacred Bond, must be carried out regarding the following articles.

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis — Commentarium Officiale 1. Whether the title of "quasi-domicile," for which a cause of nullity of marriage is introduced before its own tribunal, is founded on a juridical basis, or whether it ought to be considered canonically acquired. 2. What reasons are adduced by the spouses who desire to bring the aforementioned cause outside the place of domicile or contract. 3. What is the proper heading for the cause of nullity when seeking to impugn a marriage. 4. What proofs and documents can the parties more easily present there, when they are so far removed

Translated by churchlatin.ai, a product of Boyne Archives

from the place of domicile or contract. 5. Information concerning the truth of the petitions or briefs, and concerning the proofs presented, must be obtained from the Ordinary of the curia of the domicile and contract; so that, before such information is obtained and deemed sufficient, it is not permissible to proceed further. If the aforementioned Ordinary asserts that the spouses intended to choose the forum based on the "quasi-domicile" in order to obstruct the truth, and therefore requests to have the cause transferred to him, then it must be investigated whether it is fitting for the Ordinary's petition to be granted. II. - In such a prejudicial inquiry, the Defender of the Bond shall act in accordance with the law, according to canons 1968, 1969, and 1984: 1. To conduct appropriate interrogations concerning the aforementioned articles. 2. To examine the answers of the parties or the documents presented, and to make observations thereon, and to request that a witness be heard, or that other information be obtained, as the case may require. III. - Although in such a prejudicial cause, the Defender of the Bond plays a crucial role—so that it may be said that the inconveniences intended by this Instruction can be avoided if the Defender of the Bond diligently fulfills his office—nevertheless, the Official of the curia to which the cause is referred under the title of "quasi-domicile" will manage and conduct the incidental cause, and will decide what is necessary to bring the incidental question to a just definition, in accordance with canons 1837-1841. IV. - 1. Therefore, the Official shall summon the spouses, or even witnesses, at the request of the parties or the Defender of the Bond, or those brought by him, and shall subject them to questioning, using the forms of interrogation prepared by the Defender of the Bond in accordance with the law. 2. The Official, however, shall conduct the proceedings in such a way that too many witnesses are not brought in, nor are instruments or documents presented that are not strictly relevant to the matter; otherwise, the question, which is by its nature prejudicial and intended for a speedy resolution, would become too complicated and more difficult to resolve, and thus would open the door to fraud and malice. 3. Therefore, whenever the Official deems the question sufficiently substantiated by proofs and arguments, after hearing the Defender of the Bond, he shall decide that the instruction of the prejudicial cause is closed. 4. Then, after considering everything that has been presented, and after receiving the observations of the Defender of the Bond, and after carefully considering the information from the Ordinary of the domicile and contract, especially if they request that the cause be transferred to them, the Official shall issue a decree.

[*Latin ed. p. 367*]

The Sacred Congregation for the Discipline of the Sacraments, in its decree 367, determines whether the cause or matter should be assigned to the judge of quasi-domicile, or to the judge of domicile or of the contract. 5. If the Defender of the Bond does not agree with this decree and requests that

Translated by churchlatin.ai, a product of Boyne Archives

the cause of nullity be referred to the judge of domicile or of the contract, he must set forth his objections in writing, supporting his opposition with appropriate arguments. 6. It is permissible for either party or both parties to oppose the judge's decree, and to do so by presenting their arguments or documents. 7. After careful consideration of these matters, the Official of the court, by virtue of canon 1841, may correct or revoke his decree. 8. If the judge, after considering all matters, persists in his decree and confirms it, the incidental question must be referred by appeal of the Defender of the Bond to this Sacred Congregation for a decision. V. - 1. Whenever the question of nullity has been decided by a judge of quasi-domicile, and this Sacred Congregation has not approved of such jurisdiction in its rescript, in the second instance, the Defender of the Bond must first present the pre-trial records of the instance concerning the jurisdiction over the quasi-domicile, and if he believes that the matter has not been properly decided, he must refer the matter to this Sacred Congregation. 2. If the cause of nullity, based on the quasi-domicile of the party involved, has been brought before the court of first instance before this Instruction has been issued, it is the duty of the Defender of the Bond to examine the question of jurisdiction, and to consider and present all that appears to him to be most advantageous to the cause, according to the gravity of his office, and to refer the question to this Sacred Congregation, if there is a suspicion that fraud, deceit, or at least error has not been absent in considering this matter of jurisdiction. 3. The same right and duty belongs to the Defender of the Bond in the third and subsequent instances. The present Instruction, on the day of December 22, in the year 1929, was considered and approved by His Most Holy Lord Pope Pius XI, by divine Providence, after hearing the report of the undersigned Secretary of the Sacred Congregation, and he ordered that it be promulgated for execution in all diocesan courts, and in the archdioceses and dioceses, with all contrary things being of no effect. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on December 23, 1929. M. Card. LEGA, Bishop of Tusculanus, Prefect. L. © S. D. Jorio, Secretary.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis — Official Commentary III. LETTERS TO THE MOST EXCELLENT ARCHBISHOPS, BISHOPS, AND ORDINARY LOCAL AUTHORITIES CONCERNING THE REPORTS OF MARRIAGE CASES TO BE SENT ANNUALLY TO THE HOLY CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS.

In the Plenary Assemblies held on February 27th of the past year in the Vatican City, the responses were presented to the Most Reverend Fathers, which had previously reached this Holy Congregation from the Most Reverend Bishops and other local Ordinaries, either directly or through Apostolic Nuncios or Delegates, and which concern the treatment of [marriage

Translated by churchlatin.ai, a product of Boyne Archives

cases before ecclesiastical tribunals]. As the gravity of this matter entirely demanded, the matter was subjected to careful examination and thorough discussion, and after all things had been duly considered, it seemed opportune to the same Most Reverend Fathers to decide the following:

I. The Most Reverend Bishops and other local Ordinaries are obliged, beginning in the year 1933, to report annually to this Holy Congregation, in the month of January of the following year, either directly, or through Apostolic Nuncios or Delegates, in regions where they are established:

1. The official names, of the judges, the Defender of the Bond, the clerk, and the advocates of the tribunal of each of their courts, who are involved in the treatment and adjudication of marriage cases, along with the names of any academics, indicating, where appropriate, their academic degrees or titles, or at least providing testimony regarding their prudence and canonical expertise;

2. The amount of money that must be deposited by the parties with the Holy Tribunal, as well as the amount of fees and expenses that are usually paid for each case, without exception, including the fees of advocates and, where applicable, experts; and also, how provision has been made for the free legal assistance of the poor, in accordance with canons 1908-1916;

3. The number of marriage cases that have been introduced, or are still pending, or have already been decided, both in the first and second instance, for each, indicating:

a) the day, month, and year of the introduction and resolution for each instance;

b) the head of the nullity;

c) the title of competence;

d) the outcome of the nullity, whether favorable or unfavorable, both in the first and second instance, and, if the outcome of the petition for the plaintiff has been favorable, also the head, perhaps from several, for which the judgment was rendered;

e) how the Defender of the Bond performed his duties, and whether the parties, or either of them, have used the services of advocates or procurators;

4. Finally, the number of petitions and pleadings of cases of the same type that, due to a lack of a solid foundation, were rejected from the outset.

II. In order to more fully complete the information already received by this Holy Congregation for the preceding years of 1928 and 1929, with regard to the same cases, the Most Reverend Prelates will not neglect to transmit to the same Holy Congregation, through the Most Reverend Apostolic Nuncios or Delegates, if they are established in the region.

[*Latin ed. p. 369*]

369. The Sacred Congregation for the Discipline of the Sacraments, di-

Translated by churchlatin.ai, a product of Boyne Archives

rectly and without delay, within three months from the first day of January of the year 1933, requires that reports on matrimonial causes, which have been pending in the tribunals of each diocese within the three-year period of 1930-1932, be submitted, and these reports must include all the information requested in the preceding section, under numbers 1), 2), 3), a-c, and 4).

III. If it should happen that, due to the small size of a diocese and, in particular, the lack of priests, a certain Most Reverend Bishop, as Ordinary, is prevented from establishing an ecclesiastical tribunal that can properly fulfill its function, as demanded by the special gravity of matrimonial causes and the sanctity of this Sacrament, he should, after carefully considering the importance of these matters, not hesitate, even for the relief of his own conscience, to bring the distress of such a diocese or situation to the attention of this Sacred Congregation, so that the latter may be able to address this need, at least temporarily, by transferring the jurisdiction of the tribunal to another ecclesiastical court within the province or region, which is better equipped to handle such a burden due to its more experienced officials and other administrators.

IV. The aforementioned provision should also apply to suffragan and metropolitan dioceses that have been established according to canon 1594 § 3, with the approval of the Apostolic See, if it is found that, in addition to cases of first instance, they are not able to handle cases of second instance. In such a case, a special court, and if possible the metropolitan court, should be designated for appeals, and these courts, once found to be properly equipped with the necessary conditions, will be approved by the Holy See, always preserving the right of appeal to the Most Holy Roman Rota, as prescribed by canon 1599.

V. These reports will be examined in this Sacred Dicastery by a special group of Reverend Fathers Consultors, established within the same Dicastery, who will also devise and suggest appropriate remedies, as needed, and, when appropriate, will conduct inspections through Apostolic Visitators appointed by the Most Reverend Nuncios or Apostolic Delegates, with the approval of the Apostolic See, or by the Holy See itself, in order to ascertain whether the ecclesiastical tribunals are properly and diligently fulfilling their duties.

VI. In order that the aforementioned prescriptions do not appear to be excessive or untimely, Most Reverend Bishops should recognize the gravity of matrimonial causes, which must therefore be treated not only with the utmost expertise, careful attention, and diligent investigation, so that the inviolable bond of marriage is not undermined, but also within the time limit prescribed by canon 1630, and with due regard for justice, the abnormal situation and condition of families, even with respect to their assets, which can always be detrimental to the peace of conscience and the salvation of

Translated by churchlatin.ai, a product of Boyne Archives

souls. These remedies were proposed by the Most Reverend Fathers in the aforementioned Plenary Congregation concerning the treatment of matrimonial causes, as recorded in the ACTA, vol. III, n. 10, by the undersigned Secretary of this Sacred Congregation, before His Most Blessed Father Pius, by the divine Providence, Pope XI.

[*Latin ed. p. 370*]

370 The Acts of the Apostolic See – Official Commentary, indicated that on the day of March 2, 1932, the Same Holiness, having carefully considered the matter of this important affair and the consequences of the greatest importance arising therefrom, having approved and confirmed everything concerning it, deigned, by the supreme decree of His Authority, to also expressly order that the Most Reverend Archbishops, Bishops, and other local Ordinaries communicate diligently and religiously to their respective jurisdictions, so that they may be earnestly put into effect. Given in Rome, from the offices of the Holy Congregation for the Discipline of the Sacraments, on the 1st day of July, in the year 1932. M. Card. LEGA, Bishop of Tusculanus, Prefect. L. * S. D. Jorio, Secretary.

[*Latin ed. p. 371*]

Sacred Congregation for the Discipline of the Sacraments

INDEX

Decree, page 313

ART. Title I - Concerning the competent forum. 1-12

Title II - Concerning the tribunal to be constituted. 13-33

Title III - Concerning the right to accuse a marriage. 34-42

Title IV - Concerning procurators and advocates. 43-54

Title V - Concerning the introductory pleading in a cause. 55-60

Title VI - Concerning the admission or rejection of the pleading. 61-67

Title VII - Concerning the duty of the judges and the ministers of the tribunal after a cause has been properly introduced through the acceptance of the pleading. 68-73

Title VIII - Concerning citation, as well as the contesting of the suit and contumacy.

Title IX - Concerning proofs.

Chapter I - General matters concerning proofs. 93-95

General matters concerning proofs. 96-109

Chapter II - Concerning the testimony of the parties. 110-117

Chapter III - Concerning proof by witnesses. 118-138

Chapter IV - Concerning experts. 139-154

Chapter V - Concerning proof by instruments or documents.

Chapter VI - Concerning indications or presumptions. 155-169

Translated by churchlatin.ai, a product of Boyne Archives

Title X - Concerning the publication of the process, the conclusion of the cause, and the discussion of the cause:

Chapter I - Concerning the publication of the process. 175-176

Chapter II - Concerning the conclusion of the cause. 177-178

Chapter III - Concerning the discussion of the cause. 179-186

Concerning incidental matters. 187-195

Title XII - Concerning the pronouncement of the sentence. 196-206

Title XIII - Concerning the legal remedies against the sentence:

Chapter I - Concerning the appeal of nullity.

Chapter II - Concerning the appeal. 207-211

212-223

Title XIV - Concerning those things which must be done after the declaration of the nullity of the marriage. 224-225

Title XV - Concerning the manner of proceeding in exceptional cases. 226-231

Title XVI - Concerning judicial expenses, and concerning gratuitous legal assistance or the reduction of judicial expenses. 232-240

[*Latin ed. p. 372*]

372 *Acta Apostolicae Sedis*, Commentarium Officiale, Memorandum, Appendix 1, page 361: *Normae observandae in processibus super matrimonio rato et non consummato ad praecavendam dolosam personarum substitutionem* (Norms to be observed in proceedings concerning marriages that are valid but not consummated, in order to prevent the fraudulent substitution of persons). Appendix II, § 362: *Instructio de competentia iudicis in causis matrimonialibus ratione quasi-domicilii* (Instruction concerning the competence of a judge in matrimonial cases with regard to quasi-domicile). Appendix III, § 368: *Litterae ad Excellentissimos Archiepiscopos, Episcopos atque locorum Ordinarios de relatione causarum matrimonialium quotannis S. Congregationi de disciplina Sacramentorum mittenda* (Letters to the Most Reverend Archbishops, Bishops, and local Ordinaries, concerning the sending each year to the Sacred Congregation for the Discipline of the Sacraments of accounts of matrimonial cases).

[*Latin ed. p. 373*]

September 15, 1936. Year and Volume XXVIII (Series II, Volume III) - No. 11. ACTA APPOSTOLICAE SEDIS. OFFICIAL COMMENTARY. ADDRESS OF POPE PIUS XI. On the fourteenth day of the month of September, in the year 1936, in the Vatican Gardens, the Most Holy Pope Pius XI, in the presence of Bishops, priests, religious, and faithful from Hispania who are refugees, spoke these words: "Your presence, most beloved sons and daughters, refugees from your own and Our beloved and so afflicted

Translated by churchlatin.ai, a product of Boyne Archives

Hispania, stirs within Our heart a tumult of sentiments so contrasting and opposed that it is absolutely impossible to give them adequate and simultaneous expression. We must, at the same time, weep for the profound and bitter sorrow that afflicts Us, and rejoice for the sweet and proud joy that consoles and exalts Us. You are here, most beloved sons and daughters, to tell Us of the great tribulation from which you come, a tribulation of which you bear the visible signs and traces in your persons and in your possessions, signs and traces of the great battle of sufferings that you have endured, a spectacle presented before Our eyes and before the eyes of the whole world; you, deprived and stripped of everything, you, hunted and sought after for death in cities and villages, in the homes of men and in the solitudes of the mountains, just as the Apostle saw the first martyrs, admiring them and exalting himself at seeing them, even to the point of uttering that proud and magnificent word that proclaims the world unworthy of them: *quibus dignus non erat mundus*. 1 2 3 Come and tell Us of your joy in having been deemed worthy, like the first Apostles, to suffer for the name of Jesus; your blessedness, already praised by the first Pope, covered with reproaches in the name of Jesus, and because 4 1 Apoc., VII, 14. Heb., X, 33. Heb., XI, 38. * Act., V, 41. 2 3 ACTA, Volume III, No. 11. - September 15, 1936.

[*Latin ed. p. 374*]

Acts of the Apostolic See - Official Commentary 374

1. Christians: What would He say, what can we say for your praise, venerable Bishops and Priests, who are persecuted and offended precisely as Ministers of Christ and dispensers of the mysteries of God? It is all a splendor of Christian and priestly virtues, of heroism and martyrdom; true martyrdom in the entire sacred and glorious meaning of the word, even to the sacrifice of the most innocent lives, of venerable old age, of youthful prime, to the intrepid generosity that demands a place in the chariot with the victims that the executioner awaits.

2. It is in this superhuman light that We see you, and We express the sacred and venerable admiration of all those who, even without possessing our Faith, most beloved sons, in which lies the secret divine virtue that that light ignites and sustains for twenty centuries, retain a sense of human "dignity and greatness." Admiration of all, most beloved sons, but especially Our own, of Us who, through the grace of universal paternity, imparted by the supreme Father of all, can and must apply to ourselves the beautiful divine word: *filius sapiens laetificat patrem* (The wise son gladdens his father); that embracing you with our gaze and with our heart, and all your companions in tribulation and martyrdom, we can and must say to you, as the Apostle said to your first predecessors in glory of martyrdom: *gaudio meum et corona mea* (My joy and my crown); not only My own, but of God Himself who, according to the joyful and glorious vision of the great

Translated by churchlatin.ai, a product of Boyne Archives

Prophet, with His grace has made of each of you a crown of glory and a diadem of kingship: *et eris corona glorige in manu Domini, et diadema regni in manu Dei tui* (And you shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of your God).

3. 4. 5. What magnificent reparation this is that you, most beloved sons, have offered and continue to offer to the divine Majesty, in so many places and even in Spain, so often unknown, denied, blasphemed, rejected, and in a thousand horrible ways offended. How opportune, providentially timed, and pleasing to God is your reparation of fidelity, honor, and glory, in these our days to which it was reserved to hear the new, horrible cry: "without God, against God..."

4. 5. But all these splendors and reflections of heroism and glory that you, most beloved sons, present to Us and recall, by a fatal necessity, make it all the more clearly seen to Us, as in a great apocalyptic vision, the devastations, massacres, profanations, and outrages of which you, most beloved sons, have been and are witnesses and victims.

1 2 8 á 5 1 Peter, I, 5, 14. 1 Corinthians, I, 5, 1. Proverbs, XV, 20. Philippians, I, 4, 1. Isaiah, 62, 3.

[*Latin ed. p. 375*]

Acta Pii PP. XI 375: How much more humanly human, and how much more divinely divine are sacred persons, sacred things, and institutions; treasures of inestimable and irreplaceable faith and Christian piety, as well as of civilization and art; most precious relics, most holy remains; the dignity, holiness, and beneficial activity of lives entirely consecrated to piety, science, and charity; the highest sacred Hierarchs, Bishops, and Priests; sacred Virgins, laypersons of every class and condition; venerable old age, the first blossoms of life, and even the very sacred and solemn silence of the tombs – all were attacked, profaned, and destroyed in the most vile and barbaric ways, in the unrestrained and tumultuous frenzy, not seen before, of wild and cruel forces so powerful that they seemed insurmountable; not only with human dignity, but with the very human nature, even the most miserable and degraded. And above this tumult and this clash of unrestrained violence, through the fires and massacres, a voice brings to the world the truly horrifying news: "Brothers have killed brothers..." The civil war, the war between the children of the same country, of the same people, of the same motherland. O my God! War is always – always, even in the least tragic circumstances – such a terrible and inhumane thing: man seeking out man to kill him, to kill as many as possible, to harm him and his possessions with ever more powerful and deadly means... what can be said when the war is between brothers? It was well said that the blood of a single man shed by the hand of his brother is too much for all the ages and for all the earth; what can be said in the face of the fraternal massacres that are still constantly announced?

Translated by churchlatin.ai, a product of Boyne Archives

And there is a brotherhood that is infinitely more sacred and more precious than human and patriotic brotherhood; it is that which unites in the brotherhood of Christ the Redeemer, in the sonship of the Catholic Church, which is the Mystical Body of Christ, the plenitude of all the benefits of Redemption. It is precisely this sublime brotherhood that has made Christian Spain; it is this that has suffered, and still suffers, more in the present calamities. It seems that a satanic preparation has rekindled, and more intensely, in nearby Spain, that flame of hatred and that more ferocious persecution openly reserved for the Catholic Church and Religion, as the only true obstacle to the outbreak of those forces that have already given evidence and measure of themselves in their attempts to subvert all orders, from Russia to China, from Mexico to South America, preparations preceded, accompanied incessantly by a universal, constant, and skillful propaganda for the conquest of the world.

1 A. MANZONI, *Observations on Catholic Morality*, Chapter VII, after the beginning.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale. Entirely separated from those absurd and disastrous ideologies, which, after having seduced and inflamed the masses, have the aim of arming them and launching them against every human and divine institution; what, by fatal necessity, will inevitably occur, and in the worst conditions and proportions, if those who ought to take precautions do not do so, perhaps already too late. Partaking of that universal, divine paternity, which embraces all souls created by God, redeemed by the blood of a God, and destined to God, a paternity which adds so many and such sublime bonds and duties to those of human solidarity, we cannot but once again express, in this gathering, that your presence, most beloved children, renders so solemn and moving, in the sacred sublimity of your sufferings, to express, as it were, Our paternal sorrow, as, in general, for so many evils and calamities, so particularly for such a slaughter among brothers, for so many offenses to Christian dignity and life, for such a desecration of the most sacred and precious heritage of a most noble people, and dear to Us individually. But the facts, which your presence, most beloved children, recalls and testifies, are not merely an impressive succession of destructions and massacres; they are also a school from which most serious lessons are proclaimed to Europe and to the entire world. To the world now entirely traversed, ensnared, and shaken by subversive propaganda, and particularly to Europe already so deeply disturbed and so strongly shaken, the sad events of Spain say and predict once again to what extremes the very foundations of every order, of every civilization, and of every culture are threatened. It is true that this threat is made more grave and is kept more alive and active by a deeper ignorance and denial of the truth, by

Translated by churchlatin.ai, a product of Boyne Archives

a true and satanic hatred against God and against Humanity redeemed by Him, directed towards the Religion and the Catholic Church. This is a point so often admitted and, as We have already mentioned, confessed, that it is quite superfluous for Us to insist upon it, especially given the terrifying eloquence of the events in Spain in this regard. It is, however, not superfluous, but rather opportune, and unfortunately necessary, and for Us obligatory, to warn all against the trap with which the heralds of subversive forces seek to create some possibility of rapprochement and collaboration on the part of Catholics, distinguishing between ideology and practice, between ideas and action, between the economic order and the moral order: a trap extremely dangerous, devised and destined solely to deceive and disarm Europe and the world.

[*Latin ed. p. 377*]

The Acts of Pope Pius XI, entirely favorable to the unchanging programs of hatred, subversion, and destruction that threaten them. It is also true that with this renewed revelation and confession of privileged hatred against the Religion and the Catholic Church, the lamentable events in Spain offer to Europe and the world another lesson, a precious and supremely salutary one, for those who do not wish to close their eyes to the light and lose themselves. Therefore, it is now certain and clear, to the point of evidence, in the confession of these subversive forces that threaten everything and everyone, that the only true obstacle to their work is the Christian doctrine, the consistent practice of the Christian life, as taught and commanded by the Religion and the Catholic Church. It is as if to say that where the Church and the Catholic Religion, and its beneficial action on the individual, the family, and the masses, are attacked, one is fighting in union with the subversive forces, for the subversive forces, and for the very fatal result. It is as if to say that where, through insidious or violent means, according to the circumstances, with fictitious and insincere distinctions between Catholic religion and political religion, difficulties, obstacles, and impediments are placed in the way of the full development of the work and influence of the Religion and the Catholic Church, according to the divine mandate that accompanies and authorizes it, to that extent the influence and work of the subversive forces are facilitated and favored. It is not the first time that We have made and recommended these very serious considerations to everyone – especially to all those in positions of responsibility. At this important moment in the history of Europe and the world, and now not far from Our final accounting, We have wished to take advantage of your presence to renew them; no testimony is more authoritative than yours, most beloved children, of you who, in yourselves and in that which is most dear to you, in your own homeland, have experienced the misfortunes and evils that threaten everyone. It has been said in recent days that the Religion and the Catholic Church have shown themselves to be unequal and ineffective

Translated by churchlatin.ai, a product of Boyne Archives

against those misfortunes and evils, and that proof of this has been given by the example of Spain, and not of it alone. In this regard, the observation of A. Manzoni is entirely appropriate: "To justify the Church, it is never necessary to resort to examples; it is enough to examine its maxims." The observation is evident, as well as solid and profound. Give us a society in which the maxims of the Church and the Catholic Religion have genuinely free and unchallenged diffusion.

[*Latin ed. p. 378*]

378 The Apostolic See, through its official commentaries, continuously teaches and forcefully urges, with the authority of laws and essential directives, those principles which are divinely willed, divinely controlled, and sanctioned according to individual conduct and dignity, private and public justice, social and professional life, and the sanctity of the family; namely, the principles concerning the origin and exercise of social authority and every form of superiority, concerning the human fraternity divinized in Christ and in His mystical Body, the Church, concerning the dignity of labor sublimated to the divine task of expiation and redemption in anticipation of ineffable and indispensable rewards, concerning the duties of mutual charity, of which the only rule and norm is the need and well-being of one's neighbor, felt and measured by a love that cannot have limits, because it is similar to the love to which God Himself has a right. Give us a society in which these principles and all those other theoretical and practical principles that are connected to them as their presuppositions, their legitimate derivations, and their necessary applications, have full and undisputed influence and dominion, and We ask, with what and how can the Church and the Catholic Religion contribute more and better to the true well-being of the individual, the family, and society? And they contribute more and better by providing and procuring for all good people the means by which to derive from these principles all the practical good that they contain, the secret and the productive force of which lies within them, through the grace of God, and through the instruments and vehicles of that grace: prayer, the sacraments, and the Christian life. It is true, there remain the terrible possibilities of negligence, inertia, resistance, and opposition that stem from human freedom; and how many sad things find their explanation and their origin not only without any complicity of the Religion and the Catholic Church, but in full and incessant contradiction and opposition to what they teach and strive in every way possible to put into practice, that is, to translate into Christian lives. But there are, and we cannot fail to at least mention, other explanations and origins of what is attributed to the insufficiency and ineffectiveness of the Religion and the Catholic Church. What can the Catholic Church do if not deplore, protest, and pray, when and where every sincere person sees their path obstructed and hindered towards the family, the youth, the people, that is, precisely towards

Translated by churchlatin.ai, a product of Boyne Archives

those environments that most need its presence and its function as Mother and Teacher? What else can the Catholic Church do when and where the Catholic press, intended for the dissemination, exposition, and defense of those genuinely Christian principles that only the Catholic Church possesses and teaches, the only preserver of genuine and integral Christianity, is sought to be relegated?

[*Latin ed. p. 379*]

Acta Pii PP. XI 379: In templo et in pulpito semper magis angustiata et suspecta, dum omnis libertas, omnis gratia, aut saltem omnis tolerantia reservatur praebendi ad praebendam, quae videtur mandatum et propositum habere, confundendi opiniones, falsandi et sophisticandi res, spargendi suspicionem et discreditatem contra Ecclesiam, res et personas eius, maximos et institutiones eius, usque ad praedicandum, prope, Christianismos et religionibus novae confectionis? Et quanta impeditur et paralizatur influentia et opera benefica Religionis et Ecclesiae Catholicae abitis impedimenti, quae pene faciunt impossibile praxim vitae Christianae et adimplendum officia quae Ecclesia imponit ad sustentationem vitae interioris et spiritualis, in hac incessante et vertiginosa confusione quae, in nostris temporibus, retinet et devorat juventutem, et non solam, in rebus omnibus exterioribus et materialibus; et adhuc plus et peius, ab hoc generali flagitio, quae quotidie tendit ad infringendum omne vinculum legis, quae iam videtur extinxisse in multis animis omne sensum pudicitiae et dignitatis, conscientiae et responsabilitatis, pro tam gravis et continuis scandalis datis et passis. *Miseros facit populos peccatum*; et est certe res gravissima et formidabilis illa qui, ratione et in mensura munerum suorum, praesertim si publica, non opponunt omnia remedia et omnia contemnenda ad tam magna mala.

Sciamus quod, pro malitia, etiam aliae et multae et graves impedia in diversis campis vitae publicae et privatae, collectivae et individualis, opponuntur plenae efficaciae actionis et influentiae Religionis et Ecclesiae Catholicae. Volumus nos limitare ad iam factas designationes et non retardare vos plus longe benedictionem paternam, apostolicam, quam venistis petere ad Patrem communem animarum vestrarum, ad Vicarium Christi; benedictionem quae vos, dilectissimi filii, tam desideratis et quae etiam Pater vester desiderat vobis tribuere, benedictionem quae vos tam largiter meritis. Et sicut vos vultis, sic etiam Nos volumus et disposuimus ut Vox Nostra benedicens se extendat et ad omnes fratres vestros passionis et exilii perveniat, qui vellent esse vobiscum et non possunt. Sciamus quantum vasta est dispersio eorum; fortasse est etiam in hoc dispositio Providentiae divinae ad plures bonae causae. Haec Providentia voluit vos in multis locis, ut in multis et tam longinquis partibus, signis tristissimorum rerum quae affligerunt ipsam nostram caram Hispaniam et vosmet, testimonium personale et vivum heroicorum adhaesionis ad fidem avitam feratis, quae

Translated by churchlatin.ai, a product of Boyne Archives

centum...

Prov., XIV, 34.

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Commentarium Officiale: Miles of (and you are of the glorious company) have added confessors and martyrs to the already most glorious martyrology of the Church of Spain; this attachment, which (we know with inexpressible consolation) has also given rise to immense and most pious reparations, and to such a vast and profound awakening of piety and Christian life, especially among the good Spanish people, as to represent the announcement and the beginning of better things, and of more serene days for all of Spain. To this entire good and faithful people, to all this dear and most noble Spain which has suffered so much, our blessing is turned and wishes to reach, as it goes and will continue to go until the full and certain return of serene peace, through our daily prayer. Above all political and worldly considerations, our blessing is especially directed to those who have undertaken the difficult and dangerous task of defending and restoring the rights and honor of God and of the Religion, which is to say, the rights and dignity of consciences, the first condition and the most solid foundation of all human and civil well-being. This task, we said, is difficult and dangerous, also because the effort and difficulty of the defense too easily make it excessive and not fully justifiable, besides which, not less easily, improper intentions and selfish or partisan interests intervene to cloud and distort all the morality of the action and all the responsibilities. Our paternal heart cannot forget, indeed, it remembers more than ever at this moment, and with the sentiments of the most sincere paternal gratitude, all those who, with purity of intentions and with sincere purposes, have sought to intervene in the name of *ancora* (Albert). Our gratitude has not been diminished, even though we have had to note the ineffectiveness of their most noble efforts. And what of the others? What can we say of all these others, who are also and remain always our children, although, in matters and in persons most dear and sacred to us, with acts and methods extremely odious and cruelly persecutory, and even in our own person, as far as distance allowed, they have treated us not as a son treats a father, but as enemies treat a particularly detested enemy? We have, most beloved children, divine precepts and divine examples for us and for you, which may seem of too difficult obedience and imitation for poor human nature, and yet are so beautiful and attractive to the Christian soul – to your souls, most beloved children – that with divine grace, we have never doubted, nor can we doubt for a single moment, what remains for us to do, for us and for you: to love these dear children and brothers of yours,

Translated by churchlatin.ai, a product of Boyne Archives

to love them with a love that is –

[*Latin ed. p. 381*]

A particular act of compassion and mercy, to love them, and, being unable to do anything else, to pray for them; to pray that the serene vision of truth may return to their minds, and that their hearts may be opened to the desire and fraternal pursuit of the true common good; to pray that they may return to the Father who eagerly awaits them, and that a most joyous feast will be held for their return; to pray that they may be with us, when, in a short time – we have full confidence in God Almighty in the glorious hope of this day's solemnity of the Exaltation of the Cross, *per Crucem ad lucem* – the rainbow of peace will be launched into the beautiful sky of Spain, bringing its joyful announcement to your entire great and magnificent country; of peace, we say, serene and secure, consoling all sorrows, repairing all damages, satisfying all just and wise aspirations compatible with the common good, announcing a future of tranquility in order, of honor in prosperity. And now: May Almighty God, Father, Son, and Holy Spirit, bless you. APOSTOLIC LETTERS GRANTED TO THE MOST REVEREND CARDINAL IN THE HOLY CITY, VICAR GENERAL FOR THE TIME BEING, CONCERNING THE TITLE AND RIGHTS OF THE CARDINAL PROTECTOR OR VISITOR OF THE PII INSTITUTE CATHEDUM ENORIJ M AND NEO-CONVERTS AT S. MARIAE AD MONTES. PIUS PP. XI For the perpetual memory of this matter. – Among the institutions of the pious Roman city, by which it shines wonderfully, undoubtedly, the greatest honor is due to the work or institution of Catechumens and Neophytes, which is located in the Sacred Building of Santa Maria in the mountainous region of the city. This fruitful work had its beginnings from a hospital and monastery for Neophyte Catechumens in the city, for Jews and pagans converting to the Catholic Faith. By letters dated March 11, 1543, Pope Paul III approved of it, and also entrusted its administration to a special Archconfraternity of Catechumens, and also established one of the Cardinals of the Holy Roman Church as Cardinal Protector and Judge of causes concerning their interests, both in civil and criminal matters. Later, this work or institution, and also the Cardinal Protector, were united with a monastery for female neophytes, which was erected by Pope Pius IV, and which...

[*Latin ed. p. 382*]

382 • Acta Apostolicae Sedis. The Pontiff Pius V transferred the Church of Saint Basil, located in the region of the Mountains, to the Apostolic See. Subsequently, Pope Gregory XIII, in the year 1582, assigned the newly erected church of the Blessed Virgin Mary in the Mountains to the Institute of Catechumens and Neophytes. Finally, during the pontificate of Pope Urban VIII, Anthony, Cardinal Barberini, the Pope's German

Translated by churchlatin.ai, a product of Boyne Archives

brother, took steps to construct a building adjacent to the aforementioned church, so that the aforementioned Institute might have its definitive and sufficiently spacious seat there. Until almost the middle of the nineteenth century, only one Cardinal served as its Patron. However, in the year 1841, Pope Gregory XVI, except for the requests of the Cardinal Protector then in office, who was consulted regarding the affairs of the aforementioned Institute, decreed that its administration be entrusted to several distinguished men, who, acting as Apostolic Visitors within the Institute, both in spiritual and temporal matters, and after conferring with one another, would be responsible for the prosperity of the Institute. Therefore, this Pope selected three Cardinals of the Holy Roman Church and appointed them as Apostolic Visitors of the Institute of Catechumens and Neophytes, granting them all the necessary and appropriate faculties, both spiritual and temporal, so that they might decide and carry out all that they deemed most conducive to the good of the Institute in the Lord. This Apostolic Visitation has continued to the present day; but, after carefully considering all matters, we have judged that nothing is more useful, nor more opportune, than to entrust this important undertaking to a single Cardinal of the Holy Roman Church, namely, Our Most Reverend General Vicar of this City, who will therefore administer the Institute of Catechumens and Neophytes of Pius with the same faculties that the aforementioned Apostolic Visitation enjoyed. Therefore, with certain knowledge and mature deliberation, by Our own authority, We, through these Apostolic Letters, permanently elect and appoint, from this time forward, the Cardinal of the Holy Roman Church, Our Most Reverend General Vicar in the City and in its district, who is currently in office, as Cardinal Protector or Apostolic Visitor of the Institute of Catechumens and Neophytes, who shall enjoy all rights, faculties, and indulgences, to be observed and maintained, according to the norms of the Code of Canon Law, as established by these Apostolic Letters, and especially those that were already granted to the aforementioned three Most Eminent Cardinals Visitors by the Apostolic Letters under the Fisherman's Seal, mentioned above, by Pope Gregory XVI. Therefore, We command all, individually and collectively, to whom this pertains, to obey and render due obedience to the aforementioned Cardinal, General Vicar of this City, Protector or Apostolic Visitor of the aforementioned Institute of Catechumens and Neophytes, and to comply with his mandates diligently.

[*Latin ed. p. 383*]

The Acts of Pope Pius XI, page 383, contain the following: Notwithstanding any objections whatsoever. These things We establish and command, decreeing that these present Letters shall forever remain valid and effective, and shall fully and completely produce and obtain their intended effects, and shall be religiously observed by all to whom they pertain, now or in

Translated by churchlatin.ai, a product of Boyne Archives

the future; and it shall be rightly judged and defined that, concerning these matters, anything contrary, attempted by anyone, knowingly or unknowingly, through any authority whatsoever, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of June, in the year 1936, in the fifteenth year of Our Pontificate. E. Card. PACELLI, Prefect of the Sacred Congregation for Affairs of State.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary ACTA SS, SACRED CONGREGATION CONSISTORIAL. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESES OF NUEVA SEGOVIA AND TUGUEGARAO.

Most Reverend Father James C. Sancho, Bishop of Nueva Segovia, with the full assent of Most Reverend Father Constantino Jürgens, Bishop of Tuguegarao, petitioned that, for the good of the faithful, the following portions of his diocese, situated in the eastern part, which, after the erection of the Apostolic Prefecture of Montana, remained almost detached from his diocese, be incorporated into the neighboring diocese of Tuguegarao, namely: the districts of Langanan, Zimigui, Cayapa, and the district irrigated by the waters of the Malig River. Furthermore, Our Most Holy Lord Pope Pius, with divine Providence, having considered the matter opportunely, and with the support of Most Reverend Father William Piani, Archbishop of Nicosia, and Apostolic Delegate in the Philippine Islands, graciously granting the petition, decreed by this Consistorial Decree that the aforementioned districts, together with the clergy and faithful legitimately residing there, be separated from the diocese of Nueva Segovia and permanently incorporated into the diocese of Tuguegarao; thus altering the boundaries of both dioceses in this manner. Moreover, His Holiness has deigned to appoint the aforementioned Most Reverend Father William Piani to carry out the execution of this decree, granting him all necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, to effect the aforementioned purpose, and to remit the burden to the Sacred Consistorial Congregation as soon as possible, a true copy of the executed act. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 6th of June, 1936.

Fr. R. C. Card. Rossi, Secretary.

L. © S. V. Santoro, Assistant.

[*Latin ed. p. 385*]

Diarium Romanae Curiae 385

DIARIUM ROMANAE CURIAE

Translated by churchlatin.ai, a product of Boyne Archives

SACRA CONGREGAZIONE "DE PROPAGANDA FIDE"

The Sacred Congregation "de Propaganda Fide," with subsequent Decrees, has appointed:

National Presidents of the Pontifical Missionary Society:

February 3, 1936.

The Reverend Father Giacomo Mullin, for Scotland.

March 5.

The Reverend Father Giorgio Zischek, for the Germans in Czechoslovakia.

May 20.

The Most Reverend Monsignor Antonio Rocca, for Strasbourg.

June 8.

The Reverend Father Giorgio Telford, for England.

July 8.

The Reverend Father Tommaso Me Donnei, for the United States of North America.

July 11.

The Reverend Father Giuseppe H. Zuniga, for Honduras.

July 14.

The Most Reverend Monsignor Giovanni Waters, for Ireland.

September 8.

The Reverend Father Manuel Arteaga, for Cuba.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

August 7, 1936.

The Most Eminent and Reverend Cardinal Vincenzo La Puma, Protector of the Congregation of Our Lady of Charity of Orphans, called of the Virgin Faithful (diocese of Bayeux).

August 22.

The Most Eminent and Reverend Cardinal Vincenzo La Puma, Protector of the Premonstratensian Order.

August 27.

The Most Eminent and Reverend Cardinal Nicola Canali, Protector of the Institute of the Sisters of Mercy of Montreal.

August 30.

The Most Eminent and Reverend Cardinal Vincenzo La Puma, Protec-

Translated by churchlatin.ai, a product of Boyne Archives

tor of the Institute of the Marianist Sisters of the Holy Cross of Précigné (diocese of Le Mans).

Apostolic Protonotaries, as if participating:

July 22, 27, 30, 31, 1936.

Monsignor Giacomo Delies, of the archdiocese of Toulouse.

Monsignor Mario Clermont, of the same archdiocese.

Monsignor Vincenzo del Carlo, of the archdiocese of Lucca.

Monsignor Michele Samarelli, of the archdiocese of Bari.

Monsignor Ferdinando Roveda, of the archdiocese of Milan.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis – Official Commentary of the Domestic Prelate of His Holiness: May 26, 1936. Monsignor Giovanni Buttò, of the archdiocese of Gorizia.

June 15: Monsignor Patrizio O'Boyle, of the diocese of Killala.

June 15: Monsignor Anthony Timlin, of the same diocese.

June 22: Monsignor Giuseppe Carroll McCormick, of the archdiocese of Philadelphia.

June 22: Monsignor Vincenzo Burne, of the same archdiocese.

June 22: Monsignor Giacomo Heir, of the same archdiocese.

June 22: Monsignor Edoardo Hawks, of the same archdiocese.

June 23: Monsignor Giuseppe D. Creeden, of the diocese of Ogdensburg.

June 23: Monsignor Leone Pasquale Hirt, of the diocese of La Crosse.

June 23: Monsignor Giovanni L. Kaiser, of the same diocese.

June 24: Monsignor Giacomo W. Gara, of the same diocese.

June 24: Monsignor Gaspare Dowd, of the same diocese.

June 24: Monsignor Giovanni B. Havck, of the same diocese.

July 22: Monsignor Giovanni Mackintosh, of the diocese of Argyll and the Isles.

July 23: Monsignor Giovanni Giuseppe Cullen, of the archdiocese of San Francisco in California.

July 23: Monsignor Guglielmo Edoardo Me Gough, of the same archdiocese.

July 23: Monsignor Guglielmo Patrizio Sullivan, of the same archdiocese.

July 23: Monsignor Tommaso Arturo Connolly, of the same archdiocese.

July 23: Monsignor Giovanni Burke, of the Society of the Priests Missionaries of Saint Paul.

August 19: Monsignor Mariano Rampolla del Tindaro, of the diocese of Cefaiù.

August 19: Monsignor Tommaso Onnelli, of the suburbicarian diocese

Translated by churchlatin.ai, a product of Boyne Archives

of Velletri.

August 19: Monsignor Filippo Kelly, of the archdiocese of Cardia.

With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

August 20, 1936. The Most Reverend and Illustrious Monsignor Ludovico Kaas, Canon of the Patriarchal Basilica of the Vatican, as Treasurer and Secretary of the Sacred Congregation of the Reverend Fabric of Saint Peter.

August 22: The Most Eminent and Reverend Cardinal Francesco Marmaggi, as a Member of the Pontifical Commission for the Compilation of the Code of Canon Law of the Orient.

[*Latin ed. p. 387*]

From the Roman Curial Diary, 387: HONORS. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow:

The Order of St. Gregory the Great, with Cross: July 13, 17; July 30, 1936.

To Mr. Mario Cingolani (Rome).

To Mr. Robert of the House of the Marquises Grossi (Rome).

To Mr. George De Vecchi of the House of the Counts of Val Cismon (Rome).

The Order of St. Gregory the Great, with Plaque, civil class: June 13, 1936.

To His Excellency, Mr. Yrek Châtelain, Minister of Foreign Affairs and Cults in Haiti.

July 23, to Mr. Count, Dr. Giovanni Quirico (Rome).

July 30, to Mr. Luigi Dienstleder (Austria).

To Mr. Carlo Maria Stepan (Austria).

The Order of St. Gregory the Great, with Plaque, military class: July 29, 1936.

To Mr. General Teodoro Brantner (Austria).

The Order of St. Gregory the Great, civil class: June 15, 1936.

To Mr. Lawyer Giovanni Baroni, of the diocese of Lodi.

July 16, to Mr. Osvaldo A. Goodier, of the diocese of Lancaster.

To Mr. Achille Giorgetti, of the diocese of Luxembourg.

To Mr. Frederick Spitzer, of the archdiocese of Vienna.

July 22, to Mr. Dr. Engineer Ludovico Marchesi (Rome).

August 1, to Mr. Knight Onorato Biglino, of the diocese of Alba.

The Order of St. Gregory the Great, military class: July 27, 1936.

To Mr. Emilio De Szakváry (Hungary).

The Order of St. Gregory the Great, civil class, Knight: June 10, 1936.

To Mr. Celestino Camus, of the Apostolic Vicariate of the Belgian Congo.

Translated by churchlatin.ai, a product of Boyne Archives

July 23, to Mr. Ferdinando Vitry, of the diocese of Tournai.

To Mr. Henry, John Francis Smulders, of the archdiocese of Utrecht.

To Mr. Cristiano Haffmans, of the diocese of Ruremonda.

July 24, to Mr. Giovanni A. Kuypers, of the diocese of Green Bay.

July 30, to Mr. Virgilio Turco, of the diocese of Verona.

July 15, to Mr. Giuseppe Crombleholme, of the diocese of Lancaster.

July 21, to Mr. Dr. Ippolito Battaglia (Rome).

To Mr. Dr. Engineer Augusto Momo (Rome).

To Mr. Dr. Aldo Morbelli (Rome).

July 25, to Mr. Eugenio Kobylecki (Rome).

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Commentarium Officiale. The Grand Cross of the Order of St. Sylvester, Pope: June 15, 1936. To the Most Noble Count Robert Christyn De Ribaucourt, of the archdiocese of Malines. The Commanderate of the Order of St. Sylvester, Pope: June 13, 1936. To Mr. Peter Gerrits, of the diocese of Bois-le-Duc.

22 " " To Mr. Peter Dagasso, of the diocese of Ivrea.

July 15 " " To Mr. Doctor Luigi Simoês Lopez (Brazil).

" " " To Mr. Doctor Anthony Luiz De Souza Mello (Brazil).

" " " To Mr. Doctor Armando Vidal Leite Ribeiro (Brazil).

" " " To Mr. Rodolfo Wondracek, of the diocese of St. Hippolytus.

22 " " To Mr. Doctor Luigi Giay (Rome).

" " " To Mr. Doctor, Engineer Cesare Catalano (Rome).

23 " " To Mr. Domenico Millefiorini (Rome).

25 " " To Mr. Lawyer Bortolo Galletto, of the diocese of Vicenza.

The Knighthood of the Order of St. Sylvester, Pope: June 13, 1936. To Mr. Luigi Ravizza, of the diocese of Ventimiglia.

" " " To Mr. Giuseppe Lodo, of the same diocese.

15 " " To Mr. Doctor Cesare Braglia, of the archdiocese of Modena.

26 " " To Mr. Cesare Brighenti, of the archdiocese of Bologna.

July 1, 1936. To Mr. Francesco Saskowski, of the archdiocese of Gnesen and Posen.

14 " " To Mr. Eugenio Maggi, of the suburbicarian diocese of Palestrina.

" " " To Mr. Angelo Pizzicannella (Rome).

" " " To Mr. Robert Caroli (Rome).

21 " " To Mr. Engineer Giorgio Lessana (Rome).

" " " To Mr. Engineer Italo Viesi (Rome).

" " " To Mr. Carlo Panzeri (Rome).

22 " " To Mr. Professor Gino Bernocco, of the diocese of Alba.

Translated by churchlatin.ai, a product of Boyne Archives

25 ″ ″ To Mr. Secondo Mallucci (Rome).

″ ″ ″ To Mr. Luigi Guercini (Rome).

″ ″ ″ To Mr. Michele Quagliere (Rome).

″ ″ ″ To Mr. Primo Vitti (Rome).

[*Latin ed. p. 389*]

Year and Volume XXVIII, 15th of October, 1936 (Series II, Year III) - No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA of the Supreme Pontiffs. XI. APOSTOLIC CONSTITUTIONS. I. IN NELSON. FROM THE ARCHDIOCESE OF VANCOUVER, A PORTION IS SEPARATED, AND A NEW DIOCESE OF NELSON IS ESTABLISHED. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. The care which belongs to the Supreme Pastor of the Churches extends also to this, that the boundaries of dioceses may sometimes be changed for their better and more useful governance. Therefore, since it has been requested by the Apostolic See for the good of the faithful residing in the Archdiocese of Vancouver, that said Archdiocese be divided and a new diocese be established therefrom, We, after consultation with the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, with the consent of the Venerable Brother William Mark, Archbishop of Vancouver, and with the support of the Venerable Brother Andrea Cassulo, titular Archbishop of Leontopolis in Augustamnica, and Apostolic Delegate in the Province of Canada, having considered the prayers presented to Us, have judged it fitting to assent. Wherefore, after mature deliberation, and having fulfilled all that is necessary, so that it may be done with the consent of those concerned, or of those who may presume to have an interest, by the fullness of Apostolic power, from the Archdiocese...

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary. Within the territory of Vancouver, we separate the entire deaneries of Nelson and Cranbrook, as well as the parishes and missions comprising part of the deanery of Kelowna, namely Kelowna, Rutland, Penticton, Summerland, Peachland, Oliver, Keremeos, and Westbank; and from this territory thus separated, we erect and establish a new diocese, which we wish to be called ″Nelson,″ and we decree. Furthermore, within the city of Nelson, we establish the seat of this new Nelson diocese as the episcopal cathedral; and for this reason, we elevate that city to the rank of a city of the diocese, and we grant to that seat and to that city all the rights and privileges to which other episcopal sees and cities are commonly entitled; and we raise the parish church, dedicated in honor of the Immaculate Conception of the Blessed Virgin Mary, which exists in that city, to the rank and dignity of a cathedral church, and we grant to it and to its bishops, for the time being, all rights,

Translated by churchlatin.ai, a product of Boyne Archives

honors, insignia, favors, graces, and privileges to which other cathedral churches and their bishops are commonly entitled, and we impose upon it and upon its bishops all the burdens and obligations to which cathedral churches and their bishops are subject. Moreover, we constitute the Nelson diocese as a suffragan of the metropolitan Church of Vancouver, and we subject its bishops, for the time being, to the metropolitan Archbishop of Vancouver. Furthermore, in order to establish the endowment of this new diocese, we grant to the bishops of Nelson the right to impose, according to the custom of other Ordinaries in the Province of Canada, a cathedral tax and other charges, by which the aforementioned diocese may properly provide for its needs. And with regard to the erection of a cathedral chapter or the constitution of a diocesan council, the election of a capitular vicar or administrator in the event of a vacancy, the institution of a diocesan seminary, the rights and obligations of clergy and laity, and other matters of this kind, we command that what the sacred canons prescribe be duly observed. Furthermore, with particular regard to the clergy, we decree that, as soon as the erection of this new diocese has been demanded for execution, the clergy assigned to it shall be considered to belong to that church, in whose territory they legitimately reside. Finally, we wish that all documents and acts pertaining to the new Nelson diocese be delivered by the Chancery of the Archdiocese of Vancouver to the diocesan curia of Nelson as soon as it is possible, so that they may be religiously preserved in its archives. For all of the above, we entrust the execution to the Most Reverend Brother Andrew Cassulo, whom we mentioned above, as Apostolic Delegate in the Province of Canada, and we grant him the necessary and appropriate powers, including the power to delegate to any person of ecclesiastical standing, as may be required to achieve the purpose in question; and we impose upon him the obligation.

[*Latin ed. p. 391*]

391. The authentic acts of the execution, duly completed, of this decree are to be transmitted within six months from the date of these letters to the Sacred Congregation of the Consistory. Finally, We desire that these letters, even if copied and printed, but signed by the hand of a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall be held to have the same validity as if they were presented or shown. These present letters, and everything contained therein, are to be considered, as having been made and issued with full knowledge and authority, to be perpetually valid and effective, and to produce their full and complete effects, and to be inviolably observed by all to whom they apply; and, if anyone, by any authority, knowingly or unknowingly, should attempt to contravene or disregard them, We will and decree that such attempt shall be entirely null and void. Notwithstanding, as may be necessary, the rules established in synodal, provincial, general, and universal

Translated by churchlatin.ai, a product of Boyne Archives

Councils, in special or general Apostolic Constitutions and Ordinances, and in any other dispositions of Our Predecessors, the Roman Pontiffs, and in any other contrary provisions whatsoever. To no one is it permitted to infringe or contradict this page of division, erection, elevation, concession, statute, derogation, mandate, and Our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-second day of the month of February, in the fifteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Cardinal BOGGIANI

F R. RAPHAËL O.

Cardinal ROSSI

Chancellor of the Holy See,

Secret of the Sacred Consistory.

Ioseph Wilpert, Dean of the College of Protonotaries Apostolic.

Carolus Respighi, Protonotary Apostolic.

In the place of £ß Lead, Register in Canon. Ap., Vol. LIV, n. 7£. - Al. Trussarcli.

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary II CONCERNING THE VICARIATE APOSTOLIC OF "DE BUICHU," IN THE REGION OF INDOSIN, A PORTION OF THE TERRITORY OF WHICH IS SEPARATED TO FORM A NEW VICARIATE NAMED "DE THAIBINH," AND IS ENTRUSTED TO THE ORDER OF PREACHERS; THE VICARIATE OF "DE BUICHU," THEREFORE, IS REDUCED IN TERRITORY AND IS ENTRUSTED TO INDIGENOUS CLERGY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this matter, earnestly desires that the kingdom of Christ may be extended day by day among the nations of the infidels. To this end, indigenous priests are, above all others, most suitable, since they are closely united with their people, and therefore are more easily able to call them to and lead them into the embrace of the Church.

Bearing this in mind, and considering that the Vicariate Apostolic of Buichu extends so widely that it can scarcely be governed by a single pastor, and therefore must be reduced in territory, we have already, for some time past, been considering entrusting a portion of its territory to indigenous clergy. In the meantime, we have bestowed upon the venerable Brother Pe-

Translated by churchlatin.ai, a product of Boyne Archives

ter Muñagorri, of the Order of Preachers, the Vicariate Apostolic of Buichu, the dignity of Coadjutor Bishop with the right of future succession, entrusting this office to a priest of the indigenous clergy, namely, the venerable Brother Dominic Ho Ngoe Can, whom we have also appointed titular Bishop of Zenobias.

Now that the opportune moment seems to have arrived to bring about the division of the Vicariate of Buichu, as mentioned above, and since, of the three civil provinces which, although not entirely, hitherto constitute that Vicariate, namely, Nam-Dinh, Thai-Binh, and Hung-Yen, the province of Nam-Dinh, in particular, flourishes most in religious and charitable works, and in the number of indigenous priests and faithful, we deem it fitting, for the part pertaining to the Vicariate of Buichu, to entrust it to the indigenous clergy, for the great benefit of souls.

As for the other provinces, namely, Thai-Binh and Hung-Yen, which, having less religious progress, we believe it will be more conducive to the spiritual good of the faithful if they remain under the guidance of foreign missionaries.

Considering all these things, We, with the advice of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation of Propaganda Fide, decree that the territory of the Apostolic Vicariate of Buichu...

[*Latin ed. p. 393*]

393 The Acts of the Sacred Congregation of the Propagation of the Faith, number XI, separate that portion including the provinces of Thai-Binh and Hung-Yen, which previously belonged to the Vicariate itself, and from that territory thus detached, we establish a new Apostolic Vicariate, to be called Thai-Binh, after the city which is the principal city of the province of the same name, Thai-Binh. This new Vicariate, we entrust, with the approval of the Holy See, to the illustrious Order of the Preachers, whose Missionaries have deservedly rendered great service to the propagation of the Catholic Faith in the Vicariate of Buichu, having, through tireless and lasting labors, brought it to the flourishing state in which it now rejoices. Therefore, by these presents, we grant to the Vicariate of Thai-Binh and to its Vicars, for the time being, all the rights, privileges, and faculties which other Vicariates and their Prefects enjoy and possess by common right, and we subject them to all the burdens and obligations likewise. The Vicariate of Buichu, however, diminished by that portion of territory which we have mentioned above, remains within the boundaries of the civil province of Nam-Dinh, although not entirely, and retaining the same name, we entrust it to the indigenous clergy by these very Letters, but with the condition that it shall remain temporarily under the governance of the present Apostolic Vicar, the venerable Brother Peter Muñagorri y Obineta, titular Bishop of Pityuntini. We will and command that all these things, as above arranged and established, be considered ratified and valid, notwithstanding any contrary pro-

Translated by churchlatin.ai, a product of Boyne Archives

visions. Furthermore, these Letters, even if transcribed and printed, shall have the same validity as if they were presented and shown, provided they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this division, erection, constitution, commission, concession, derogation, and our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the ninth day of the month of March, in the fifteenth year of Our Pontificate.

F r. TH. PIUS, O. P., Card.

BOGGIANI P. Card.

FUMASONI BIONDI Cancellarius S. B. E.

8. C. de Propaganda Fide Praef.

Ioseph Wilpert, Decanus Collegii Protonot. Apost.

Vincentius Bianchi-Oagliesi, Loco £g Plumbi Reg. in Cane. Ap., Vol. LIV, n. 75. - Al. Trussardi. Protonotarius Apostolicus.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Official Commentary III VITERBO, and the Territorial Abbey of San Martino al Monte Cimino: "OF NO ONE." The Abbey of San Martino al Monte Cimino is permanently and equally united with the Diocese of Viterbo.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the lasting memory of the spiritual good and benefit of the Christian flock, it appears to be very useful to have a suitable circumscription of dioceses; and to achieve this, Our supreme authority divides very large dioceses, or sometimes joins small ones, and subjects them to the governance of one bishop. We, indeed, in the year 1927, entrusted the administration of the Abbey "of no one" of San Martino al Monte Cimino, then without its proper pastor, to the venerable Brother Aemydius Trenta, Bishop of the neighboring Diocese of Viterbo, under Our authority and that of the Holy See. Furthermore, since this temporary union has, as We had hoped, greatly benefited the spiritual growth of that Abbey, and since the beloved son, Prince Pamphilius of Auria, has recently renounced the patronage he held over the same Abbey, which was granted to the Pamphilian people by Our predecessor, the blessed Pope Innocent X, We have considered it opportune and useful to permanently unite it with the Cathedral Church of Viterbo. Therefore, after having duly obtained the consent of those for whom it is necessary, or of those who presume to have an interest, We, with the fullness of Our apostolic authority, establish and decree the following: The Abbey of San Martino al Monte Cimino shall henceforth be permanently

Translated by churchlatin.ai, a product of Boyne Archives

and equally united with the Diocese of Viterbo, so that in the future the Bishop for the time being of Viterbo shall also have the governance of that Abbey, and shall be styled Abbot of San Martino al Monte Cimino, with all rights and offices attached to it. The General Vicar of the Diocese of Viterbo shall be simultaneously the General Vicar of the same Abbey, and a single Episcopal Curia shall be held for both Churches. Furthermore, in the event of a vacancy, the Capitular Vicar, duly elected by the Cathedral Chapter of Viterbo, shall also take over the administration of the Abbey of San Martino. The benefits for both the Diocese of Viterbo and the Abbey of San Martino shall be for the priests of both Churches...

[*Latin ed. p. 395*]

Let it be known that the aforementioned acts of Pope Pius XI may be combined. Now, since the diocese of Viterbo is presently happily enjoying its pastor, the venerable Brother Aemigdius Trenta, Bishop of Viterbo and Tuscany, and since these Letters of Ours are demanded for execution, he also holds the title of Abbot of St. Martin at Monte Ciminum. To ensure that all of these matters are carried out canonically, we choose the same venerable Brother Aemigdius Trenta, and we grant him the necessary and appropriate powers, including the power to delegate any man established in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory a certified copy of the completed execution within six months from the date of these Letters. Furthermore, we decree that to these Letters, whether transcribed or printed, provided they are signed by the hand of a public notary and sealed with the seal of any person established in ecclesiastical dignity or office, the same full faith shall be given as would be given to these Letters of Ours if they were presented or shown. Finally, we decree that these present Letters shall remain perpetually valid, notwithstanding any contrary provisions, even those with special and explicit mention or derogation. Therefore, it is not permitted to anyone to infringe or contradict all that has been decreed in this Our document; if anyone should presumptuously attempt to do so, let him know that he will incur the wrath of the Almighty God and of the Blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the second day of the month of May, in the fifteenth year of Our pontificate.

Fr. Th. Pius, O.P., Cardinal Boggiani

Fr. Raphael C., Cardinal Rossi

Chancellor of the Holy Roman Church, Sacred Consistory, Secretary.

f Dominicus Spolverini, Archbishop, titular of Larissen.

Protonotary Apostolic, Alfridus Vitali, Protonotary Apostolic.

*In place of £8 of lead, registered in the Apostolic Chancery, Volume LV,

Translated by churchlatin.ai, a product of Boyne Archives

number J. - Al. Trussardi.*

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER CONCERNING A PAROCHIAL CHURCH, DEDICATED TO THE BLESSED VIRGIN MARY "DEL PILAR," IN THE CITY OF BONAERENSIS, WHICH IS ENHANCED WITH THE TITLE AND PRIVILEGES OF A MINOR BASILICA. PIUS PP. XI. For the perpetual memory of the matter.

In the city and archdiocese of great importance of Bonaërensis, there exists a parochial church dedicated to the Blessed Virgin Mary of Columna, commonly known as "del Pilar," which was, as is said, constructed at the beginning of the eighteenth century on land previously donated for this purpose by Ferdinand Michael de Valdez Inelan, near a house then occupied by three Recollect friars. In the year one thousand seven hundred and twenty-two, it was opened to the faithful of Bonaërensis, and subsequently, the church itself was solemnly consecrated, and also incorporated into the Patriarchal Archbasilica of the Lateran. This most celebrated building, erected in designs prepared by certain members of the Society of Jesus, is distinguished not only by its impressive size, but also by its wonderful works of art, especially paintings, which have been wisely restored to their former splendor by the diligent care of the people. This sacred edifice also holds historical memories that are very important to the Nation of Argentina, so that the faithful, never ceasing to study and appreciate the same, with its precious and abundant sacred furnishings, now also celebrate, and, led by devotion, faith, and a grateful spirit, devoutly approach the Blessed Virgin of Columna, from whom the church takes its name.

Bearing these things in mind, we consider it fitting to receive the petitions that the community, along with the parish priest, who, together with nine other priests, diligently dedicate themselves to divine worship and actively carry out the sacred ministry within the parish, recently presented to us, through the commendations of the Most Reverend Cardinal of Buenos Aires and our Apostolic Nuncio in the Republic of Argentina, so that we would deign to enhance the aforementioned parochial church with the title and privileges of a minor basilica.

Therefore, after due deliberation with our Venerable Brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for Sacred Rites, and by our apostolic authority, through the force of these present letters, and perpetually, we hereby declare the parochial church within the boundaries of the city and archdiocese of Bonaërensis, dedicated to the Blessed Virgin Mary "del Pilar," to be enhanced with the title and privi-

Translated by churchlatin.ai, a product of Boyne Archives

leges of a minor basilica.

[*Latin ed. p. 397*]

By the authority of the Most Holy Pope XI, we elevate the dignity of the Minor Basilica, granting it all the honors and privileges that rightfully belong to it. Notwithstanding any objections whatsoever. We grant, we bestow, we decree that these present Letters shall always remain firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain, now and forever; and that, therefore, whatever may be attempted in this regard by anyone, with any authority whatsoever, knowingly or unknowingly, shall be declared void and of no effect from this moment and also in the future. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of March, in the year 1936, in the fifteenth year of Our Pontificate. By order of Cardinal PACELLI, Secretary of State.

THE MOST BLESSED VIRGIN MARY IMMACULATE, ST. ANTHONY OF PADUA, and ST. FRANCIS OF BORJA, PATRONS PRINCIPAL of all of Lusitania, are equally confirmed.

PIUS PP. XI. For the perpetual memory of this matter.

By Our Apostolic Letters, issued under the Fisherman's Ring on the thirteenth day of the month of June, in the year 1934, We solemnly established St. Anthony of Padua as the principal celestial Patron of all of Lusitania, together with St. Francis of Borja, without, however, making any mention of the Immaculate Conception of the Most Blessed Virgin Mary, which had already been recognized by the legislative assembly of the Kingdom of Lusitania, together with the Chapters and the clergy of the Nation of Lusitania, as early as the year 1646. Pope Clement X, Our predecessor, by his Letters, dated the eighth day of the month of May, in the year 1671, sealed with the Fisherman's Ring, confirmed this same appointment, so that from those times until this day, the Immaculate Conception has been venerated as the principal Patron of Lusitania, and her feast day, with its octave, has been celebrated, as is customary for principal Patrons, since at least the year 1708.

Having carefully considered all of these things, and having also heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, We entrust, by the force of these present Letters and in a perpetual manner, all of the aforementioned celestial Patronages.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary: We decree, and for this reason We establish, that throughout all of Lusitania, the most

Translated by churchlatin.ai, a product of Boyne Archives

principal patrons are likewise the Most Blessed Virgin Immaculate, Saint Anthony of Padua, and Saint Francis of Borgia, and that they shall duly be held in honor in the future, as they have been heretofore. We also decree that, provided that the octave of the Blessed Virgin Mary Immaculate is observed, all other liturgical rights and privileges pertaining to these heavenly patrons shall remain in force. Contrary opinions notwithstanding. These things We decree, establishing these present Letters to be firm, valid, and efficacious, and to remain and endure perpetually; and to have their full and complete effect; and that those to whom they pertain shall fully avail themselves of them; and that it shall be rightly judged and defined, and that it shall be considered to have been done from now on and forever, if anything to the contrary, concerning these matters, should occur through the action of anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of March, in the year 1936, in the fifteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State.

III JOHN PAUL PP.

THE PATRON SAINT OF THE ENTIRE DIOCESE OF ALEXANDRIA IS DECLARED THE SECONDARY PRINCIPAL PATRON.

PIUS PP. XI

For the perpetual memory of this event.

— Since a monument has been publicly erected and solemnly inaugurated in the town called "Bosco Marengo," located within the territory of the Alexandrian diocese, in honor of Saint Pius V, Our predecessor, who was born in that same town, and since the Venerable Bishop of Alexandria, along with his Cathedral Chapter and the esteemed groups and the people of the diocese entrusted to him, have humbly presented Us with petitions, so that We might deign to declare Saint Pius V the secondary principal patron of the city and diocese of Alexandria, We willingly and gladly consent to such pious requests. After hearing the Sacred Congregation of Rites, and after carefully considering all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the tenor of these present Letters, and perpetually, in order to further foster the veneration of the aforementioned Pope by the clergy and people of the Alexandrian diocese, We declare and establish Saint Pius V as the secondary principal patron of the entire city and diocese of Alexandria, and furthermore...

[*Latin ed. p. 399*]

By the authority of the Most Holy Pope XI, we grant permission that

Translated by churchlatin.ai, a product of Boyne Archives

the feast day of the same Patron Saint be observed each year on the fifth day of the month of May, under the double rite of the second class. We command, we decree, that these present letters remain firm, valid, and efficacious forever, and that they fully and completely contribute to and benefit the city and diocese of Alexandrina, now and in the future; and that it should be rightly judged and defined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered invalid from this moment and null. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of May, in the year 1936, in the fifteenth year of Our Pontificate. E. Card. PACELLI, Secretary of State. LETTER I TO THE REVEREND FATHER EMMANUEL, TITULAR BISHOP OF THE HOLY APOSTLES MARCELLINUS AND PETER, SECRETARY OF THE HOLY CONGREGATION, CARDINAL GONÇALVES CEREJEIRA, PATRIARCH OF OLISIPO, CELEBRATING THE FIFTIETH AND TWENTIETH ANNIVERSARIES OF HIS ORDINATION TO THE PRIESTHOOD. PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing. — A pleasant news has recently reached Our ears, that you are about to complete your fiftieth and twentieth years since you offered the first sacrifice to God. And indeed, we are not surprised that the faithful, moved by the virtue of your goodness, and with a diligent clergy, strive to congratulate you and to offer excellent signs of love and devotion. For we know that you have conferred many benefits upon them through your pastoral ministry, especially since you have diligently provided both seminaries with new and splendid buildings, and you strive to promote the number and virtue of the clergy with all care; and that these merits are of such magnitude, as is clearly evident from Our most recent Encyclical Letters "on the Catholic Priesthood." Nor have you spared any effort in fostering the Catholic Action among the laity, in accordance with the norms of the Apostolic Letter "Ex officiis litteris," which we wrote to you and to other pastors of Lusitania, concerning the proper organization of Catholic Action, almost three years ago. Therefore, We, first of all, congratulating you on this approaching anniversary, gladly and willingly approve the solemnities held to honor the priestly dignity and the service rendered in the person of a Pastor.

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis — With heartfelt joy, we share with you, and we earnestly exhort these pious faithful, that all, through prayers, through counsel, and through resources, may assist those fortunate young men who are called to the sacred ministry, providing them with opportune and effective aid, thereby offering a most valuable contribution to the growth of the Church, to our beloved Pastor. This will surely be a most abundant fruit of your sacerdotal jubilee and a most illustrious monument of the faith and piety of the people. Meanwhile, that the celebration of

Translated by churchlatin.ai, a product of Boyne Archives

this sacred event may be more solemn, we grant you the faculty, so that, on the day of the celebration, after the Sacred Pontifical Rite has been performed, in the presence of the faithful, you may bless in Our name and with Our authority, granting them full remission of their sins for the benefit of the Church. Finally, with heartfelt wishes for your long and safe service for the benefit of souls, as a witness to the heavenly announcement of *gratiarum* and a testament to Our most profound charity, We impart to you, Our beloved Son, to your Auxiliary Bishops, to the entire clergy, and to the people entrusted to you, the Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the nineteenth day of the month of March, on the feast of Saint Joseph, Spouse of the Blessed Virgin Mary, in the year 1936, in the fifteenth year of Our Pontificate. PIUS PP. XI. TO THE REVEREND EUSTACHIUM, PRESBYTER, HOLDER OF THE TITLE OF SAINT LAWRENCE IN PANISPERNA, OF THE SACRED ROMAN CHURCH, CARDINAL ILUNDAIN Y ESTEBAN, ARCHBISHOP OF *HISPALENSEM*, HAVING COMPLETED FIFTY YEARS OF THE SACERDOTAL MINISTRY. PIUS PP. XI. Our beloved Son, greetings and the Apostolic Blessing. — We have received with great pleasure the news that you have recently completed fifty years since you received the priesthood. And if your modesty would have allowed such joyful news to reach Our ears sooner, We would certainly have expressed the sentiments of Our grateful heart to you beforehand. However, no delay can prevent us from expressing our paternal and joyful wishes to you; indeed, we earnestly hope that these wishes may be all the more pleasing and fervent to you. We know that for a long time you have been devoted to this Apostolic See with filial piety and charity; moreover, we have observed, in addition to other merits, your piety and diligence with which you strive to serve the faithful of Christ, as well as your concern for fostering and promoting the Catholic Action of the laity.

[*Latin ed. p. 401*]

The Acts of Pope Pius XI, page 401, contain this. Therefore, just as we have already given you many testimonies of our benevolence, especially since we wished to refer you to the most distinguished Order of the Purple Patrons, so now, having found this new opportunity, we congratulate you most heartily on the sacred office which you have so diligently and faithfully performed for so long, and, with prayers offered to God, we implore the most blessed heavenly gifts and consolations to be bestowed upon you. Finally, we earnestly implore divine mercy that in your homeland, may the turmoil and disturbances of public affairs finally give way to days of tranquility and peace. May this Apostolic Blessing, which we bestow upon you most generously, as you desire, our beloved Son, and which we entrust to you and to the entire clergy under your care in the Lord, be a witness to the support and heavenly help, and to our supreme affection. Given

Translated by churchlatin.ai, a product of Boyne Archives

in Rome, at St. Peter's, on the twenty-ninth day of the month of April, in the solemnity of St. Joseph, the Spouse of the Blessed Virgin Mary, in the year 1936, in the fifteenth year of Our Pontificate. PIUS PP. XI, TO THE MOST REVEREND FATHER, SEBASTIAN, TITULAR BISHOP OF THE HOLY SEATS OF BONIFACE AND ALEXIUS, ARCHPRIEST, CARDINAL LEME DA SILVEIRA CINTRA, ARCHBISHOP OF S. SEBASTIAN FLUMINIS, ON THE TWENTY-FIFTH ANNIVERSARY OF HIS EPISCOPAL ORDINATION. PIUS PP. XI, Our beloved Son, greetings and the Apostolic Blessing. — As you, with heartfelt gratitude, are about to complete the fifth and twentieth year since your episcopal consecration, may all good Christians, with whom you guide, celebrate this with great joy, both in this illustrious archdiocese and in Olinda and Recife, during this period. That ardor of piety and charity, with which you began your pastoral ministry in the prime of your life, has not only not diminished in you during these passing years, but, with the help of divine grace, has increased more and more from day to day. This happy growth is clearly demonstrated by the many cares and labors of a pastor and father, by so many undertakings and works, and by the sacred results, with which this long episcopate shines. If it were long to follow all the merits of your diligence, we cannot pass in silence the outstanding efforts you have made to establish new parishes, to promote the Catholic Action, and especially to foster vocations to the priesthood.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary: to effectively safeguard and promote [the faith], for which a unique example exists here in Rome, namely the recently founded Pontifical College of Brazil, to which you have generously contributed with the help of your own faithful. Furthermore, the sacred celebrations themselves, carried out with the greatest solemnity and magnificence, have greatly benefited the Christian religion and piety of your people, among which are vividly remembered the Eucharistic Congress, which came from the entire Brazilian nation, and that illustrious monument, dedicated to the blessed Christ the Redeemer, located on the summit of the mountain called Corcovado. Remembering all these praises of pastoral ministry with this pleasant opportunity, we congratulate you, our beloved Son, and we desire to enrich your joy and that of your people with our paternal participation and authority. Therefore, as we offer you our happiest wishes, we earnestly implore God, who, five lustrums ago, graciously blessed you with the joy of your fiftieth anniversary as an archbishop, that He may always grant you a flourishing mind and strength, so that you may serve your people for as long as possible. Moreover, that this celebration of sacred events may be more beneficial, we freely grant you the faculty to, on the day of the feast, solemnly bless the faithful present in our name and with our authority, offering them a full remission of their

Translated by churchlatin.ai, a product of Boyne Archives

sins, according to the usual conditions of the Church. May the heavenly blessings, a foretaste of our greatest affection, be with you, our beloved Son, and with the entire clergy and people entrusted to your care, and may they be abundantly bestowed upon you in the Lord. Given in Rome, at Saint Peter's, on the eleventh day of the month of May, in the year of the Finding of the Holy Cross, in the fifteenth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 403*]

Sacred Congregational Acts. SACRED CONGREGATION CONSISTORIAL OF PADERBORN - COLOGNE, CONCERNING A CHANGE IN THE BOUNDARIES OF DIOCESES. DECREE. Since a part of the territory of Gennebreck, belonging to the archdiocese of Paderborn, is situated far from its own parish church of Hasslinghausen, and since that same part has already been separated by civil law from the province of Westphalia and united to the province of Rhenania, the Most Reverend Lord Gaspar Klein, Archbishop of Paderborn, with the consent of the Most Eminent and Reverend Lord Charles S. R. E. Cardinal Schulte, Archbishop of Cologne, presented humble petitions to the Holy See, so that, for the better benefit of those faithful, the aforementioned part of the territory of Gennebreck might be separated from the archdiocese of Paderborn and united to the archdiocese of Cologne. Furthermore, Our Most Holy Lord Pius, after considering the matter and with the favorable opinion of the Most Reverend Lord Caesar Orsenigo, titular Archbishop of Ptolemais in Libya and Apostolic Nuncio in Germany, decreed that the petitions presented should be accepted. Therefore, by the authority of the present Consistorial Decree, it is decreed that the aforementioned part of the territory of Gennebreck be separated from the parish of Hasslinghausen and from the archdiocese of Paderborn, and be permanently assigned to the archdiocese of Cologne. Moreover, in order to carry out this decree, His Holiness has appointed the aforementioned Most Reverend Lord Caesar Orsenigo, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office to carry out the aforementioned purpose, and to report the results of this action to this Holy Congregation within six months.

[*Latin ed. p. 404*]

Acts of the Apostolic See - Official Commentary 404. An authentic copy of the act of the Consistorial Congregation, contrary to all objections. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 6th of June, 1936. F. R. C. Cardinal Rossi, Secretary. L. S. V. Santoro, Assistant.

II. APPOINTMENTS OF CHURCHES. Our Most Holy Lord Pope Pius XI, by the divine Providence, through successive decrees of the Sacred Consistorial Congregation, has appointed new pastors for the following

Translated by churchlatin.ai, a product of Boyne Archives

churches:

July 18, 1936. — To the titular episcopal see of Sebastene in Palestine, he appointed the Most Reverend Father Dominic Jezzoni, formerly Bishop of Vaivén and Sulmona.

August 1st. — To the titular episcopal see of Gerara, he appointed the Most Reverend Father Dominic John Vargas, formerly Bishop of Huaraz.

August 8th. — To the cathedral church of Taubaté, he appointed the Most Reverend Father Andrew Arcoverde de Albuquerque Cavalcanti, formerly Bishop of Valentim in Brazil.

August 11th. — To the titular episcopal see of Dionysiana, he appointed the Reverend Father Anthony Zimniak, General Vicar of the diocese of Czestochowa, whom he appointed as Auxiliary to the Most Reverend Father Theodore Rubina, Bishop of Czestochowa.

August 16th. — To the cathedral church of Leeds, he appointed the Reverend Father Henry John Poskitt, Rector of the Seminary in that diocese.

August 20th. — To the metropolitan church of Sens, he appointed the Most Reverend Father Frederick Lamy, formerly Bishop of Meaux.

August 23rd. — To the cathedral church of Cahors, he appointed the Most Reverend Father Joseph John Amat Moussaron, formerly Bishop of Lamian.

August 24th. — To the cathedral church of Nantes, he appointed the Reverend Father John Villepelet, General Vicar of the archdiocese of Bourges.

August 24th. — To the cathedral church of Laval, he appointed the Reverend Father John Marcadé, archpriest of the cathedral church of Saint-Brieuc and Tréguier.

August 24th. — To the cathedral church of Treviso, he appointed the Most Reverend Father Anthony Mantiero, formerly Bishop of Patti and Prelate of Saint Lucy.

[*Latin ed. p. 405*]

The Sacred Congregation, Consistorial Session 405, September 11th. — To the Cathedral Church of Passau, Reverend Father Simeon Landersdorf, of the Order of Saint Benedict. September 18th. — To the Cathedral Church of Ibarra, Reverend Father Caesar Anthony Mosquera, Canon and General Vicar of Bolivia. September 21st. — To the Cathedral Church of Ascoli in Piceno, Reverend Father Ambrose Squintani, Rector of the Seminary of the Diocese of Cremona, and Canon of the Cathedral Church there. October 7th. — To the titular episcopal Church of Dioclea, His Excellency Father Paschal Ragosta, formerly Bishop of Castri Maris.

SACRED CONGREGATION FOR RELIGIOUS ORDERS: DECREE CONCERNING THE TEXT OF THE CONSTITUTIONS TO BE USED EXCLUSIVELY BY ALL CARMELITE NUNNERIES.

Translated by churchlatin.ai, a product of Boyne Archives

Our Most Holy Lord, Pope Pius XI, on June 22nd, 1926, having considered the Constitutions of the Nuns of the Discalced Order of the Most Blessed Virgin Mary of Mount Carmel, which had been approved by the Supreme Pontiffs Sixtus V, Gregory XIV, and Urban VIII, and after these had been amended to conform to the norms of the Code of Canon Law, and further augmented by the laws of the same Code, and in some respects, even with a slight alteration, having been changed, He deigned to re-approve and confirm them anew, so that all that is contained therein might be endowed with the same apostolic force and firmness.

This Sacred Congregation, entrusted with the affairs of Religious Orders, while transmitting to the Reverend Father General Superior of the Order of the Discalced Fathers of the Most Blessed Virgin Mary of Mount Carmel, by letter dated July 22nd, 1926, the solemnly approved and confirmed Constitutions, and considering the unity and good of the daughters of the Holy Mother, deemed it its duty to express the wish that this text be unanimously adopted by all the Carmelite nunneries.

Many monasteries faithfully followed the vote of the Holy Congregation, so that the majority of the monasteries, after ten years, have put the recommended Constitutions into practice. However, in order that the hoped-for and so carefully prepared unification among the pious Religious may be fully realized, and in order that the ACTA of one Holy Mother, Vol. III, No. 12, may be...

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Official Commentary. Those who bear the name and spirit of Saint Teresa may, as soon as it can be obtained, rejoice, for His Holiness, in an audience on September 10, 1936, having granted the following to the Cardinal Prefect of the Sacred Congregation, has deigned to order that, in the future, in all monasteries of Discalced Nuns of the Order of the Most Holy Virgin of Mount Carmel, or those subject to local Ordinaries according to the dispositions of the Holy See, which remain firm, they shall be subject, or, according to the norms of the Constitutions of the year 1926, be subject to the Reverend Father Provincial of the Discalced Fathers of the same Order; the text of said Constitutions, given in the year 1926, shall be accepted as the only valid one, and shall alone provide the form of regular observance for all the daughters of Saint Teresa. All contrary provisions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregation for Religious, on the W day of the month of September in the year 1936. V. Card. LA PUMA, Prefect. IL. © S. fFr. L. M. Pasetto, Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION TO THE MOST REVEREND D. PAULUM MARELLA, ARCHBISHOP TIT. DOCLEENSEM, APOSTOLIC DELEGATE IN JAPAN, CONCERNING THE DUTIES OF CATHOLICS TOWARDS THE FATHERLAND. On several occasions and with insistence,

Translated by churchlatin.ai, a product of Boyne Archives

certain norms have been requested by this Sacred Congregation for the Propagation of the Faith, regarding the manner in which Catholics in Japan should conduct themselves, whenever the laws or customs of the fatherland require or suggest them to perform certain acts, which appear to originate from non-Christian religious rites. In resolving such a question, it is helpful to recall the principles and instructions that the Sacred Congregation wisely established as early as the year 1659, when addressing missionaries: "Do not exert any effort, nor in any way persuade those peoples to change their rites, customs, and manners, unless they are manifestly contrary to religion and good morals... The faith of no nation rejects or harms its rites and customs, provided they are not wicked, but rather supports and strengthens them."

[*Latin ed. p. 407*]

The Sacred Congregation for the Propagation of the Faith desires that this be understood. And since it is almost a part of human nature to prefer one's own, and especially one's own nation, to others, both in esteem and in affection, there is nothing more powerful in causing hatred and alienation than the alteration of the customs of a nation, especially those customs by which men are accustomed to remember their ancestors. "But those things which are truly wrong must be corrected more by example and silence than by words, and at the opportune time, so that, with minds disposed to grasp the truth, they may gradually and imperceptibly be corrected..." Therefore, it is the duty of missionaries to recognize and honor the piety and love of the Japanese for their country, and to teach the faithful not to be inferior to other citizens in their love for their country. This has always been done by missionaries. As for the actions by which the Japanese demonstrate their love for their country, the following should be noted. These are actions which, although originally arising from ethnic religions, are not intrinsically evil, but are in themselves indifferent, and are not commanded as signs of religion, but only as civil acts to manifest and foster love for the country, with all intention removed of compelling either Catholics or non-Catholics to signify any adherence to the religions from which those rites originated. This has been explicitly declared by the authorities of the Japanese Empire on more than one occasion, adhering to the principle of religious freedom and to that distinction, already established and promulgated by the Japanese Government, between national (to the national *Jinja*) and religious Shinto worship. Indeed, temples or monuments dedicated to civil worship are distinct from those that serve religious rites. In response to a request from the Archbishop of Tokyo, on September 22, 1932, to the Minister of Public Instruction, asking whether "it should be maintained that the reasons for requiring the participation of students in such activities should be reasons of patriotism and not of religion," the Deputy Minister replied: "Visits to national temples or *Jinja*

Translated by churchlatin.ai, a product of Boyne Archives

are required of students in higher schools and of students in middle and primary schools for reasons related to the educational program. In fact, the greeting that is required of the group of students in higher schools and of the students in middle and primary schools has no other purpose than to manifest a sense of love for the country and loyalty." This purely civil purpose is confirmed by the laws on public education, as is evident from the law of August 3, 32 of the Meiji era (1899), which prohibits religious instruction or the celebration of religious ceremonies in public schools, as well as in schools subject to the laws and regulations regarding teaching and discipline.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Official Commentary for the benefit of studies. From this, it may be inferred that the ceremonies performed at *Jinja* (shrines), which are ordered by public authorities for the people, do not possess a religious nature. The same appears to be the case with public ceremonies, which, on certain days, are performed at national *Jinja* with the intervention or support of public authorities, provided that these same authorities have not, either directly or indirectly, affirmed that this is their intention, and this, indeed, is the widely held belief of the more cultured people of the Japanese Empire, and of those who have more deeply studied the customs and sentiments of the Japanese. In a similar manner, acts which are commonly performed according to ancestral customs on certain occasions, such as, for example, at funerals or weddings, although they may perhaps have originally had a religious origin, are now, by many throughout Japan, performed without any religious significance, but simply as a civil way of demonstrating goodwill towards relatives and friends; thus, they seem to have lost their intrinsic connection with the ancestral religions and have been transformed into mere civil customs. With this first line of consideration, another, which is closely connected, becomes apparent. For, when the widespread belief is that these are not religious rites, but merely civil customs, Catholics who refuse to participate in such ceremonies are easily accused, and are easily believed by others, even those not hostile to the Catholic faith, to be cold towards their country, or ungrateful and uncivil towards their relatives and friends. It therefore seems highly desirable to remove the causes of this false and injurious public opinion, which not only greatly afflicts Japanese Catholics, but also turns away hearts from the path of salvation. This Holy Congregation, having considered all these matters with the seriousness that the subject demands, after consulting with experts, considering the evolution of times and customs, and having carefully examined the deliberations of the Council of Nagasaki held in 1890, and the recent expressions of opinion from the Most Reverend Apostolic Delegates E. Mooney and P. Marella, and from the Ordinaries of Japan, after mature deliberation in a solemn session of the

Translated by churchlatin.ai, a product of Boyne Archives

Most Eminent Cardinals of the Sacred Congregation for the Propagation of the Christian Faith, held on May 18th of the current year, has decided that the following norms of action should be established: 1. The Ordinaries in the territories of the Japanese Empire should teach the faithful that the ceremonies which are commonly performed at the *Jinja* (shrines), which are civilly administered by the government, are, according to the explicit declarations given on several occasions, and according to the common understanding of cultured people, merely a manifestation of patriotic love, namely, filial reverence towards the Imperial family and the benefactors of the country; and therefore, since such ceremonies have a purely civil value, it is permissible for Catholics to participate in them.

[*Latin ed. p. 409*]

The Sacred Congregation of the Propagation of the Faith, desiring that they may be treated with respect and in the manner of other citizens, having declared their intention, should the need arise to remove false interpretations of their actions. 2. The aforementioned Ordinaries may permit the faithful, when present at funerals, marriages, and other private rites customary in Japanese social life, to participate as do others (declaring, if necessary, their intention as stated above) in all those ceremonies, which, although perhaps originating from superstition, nevertheless, given the circumstances of the places and persons, and the common estimation of the times, retain only the meaning of civility and mutual benevolence. 3. Concerning the matter of oaths, wherever in Japan they are in use, the present priests shall faithfully follow the instructions on this matter given by the Sacred Congregation of the Propagation of the Faith, removing all discussion of the matter. All of which, having been reported to the Supreme Pontiff in an audience on the day of May 25th by the undersigned Secretary of the Sacred Congregation, His Holiness deigned to approve, declaring that the Ordinaries of Japan may safely and ought to follow the aforementioned norms. Given in Rome, from the offices of the Sacred Congregation of the Propagation of the Faith, on the 26th day of the month of May in the year 1936. P. Card. FUMASONI BIONDI, Prefect. L. © S. f C. Costantini, Archbishop titular of Theodosius, Secretary. II NOMINATIONS The Sacred Congregation of the Propagation of the Faith, by successive decrees, has made the following appointments: June 30, 1936. — Reverend Father Paul Julliotte, of the Congregation of the Sacred Hearts of Jesus and Mary (Picpus), Apostolic Prefect of Mainau. July 7. — Reverend Father Thomas Megan, of the Society of the Divine Word, Apostolic Prefect of Sinsiang. July 11. — Reverend Father Julius Dillon, of the Order of Friars Minor, Apostolic Prefect of Shasi. July 28. — Reverend Father Chilian of Killybegs, of the Order of Friars Minor Capuchin, Apostolic Prefect of Victoria Falls. — Reverend Father Eusebius of the Sacred Heart, of the Congregation of Clerics barefooted of the Most Holy Cross and Passion of Our Lord Jesus

Translated by churchlatin.ai, a product of Boyne Archives

Christ, Apostolic Prefect of Tshumbe.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis — Official Commentary

SACRED CONGREGATION FOR RITES

Regarding the Beatification and Canonization of the Venerable Servant of God, Mary Dominica Mazzarello, Foundress of the Institute of the Daughters of Mary Help of Christians.

● v

ON A DOUBT: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and to the extent of what is being considered.

After God had created man, He said: "It is not good that the man should be alone; I will make him a helper fit for him" (Genesis, II, 18).

After the passage of time, God raised up a distinguished man, John Bosco, who, inflamed with zeal for souls, founded the pious Society of St. Francis de Sales, which, now spread throughout the world, leads countless souls, especially young people, to Christ.

Pius IX, observing the abundant fruits gathered by this Society in the education of young people, moved as if by divine inspiration, encouraged the same Saint to carry out a similar project for girls, which he himself had already conceived in his mind.

The merciful God, moved by the fervent prayers of His servant, in His wondrous providence, arranged that St. John should find a helper similar to himself in Mary Dominica Mazzarello, concerning whose heroic virtues this decree speaks.

Mary Dominica Mazzarello was born in the place commonly called Momese, as if under the protection of the shrine dedicated to the Blessed Virgin Mary, Help of Christians, within the boundaries of the diocese of Acqui, on May 9th, in the year of Our Lord 1837, as the first of seven children, of Joseph and Mary Magdalene Calcagno, honest and pious country folk, and on the same day she was regenerated by the waters of holy baptism.

Both parents took the greatest care in educating their children in the ways of holiness, setting an example; therefore, the seeds of Christian virtues were deeply rooted in Mary Dominica from her earliest childhood; who, under the guidance of a most pious priest, Dominic Pestarino,

[*Latin ed. p. 411*]

The Sacred Congregation of Rites, in its endeavors, was progressing

Translated by churchlatin.ai, a product of Boyne Archives

more and more. The Sacred vestments, scarcely newly restored, and anointed with Holy Chrism, made progress in the exercise of Christian virtues. It sought to carry out the ordinary course of life in an extraordinary manner with the utmost care. A most devoted lover of the Holy Eucharist, she would, at the very early hour, when it was still dark in winter, and despite the cold and snow, tremble with fear lest she should not be present at the Holy Sacrifice, and would hasten to offer herself to the Body of Christ. However, when, in the evening, she was not permitted to go to Church, she would, turning towards it from her home, pour forth prayers and prolong her stay. About the seventeenth year of her age, she gave her name to the pious Society of the Daughters of Mary Immaculate, in which she generously undertook the path of a more perfect life, dedicating herself to the fulfillment of divine plans. As Saint John Bosco first cultivated the paternal field, and later practiced the art of tailoring; in these duties, with her mind fixed on God, she performed everything so completely and thoroughly for His glory, that even the smallest detail, which she might accomplish with diligence, intended to elicit an act of love for God. Therefore, it is not surprising that, on one occasion, before God, she confessed that she had, for a quarter of an hour, had her mind distracted from Him. Burning with zeal for souls, she devoted all her efforts, according to her ability, to bringing them to Christ. In the year 1865, Mary Dominica, together with several other girls, established a common life in a house near the parish church. In the year 1869, Saint John Bosco gave them a method for leading their lives. When, with the insistence of many good people and fervent prayers, and as if by order of the Most Holy Pope Pius IX, the Saint also decided to establish a society for the education of girls, and having begun deliberations with the priest Pestarino and the Bishop of Acqui, she took as the foundation of this new Society the family of the Daughters of the Immaculate Conception. Therefore, on August 5th, in the year of Our Lord 1872, the Daughters of Mary Immaculate of this new Society put on their habits, and before the Bishop and Saint John Bosco, Mary pronounced her religious vows. To this newly founded Institute, Saint John gave the name of the Daughters of Mary, Help of Christians, and entrusted its administration to Mary, first as vicar with authority; and two years later, with the unanimous consent of the Sisters, and with the approval of Saint John himself, she was elected as Superior General to fully exercise this office. In this office, she presented herself as the most perfect example of all virtues to her daughters. Moreover, although she was the Supreme Directress and was sometimes infirm, she never allowed herself any respite from the common duties; she was most diligent.

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - Official Commentary: She, most devoted

Translated by churchlatin.ai, a product of Boyne Archives

to the poor, lived in a room furnished with only a thousand necessities, abstaining from any luxury during the day, and indeed, if something delicate were ever placed on the common table, she would refrain from partaking of it. Although she was exceedingly humble and diffident, she sought to imbibe the spirit of Saint John with all her heart, and she depended on his guidance. Saint John, having thoroughly examined her virtues and talents, appointed her as his delegate, to assist her, especially in spiritual matters, and he wrote down rules for her; however, he wanted her to have freedom in the administration of the Institute: and wisely, as events have proven. The Institute, under the prudent guidance of Mary, flourished so wonderfully during her lifetime, and bore abundant, joyous fruits. Now, after being approved by the Apostolic See, it numbers approximately six hundred houses throughout the world, or in mission territories among the non-believers, and thousands more of Sisters, who, inspired by the spirit of both founders, illuminate the Church of God with their active piety. Mary shone with the purity of an innocent life. She accepted joys and sorrows, prosperity and adversity, with an equal and cheerful spirit, as if they were divine gifts. She was fervent in her devotion to the Eucharist, as if she saw Christ present before her eyes. She devoutly venerated the Blessed Virgin. Truly, she could say with the Apostle Paul: "But our conversation is in heaven." From this intimate union with God, she, who was almost unlettered, was able to speak and write wisely. God endowed her with the gift of discerning hearts and other gifts. Furthermore, men of the highest authority have testified to her sanctity. In the city of Nizza Monferrato, she was gravely afflicted by a pulmonary disease, and, after receiving the sacraments, she commended charity, humility, and obedience to her daughters, and, invoking the most holy names of Jesus, Mary, and Joseph, she surrendered her most pure soul to God on May 14th of the year of Our Lord 1881, having lived forty years and four months. Her precious death was followed by a reputation for sanctity. Therefore, from the year 1911 to 1917, processes were conducted in the Ordinary Tribunal of Acqui, with authority, concerning this very reputation, concerning her writings, and concerning obedience to the Urbanian Decrees regarding the non-observance of the cult of the Servant of God. To these were added two Eogatoriales from Buenos Aires and Saint Joseph of Costa Rica. Preserving what was legally to be preserved, the Most Holy Congregation issued a favorable decree on July 15th of the year 1924. On May 27th of the following year, the Most Holy Pope Pius XI, with his own hand, introduced a Commission.

[*Latin ed. p. 413*]

The Sacred Congregation of Rites, having been deemed worthy to examine this cause, decreed on June 23rd of the year 1926 that the laws, as pertaining to the cult, had been observed. An Apostolic process was instituted in the Curia of Acqui, for its juridical validity, as well as for informational

Translated by churchlatin.ai, a product of Boyne Archives

purposes, and on June 23rd, a decree was issued. After a year had elapsed from these legal proceedings, on February 21st, before the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, preliminary meetings concerning the virtues were held; and on November 19th, preparatory meetings were held. Furthermore, a general meeting was held before His Holiness on the 21st of the preceding month; in which the aforementioned Most Reverend Cardinal, as Promoter, proposed a question for discussion: whether it could be established that the virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, were present in a heroic degree in the case and for the effects under consideration. Moreover, the Most Reverend Cardinals, officials, and Reverend Consultors gave their votes. However, the Most Blessed Father postponed his judgment on this matter, which concerned the sacred Invention of the Holy Cross, so that, through intensified prayers, He might be illuminated by God with greater clarity on this matter of such importance. Therefore, after the sacred Eucharistic sacrifice had been celebrated, and after the Most Reverend Cardinals Camillo Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Promoter of the Cause, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the undersigned Secretary, had been summoned, the following was decreed: It is established that the virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, along with their associated virtues, were present in a heroic degree in the Venerable Servant of God, Mary Dominica Mazzarello, in the case and for the effects under consideration. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation. Given in Rome, on May 3rd of the year of Our Lord 1936. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Official Commentary, Paris. BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY, IN THE WORLD EUGENIA SMET, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF AUXILIARY SOULS IN PURGATORY, REGARDING THE QUESTION OF WHETHER A COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE APPOINTED IN THIS CASE, AND TO WHAT EFFECT. Eugenia Smet, being only seven years old, while once playing happily with other girls in her father's garden, suddenly stopped, became serious in appearance, and said, "Do you know what I am thinking? If one of you were held in a fiery prison, and we were given the power to free her with a single word, would we not immediately say so? Many souls are held in the fire of Purgatory: and God Himself, who justly pun-

Translated by churchlatin.ai, a product of Boyne Archives

ishes them, asks for our prayers to free them, and yet we do not do this!" This thought, which revealed the remarkable faith and charity of the young girl, shaped her entire life, as will soon become apparent. Eugenia, Mary, Joseph Smet was born on March 25th of the year of Our Lord 1825, in the Isle of France, to Henry and Paulina Taverne de Montdhiver, who were conspicuous for their Christian morals and piety, and was the third of six children, being baptized on the same day. In the year 1834, she received the Sacred Chrism, and after a year, she received the Holy Eucharist for the first time. As a student at the Institute of the Sacred Heart of Jesus, she set an example, making remarkable progress, especially in piety. Feeling herself called to a religious life, she desired to be received into that same Institute of the Sacred Heart; but, God having other plans for her, she was gradually, and without her realizing it, drawn by a particular divine providence to found a new Institute for the benefit of souls afflicted by the flames of Purgatory. Indeed, burning with the fire of charity for the glory of God and the good of her neighbors, she devoted all her studies, all her efforts, all her industry, and all her thoughts to helping those souls. Perceiving that there was no religious institute in the militant Church whose particular purpose was to pray for these souls, she, with fervent prayers and with the advice of prudent men, courageously undertook the task. She had as her principal encourager Saint John Vianney, who, encouraging her, said to her: "This is a work that has been long and ardently desired by God." Therefore, in the year 1856, she went to Paris, where she presented herself to the Archbishop.

[*Latin ed. p. 415*]

With the benevolent approval of the Sacred Congregation of Rites, and under the patronage of Saint Mary and Saint Dominic, the foundations of the Institute of Sisters, who are called "Helpers of Souls in Purgatory," were established. Because of the unwavering faith with which she constantly entrusted herself to divine providence, Mary took the name "Providence." And to this reason, another of no less importance must be added. Even as a young girl, she declared that she wished to be an instrument of God's providence, that is, with the intention of expiating, as far as it was within her power, the debts of divine justice owed by the souls in purgatory, so that these expiations might glorify divine mercy as if offered as a gift. When she understood how pleasing this would be to God, the most merciful Father, she generously dedicated herself entirely to expiating these souls, not only through prayers and severe self-denials, but also through the heroic practice of all virtues, and especially through acts of every kind of mercy towards the poor and the abandoned, so that, while alleviating the miseries of the living, she might bring comfort to the souls in purgatory. To ensure that these salutary and pleasing fruits to God would be rendered more abundantly and firmly, she commended the Institute she founded to be preserved in the same spirit of charity. The Lord, with generous magnif-

Translated by churchlatin.ai, a product of Boyne Archives

icence, repaid this work of His handmaid, which He had inspired in her and which she faithfully accomplished. For while He made her a sharer in His cross, He strengthened her with extraordinary fortitude to bear it. Indeed, she suffered poverty, ridicule, calumnies, abandonment, terrible bodily torments, anguish of spirit, and other labors and pains, all of which she not only endured with invincible patience, but also accepted with a grateful spirit, offering herself as a sacrifice to God for the souls in purgatory. "Among the things that I feared would happen, which are not sins, were five: to be separated from my parents, to establish a religious family, to be burdened by poverty in order to support it, to be burdened with the money of others, to be afflicted with the disease of cancer. But through the grace of God, I have overcome these five misfortunes." Many of her spiritual directors contributed greatly to her attaining such virtue, those who excelled in prudence and sanctity of life, among whom, above all, was the Servant of God, Peter Olivaint of the Society of Jesus, who was killed by the sword of wicked men in Paris in the year 1871. How pleasing this generous dedication of her life to God was, she herself demonstrated through the spread of the Institute. Even while she was still living, more and more houses were established in various places, even in the Chinese Empire. Afterwards, the Institute was approved by the Apostolic See and continues to flourish more and more. But already, Mary of Providence, having accomplished so many labors, was endowed with virtues...

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Official Commentary, which will endure eternally as a shining example. Afflicted by a cancer with which she had struggled for two years, she was led to death, earnestly commending charity to her spiritual daughters, and on February 7th, in the year 1871, she surrendered her most pure soul to God, having barely reached the age of forty-six. Her reputation for holiness did not diminish after her death, especially because of the graces or miracles, as they say, which were obtained through her intercession. Therefore, after the initial investigations were made, in the year 1926, in Paris, and through petitions submitted in writing, an inquiry was instituted by the Ordinary authority in the Vicariate Apostolic of Nan-King in China, concerning her holiness and miracles, as well as concerning her writings and the devotion never before exhibited. After examining the writings of the Servant of God, the Holy Roman Church, on May 22nd, 1935, decreed: That nothing stands in the way of proceeding further. In the meantime, several petitions were presented to His Holiness the Pope, including seven from Cardinals, four from Royal Highnesses, and more than one hundred from Archbishops, Bishops, Abbots, and Superiors General of Religious Orders or Congregations. After all these matters were carefully considered, and at the urging of the Most Reverend and Right Reverend Father Francis Xavier Hertzog, Apostolic Protonotary, in the Ordinary meetings

Translated by churchlatin.ai, a product of Boyne Archives

of the Holy Roman Church held in the Vatican on April 28th of this year, the Most Reverend and Right Reverend Cardinal Camillus Laurenti, Prefect of the Sacred Congregation, as Relator of the Cause, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Most Reverend and Right Reverend Fathers, after hearing the report of the same Cardinal, and after considering the written opinions of the Official Prelates, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, having carefully considered all matters, decided to respond: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases His Holiness. After the above was signed by the Reverend Father, General Promoter of the Faith, His Holiness, having approved the decree of the Sacred Congregation, deigned to sign the Commission for the Introduction of the Cause of Mariae a Providentia with his own hand. Given in Rome, on May 5th, in the year of Our Lord 1936. C. Card. LAURENTI, Prefect. L. S. A. Carinci, Secretary.

[*Latin ed. p. 417*]

The Sacred Congregation for Seminaries and Universities 417.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

DECREE CONCERNING THE ACADEMIC DEGREE AWARDED BY THE PONTIFICAL INSTITUTE OF SACRED MUSIC.

The Sacred Congregation for Seminaries and Universities, having thoroughly considered the nature, purpose, and program of studies of the Pontifical Institute of Sacred Music in the City of Rome, and by the authority conferred upon it by the Most Holy Pope Pius XI, grants to that Institute the power to confer an academic degree, whether in Gregorian chant, in the composition of sacred music, or in the playing of the organ, which is equivalent to the doctorate in the field of teaching.

This degree may only be conferred upon students who have already obtained a license, and who, having fulfilled all other requirements as prescribed by the Apostolic Constitution "Deus scientiarum Dominus" and by the regulations attached to it, as well as by the statutes of the Pontifical Institute, except for the doctoral dissertation, have demonstrated a particular aptitude, from which it may be duly ascertained that they possess the theoretical and practical competence required, either in Gregorian chant, in the composition of sacred music, or in the playing of the organ.

Given at Rome, from the halls of St. Callixtus, on the tenth day of March, in the feast of St. Gregory the Great, in the year of Our Lord 1936.

C. Card. BISLETI, Prefect.

Translated by churchlatin.ai, a product of Boyne Archives

L. S. E. Ruffini, Secretary.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, October 10, 1936, His Holiness received in a solemn audience His Excellency, Mr. Doctor Nicola Mario Eusebio del Rivero y Alonso de Aguilar, Extraordinary Envoy and Minister Plenipotentiary of Cuba, for the presentation of his Credentials. On Monday, October 12, 1936, the same Holiness received in a solemn audience His Excellency, Mr. Doctor Francisco A. Figueroa, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Guatemala, for the presentation of his Credentials.

SACRED CONGREGATION OF THE COUNCIL. NOTICE. It is hereby made known that applications for the admission of clerics to the study of the Sacred Congregation of the Council, for the purpose of legal, administrative, and catechetical practice, are received in the Secretariat of the same Sacred Congregation of the Council from October 20th to November 20th. Rome, October 1936. G. Bruno, Secretary.

SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Most Holy Father Pius XI, happily reigning, has deigned to appoint:

Secret Chamberlains, Extraordinary:

April 4, 1935. Monsignor Giacomo Gavassino, of the diocese of Iglesias.

May 21, 1936. Monsignor Carlo Lino Perez, of the archdiocese of Lima.

Monsignor Eloy Chiriboga, of the same archdiocese.

Monsignor Paolo Chavez-Aguilar, of the same archdiocese.

Monsignor Giacomo Martínez, of the diocese of Arequipa.

[*Latin ed. p. 419*]

Diarium Romanae Curiae 419, May 21, 1936. Monsignor Gregory Martínez, of the same diocese. June 4th. Monsignor Francesco Saverio della Pietà Rebello, of the Patriarchate of Goa. July 2nd. Monsignor Luigi Matachione, of the diocese of Sora. July 2nd. Monsignor Achille Doriguzzi, of the diocese of Lecce. July 2nd. Monsignor Vincenzo De Sanctis, of the same diocese. July 2nd. Monsignor Oronzo Bello, of the same diocese. July 2nd. Monsignor Antonino Gatarella, of the diocese of Agrigento. June 9th. Monsignor Germano Tribas, of the Archdiocese of Udine. June 9th. Monsignor Ilario Irnberciadori, of the diocese of Montalcino. June 9th. Monsignor Mark Gambardella, of the Archdiocese of Amalfi. June 9th. Monsignor Felice Mansi, of the same Archdiocese. June 9th. Monsignor Felice Casadei, of the diocese of Sarsina. June 16th. Monsignor Giovanni Marino Van der Tuijn, of the diocese of Haarlem. June 16th. Monsignor Carlo Perico, of the diocese of Bergamo. June 16th. Monsignor

Translated by churchlatin.ai, a product of Boyne Archives

Guglielmo Diessl, of the diocese of Leitmeritz. June 16th. Monsignor Robert Najman, of the same diocese. June 16th. Monsignor Gennaro Jovane, of the Archdiocese of Gaeta. June 23rd. Monsignor Francesco Cornelii, of the Archdiocese of Udine. June 30th. Monsignor Gino Lugli, of the diocese of Carpi. August 1st. Monsignor Anthony Sabelli, of the Archdiocese of Buenos Aires. August 6th. Monsignor Pacifico Ciabocco, of the Archdiocese of Camerino. August 6th. Monsignor Giuseppe De Lorenzi, of the diocese of Biella. August 6th. Monsignor Valentino Elwes, of the Archdiocese of Westminster. September 3rd. Monsignor Bartolomeo Pezzo, of the diocese of Verona. September 3rd. Monsignor Luigi Novak, of the Archdiocese of Gorizia. September 17th. Monsignor Giuseppe Prandini, of the diocese of Carpi. October 2nd. Monsignor Aurelio Fiorani (Rome). October 7th. Monsignor Umberto Mozzoni, of the diocese of Macerata. October 8th. Monsignor Giacomo Morelli, of the suburbicarian diocese of Palestrina.

Secret Chamberlains of Sword and Cape, Supernumerary, of His Holiness: June 13, 1936. Mr. Furey Ellis, of the Archdiocese of Philadelphia. June 13, 1936. Mr. Matteo Me Closkey, of the same Archdiocese. June 13, 1936. Mr. Vincenzo Carroll, of the same Archdiocese. July 23rd. The Viscount Carlo de Curel, of the diocese of Limoges.

Honorary Chamberlains in Peacock Blue of His Holiness: July 2, 1936. Monsignor Giuseppe Tischberger, of the diocese of Linz. July 9th. Monsignor Stefano Kuthy, of the diocese of Alba Reale. July 9th. Monsignor Luigi Rosa, of the diocese of Pon tremoli.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis — Commentarium Officiale, 2 Iulii 1936. Reverendissimus Dominus Annibale Corradini, eadem diocesi.

Reverendissimus Dominus Enrico Lorenzelli, eadem diocesi. 16

Reverendissimus Dominus Leopoldo Punzi, archidioecesi Gaetana.

Reverendissimus Dominus Luigi Di Campo, eadem archidioecesi.

6 Augusti

Reverendissimus Dominus Francesco Kaderabek, archidioecesi Pragensis.

Reverendissimus Dominus Luigi Tylinek, eadem archidioecesi.

Reverendissimus Dominus Andrea Frank, eadem archidioecesi.

Reverendissimus Dominus Francesco Trnka, eadem archidioecesi.

Reverendissimus Dominus Venceslao Moeckl, eadem archidioecesi.

Reverendissimus Dominus Carlo Enzmann, eadem archidioecesi.

Reverendissimus Dominus Giovanni Matejka, eadem archidioecesi.

Reverendissimus Dominus Gustavo Verich, eadem archidioecesi.

Reverendissimus Dominus Venceslao Tichy, eadem archidioecesi.

Translated by churchlatin.ai, a product of Boyne Archives

Reverendissimus Dominus Giuseppe Svátek, eadem archidioecesi.

Reverendissimus Dominus Francesco Rudolf, eadem archidioecesi.

3 Septembris

Reverendissimus Dominus Francesco Ballaben, archidioecesi Goritiensi.

Reverendissimus Dominus Angelo Trevisan, eadem archidioecesi.

Reverendissimus Dominus Giuseppe Vodopivec, eadem archidioecesi.

Cappellani Secreti d'onore Sanctissimi: 3 Septembris 1936.

Reverendissimus Dominus Ermanno Rosin, archidioecesi Goritiensi.

Reverendissimus Dominus Desiderio Spagnul, eadem archidioecesi.

NECROLOGIUM

5 Augusti 1936.

Reverendissimus Dominus Salvio Huix Miralpeix, Episcopus Leridensis. 31

Reverendissimus Dominus Giovanni Battista Hierl, Episcopus titularis Teuchirae.

3 Octobris

Reverendissimus Dominus Guglielmo Hayden, Archiepiscopus Hobartensis. 7

Reverendissimus Dominus Giuseppe Thorman, Episcopus Hexhamensis et Newcastleensis. 10

Reverendissimus Dominus Giovanni Garigliano, Episcopus Bieliensis.

[*Latin ed. p. 421*]

Ann. et Vol. XXVIII, 28 Octobris 1936 (Ser. II, v. III) - Num. 13.

ACTA APOSTOLICAE SEDIS. COMMENTARIUM OFFICIALE.

ACTA P.P. XI. MOTU PROPRIO DE PONTIFICIA ACADEMIA SCIENTIARUM.

PIUS PP. XI.

Among the many blessings with which the goodness of God has accompanied the course of Our Pontificate, We would also like to include this: We have been able to observe that, for not a few individuals who are engaged in exploring the secrets of nature, the very pursuit of knowledge has altered their mental disposition and inclination, so that they seem to be turning their minds to other things. True science, which is the knowledge of things, never contradicts the truths of the Christian faith; indeed, as anyone who has perused the annals of science cannot fail to acknowledge, just as the Roman Pontiffs, together with the Church, have always diligently

Translated by churchlatin.ai, a product of Boyne Archives

fostered the investigations of learned men, even in those matters that are discovered through experiments, so, in turn, such disciplines have provided a means of safeguarding the treasure of heavenly truth entrusted to the same Church. Therefore, as the Vatican Council solemnly taught, "faith and reason can never be at odds with each other, but also mutually assist each other; for right reason demonstrates the foundations of faith, and, illuminated by its light, cultivates the knowledge of divine things; and faith, in turn, frees reason from errors and protects it, and instructs it with manifold knowledge." Alas, in recent times, learned men, who formerly resided in the home of their ancestral religion, have sometimes, most wretchedly—although, in truth, not for the sake of learning the truth—abandoned it, like "prodigal sons."

1 Sess. I, cap. IV.

[*Latin ed. p. 422*]

The Acts of the Apostolic See – the official records – have been published; and even, especially in the preceding century, it was rashly and somewhat presumptuously asserted that the paths and methods of human science and divine revelation were mutually opposed. However, these kinds of preconceived opinions – which, to our considerable comfort, we may admit – have now become so obsolete that scarcely anyone is found who, diligently engaged in the investigation of physical matters, becomes an advocate and defender of this error. Indeed, we do not wish to pass over in silence the fact that during Our pontificate, many scholars – among whom were not lacking those who were outstanding in their respective disciplines and who had been honored with the highest distinctions – having traveled from distant and various nations to Rome, to participate in gatherings for the promotion of excellent studies, came before Us, offering their services to human knowledge, either to Us personally, or rather, to the authority which this Apostolic See perpetually holds through the most unworthy successor of Blessed Peter. It also happened that among these, some, although not receiving the most precious gift of the Catholic faith, nevertheless deemed it fitting to revere this, Our, Chair of Truth with a humble demeanor. Nor were there wanting those who, when addressing Us in their own names and in the names of others, did not hesitate to declare, with the best of reasons, that all sciences lead the way to and communicate with the Christian faith; which, indeed, brought great joy to Our paternal heart. With these favorable circumstances of time and events, We considered it opportune to promote the "Pontifical Academy of Sciences" for new and greater advancements. Four young men, as everyone knows, in whom Frederick Cesi was the leader, on the 17th of August, in the year 1603, founded in this learned city the "Order, or Assembly, or Academy of the Lynx Philosophers." Frederick Cesi, as the elected leader, defined and established the purpose of this Institute as follows: "to acquire knowledge

Translated by churchlatin.ai, a product of Boyne Archives

and wisdom, not only through living a righteous and pious life, but also to peacefully and without causing harm to anyone, to spread this knowledge to men, both orally and in writing." This assembly of learned men, over the course of time, experienced various fortunes: it declined more than once from its ancient splendor, and also more than once was restored to its former glory; until, in the year 1847, Our predecessor, the most holy Pope Pius IX, after a complete renewal, decreed that it should no longer depend on private scholars, but on the Roman Pontiff himself and on the public authority of the same. From that time on, the same institution was named the "Pontifical Academy of the New Lynxes," and it set itself the goal of promoting the study of more serious disciplines.

[*Latin ed. p. 423*]

The acts and advancements of Pope Pius XI, fostered by the diligent efforts of its members, were further promoted. And soon after, Our Predecessor, of blessed memory, Leo XIII, in the year 1887, established new regulations, by which the importance and significance of this group were enhanced; and this was done through most loving letters addressed to the Venerable Brother Aloysius, of the Holy Roman Church, Cardinal Oreglia, Bishop of Praeneste, and also Patron of the Academy; in which he wrote, among other things: "We have considered the Pontifical Academy of the New Linceans to be worthy of much praise, and from the very beginning of Our pontificate, We have regarded it with particular favor, as its fidelity and devotion have been proven to Us, even in difficult times." Indeed, We, for whom the progress of the human sciences is a source of great joy, and who will always hold in high regard the ornaments and decorations of the Apostolic See and of this City of the Vatican, which We have established, after having bestowed upon this Our Academy the necessary resources to achieve its aims, and having assigned it a worthy seat and a memorial, We deemed it entirely fitting to restore it completely; and We have chosen to do so on this day, on which, seventeen years ago, We received the greatest blessing from God, when We were invested with the dignity of a bishop. Guided by this purpose, We, by Our full authority, through a papal bull and after mature deliberation, restore this center of learning, bringing it into new order, and We establish and declare it the "Pontifical Academy of Sciences"; and We also promulgate these Statutes, which are appended here, by which the group itself will be governed in the future, and by which all those whose concerns are involved will be bound to observe them, and obedience to them will be commanded. And in order that We may now bear witness to the dignity of this Institute, and that it may be worthy of its high purpose, We Ourselves—and for the first time, not only by Our authority, but also by Our direct and personal action—appoint seventy distinguished men, who will constitute the Pontifical Academy, and who will therefore be called "Academicians of the Pontifical Academy." Indeed, We

Translated by churchlatin.ai, a product of Boyne Archives

have carefully chosen them from among the cultivators of various sciences, who are esteemed in their respective nations. In making this selection, We were guided not only by the gravity of their works and efforts, which each of them has contributed to the advancement of science, but also by the praises of their names, by which they are held in high esteem, and with which they enjoy the approval of all. Therefore, this Apostolic See expects and receives from them this aid and honor, of which this, as if a senate of learned men, or a "Scientific" Senate, gives certain promise. And We do not consider it excessive that We should regard this group of the finest disciplines as a kind of senate of the Apostolic See in the realm of...

[*Latin ed. p. 424*]

"424 Acta Apostolicae Sedis - Official Commentary: We have called the province of Summae by the name of the Senate; for whatever honor is bestowed upon the cultivators of doctrine by the heavenly Power, it undoubtedly testifies, as a due obedience of human reason to the Supreme Truth, to a noble devotion, above all others, to the Creator God. And it is our hope and expectation that the Pontifical Academies, or through this Our Institute and its studies, may advance further and more excellently in the promotion of the sciences; and we seek nothing further, since this outstanding purpose and noble endeavor are served by those who strive for the truth, which we demand of them. To those who have already been admitted to the group of the Academy, restored by Us at the present time, and to those who have diligently contributed to its growth in past years, we gladly offer our gratitude, so that, as long as they enjoy the benefits of this life, they may, as before, participate in this Our Institute, whether as honorary members, or as ordinary members, or as, as they say, "corresponding" members; and thus enjoy the honors which We have bestowed upon them according to the statutes promulgated by Us. And meanwhile, We earnestly pray to God for heavenly blessings, for the successful accomplishment of each of their labors, for all the Pontifical Academies and all the members, and for all those who will contribute to this Academy; may the Apostolic Blessing be a means of obtaining these blessings, which We impart to each and all of them, and especially to their President, our beloved son Augustine Gemelli, O. F. M., that, supported by divine help, he may be able to bring about the norms given by Us here for the good of the cause. Furthermore, We command that all that has been established by Us in these letters, by Our own initiative, shall be firm and valid, notwithstanding any contrary provisions. Given at Rome, near Saint Peter, on the twenty-eighth day of the month of October, in the fifteenth year of Our Pontificate. PIUS PP. XI"

[*Latin ed. p. 427*]

Acts of Pope Pius XI, 427. STATUTES OF THE PONTIFICIAL ACADEMY OF SCIENCE. TITLE I. Constitution and Purpose. Article I. The Pontifical

Translated by churchlatin.ai, a product of Boyne Archives

Academy of Science proposes to itself the goal of fostering the study, progress, and history of the physical, mathematical, and natural sciences. Article II. In order to achieve what it proposes, the Academy: a) examines and discusses the most important questions pertaining to the physical, mathematical, and natural sciences through Dissertations, Notes, and Commentaries; b) strives to perfect scientific inquiries and investigations, or provides assistance to Institutes or private individuals who are engaged in them; c) dedicates itself to the publication of writings on scientific matters; d) prepares conferences, congresses, and celebrations. TITLE II. Organization. § 1. Order of the Academics. Article III. The Academy consists of seventy "Pontifical Academics," whom the Roman Pontiff himself selects, for the purpose of their office. There are also "Pontifical Academics *supranumerarii*": a) the Rector of the Vatican Observatory; b) the Prefect of the Astrophysical Laboratory of the Vatican Observatory; c) the Prefect of the Vatican Apostolic Library; d) the Prefect of the Vatican Archives; e) the Scientific Director of the Ethnological Missionary Museum.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Commentarium Officiale. These [individuals] belong to the Academy, until the aforementioned duties are fulfilled. They may be included "among the Honorary Members of the Pontifical Academy," with this title bestowed upon those who have rendered outstanding service through generosity to the Academy and its scientific endeavors. Article IV. The President of the Academy presents the names to the Supreme Pontiff, so that those who have received a favorable judgment by vote within the Academy, according to Article XXIII, may be honored with the title of Academician. However, the President may deviate from this procedure if he proposes to the Most Holy Father someone of exceptionally renowned reputation in doctrine. Academics remain in office for life, unless it concerns those who belong to the Academy by virtue of their office. Article V. Academics attend the sessions and there present Dissertations, Notes, and Commentaries; they debate and cast votes; they have the right to propose the names of candidates, to present new subjects of investigation, and to use the Library according to the prescribed rules. Academics who are not residents may be requested, in writing, to express their opinion on any matter, or to provide assistance in clarifying questions, where their expertise is particularly relevant. All Academics receive the Acta academica and Commentaries, as mentioned in Article XXVIII. Article VI. In each session of the Academy and in public celebrations, Academics may wear a medal, which on one side bears the tiara and keys surrounded by the words "Deus scientiarum Dominus," in memory of Pope Pius XI, Restorer of ecclesiastical studies and of the Academy itself; and on the other side, it bears the Academic's own name, engraved in olive and laurel.

Translated by churchlatin.ai, a product of Boyne Archives

Academics may customarily wear a badge, which refers to a miniature and abbreviated version of the medal. Furthermore, when they are present in the Papal Chapel and during ceremonies in which the Supreme Pontiff himself participates, they occupy a designated place in the church. The same applies to the access to the Pontifical Museums and Pinacothecas.

[*Latin ed. p. 429*]

Acta Pii PP. XI 429 § 2 - Academic Duties, Article V, Section VII: The Supreme Pontiff Himself Exercises Guardianship Over the Academy. The same is governed and regulated by: 1° The President, 2° The Academic Council, 3° The Secretary, 4° The Prefect of Finances, 5° The Librarian, 6° The Censors, 7° The Auditors of Expenses and Revenues. Article VIII: The President is appointed by a papal act by the Supreme Pontiff, and is immediately dependent upon him. He holds office for four years, after which he may be confirmed in office by the same Supreme Pontiff. The President: a) Represents the Academy; b) Manages the affairs of the Institute; c) Convenes the Academic Council, as well as sessions, and presides over them; d) Executes the statutes established by the Council. If the President is absent, a member of the Council may be designated to preside over the sessions in his place, and any Academic may be substituted for a Council member who is unable to attend. Furthermore, if he deems it appropriate, he may delegate one or more Academics to represent the Academy in a particular matter. Article IX: The Academic Council is composed of: The President for the time being, the previous President, having completed his term of office, and five Academics. The Academics are co-opted to the Council, chosen by favorable votes from the other members, and are nominated by the Supreme Pontiff at the request of the President. Only Academics who are residents or quasi-residents may be elected.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary: The four members of the council diligently perform their duties for a period of four years, after which they are again eligible for election. From among those who comprise the council, the Prefect of Studies, the Prefect of Finances, the Librarian, and two Assessors are designated. The Council of the Academy: a) provides assistance to the President in the administration of the Academy; b) prepares and composes the academic calendar for consideration in the sessions; c) manages the assets of the Institute and oversees its administration; d) deliberates on the estimation of expenses and revenues, and on the accounts thereof, all of which are previously prepared by the Prefect of Finances and submitted for approval at a formal session. The decisions reached are valid if the majority of the members of the council are present and agree on the same matter. In the event of a tie, the President's opinion prevails. The council convenes every other month, and also out of turn if necessity

Translated by churchlatin.ai, a product of Boyne Archives

demands it, or if two of its members request it. Article X: The Academic Secretary: a) compiles and maintains the list of members of the Academy, according to the President's instructions; b) the Academic Secretary is a member of the Academy's Council; c) oversees the secretarial duties in the expeditious handling of matters. If the Academic Secretary is absent or otherwise unable to perform their duties, the President designates a member of the council to act as their substitute. Article XI: The Prefect of Finances: a) oversees the proper administration of the Institute's finances and maintains the books of expenses and revenues; b) safeguards the Institute's property, whether pertaining to the building or to the pursuit of knowledge; c) prepares the estimation of expenses and revenues, and the accounts thereof; d) collects revenues and, after receiving the President's instructions, and with the signature of the Academic Secretary also affixed, pays out funds; e) manages all matters pertaining to finance and the dispensation of resources.

[*Latin ed. p. 431*]

Acts of Pope Pius XI, Article XII: The Librarian: a) He presides over the library; b) He ensures that the regulations and norms of the library are observed.

Article XIII: The Censors, under the supervision of the President: a) They see to it that everything in the Academy proceeds in an orderly manner; b) They diligently safeguard the Statutes and Ordinances; c) They examine the applications of those seeking admission to the Academy and report them to the Council.

Article XIV: Auditors of expenses and revenues are chosen by the members of the Academy from among those who hold no position on the Council. They serve for a period of two years and may be re-elected. They oversee the proper administration of financial matters and ensure that the books of expenses and revenues are kept correctly; they examine the estimates of expenses and revenues and the accounts rendered, and they approve the expenses and report them to the Academy.

3. Assets

Article XV: The assets available to the Academy, in order that it may achieve its purpose, are: a) The endowment granted by Pope Pius XI, the administration of which is overseen by the Administration of the Goods of the Apostolic See; b) The equipment and instruments of the Institute, as well as the books; c) Donations and bequests; d) Revenues derived from the activities of the Institute. Each year, five hundred from the revenues are set aside in order to accumulate a stable fund.

[*Latin ed. p. 432*]

Translated by churchlatin.ai, a product of Boyne Archives

§ 1: The Academic Year and Calendar

Article XVI: The academic year begins on the first of November and ends on the thirty-first of July.

1° A ceremony shall be held in the Pauline Chapel, so that thanks may be given to God and His blessing sought for the endeavors of the Academy; prayers shall be offered for the Church and the Supreme Pontiff; and pious supplications shall be made for those Academics who have passed away.

2° A solemn session shall be held, to which the Supreme Pontiff himself is invited. The President of the previous year briefly summarizes the work accomplished and outlines the endeavors to be undertaken in the coming year.

Article XVII: In the final session of the academic year, the President presents the calendar for the coming year of the Academy for approval. This calendar, prepared by the Council, notes the days of the sessions, which are held in a fixed and certain order.

§ 2: Sessions of the Academy

Article XVIII: The sessions of the Academy are either ordinary or extraordinary, secret or public. The Academy convenes for ordinary sessions on the days established in the Academic Calendar. Extraordinary sessions are called by the President when he deems it necessary.

Article XIX: In public sessions:

a) The names and titles of new Academics are announced;

b) Dissertations, notes, and commentaries printed in writing are presented;

c) The results of competitions are proclaimed, and prizes are awarded. Academics who are prevented by distance or any other impediment from attending the public sessions may designate another Academic to read their Dissertations, present their notes, or deliver their commentaries in their stead.

[*Latin ed. p. 433*]

By the authority of the Most Holy Pope XI, section 433, publications or writings may be ordered to be printed. If this designation is not made, the President shall consult. Academics may present Dissertations, Notes, and Commentaries, even those from individuals outside the Academy, if they are deemed worthy of mention. Academics may write Dissertations, Notes, and Commentaries in their own language, but a summary must be prepared in Latin. Article XX. In secret sessions: a) ordinary and extraordinary business is conducted; b) the estimated costs and revenues of planned expenditures are approved, as well as the accounts rendered for them, and expenses are examined; c) matters pertaining to the internal life of the Academy are examined and decided; d) the times and topics of these sessions are determined by the President. Article XXI. In matters

Translated by churchlatin.ai, a product of Boyne Archives

under deliberation, votes are cast in secret sessions, after a free discussion has taken place. The opinion that receives the majority of votes prevails; however, in order for a vote to be considered valid, it must receive at least ten votes in the first round, and at least five votes in the second round. The motion for a vote is proposed by the President; who cannot reject such a motion in ordinary matters if one-third of those present object; however, he may postpone it in matters of great importance, if he deems it appropriate to seek the opinion of the highest authority. In the case of a tie, the President's opinion prevails. A vote must be taken in secret, whenever the matters under consideration concern individuals, offices, positions, or competitions, or if one-third of those present request it. Article XXII. The order of topics to be discussed in sessions, and the times for these sessions, must be communicated to the resident Academics in a timely manner. They are required to attend the sessions and to write their names on a sheet that indicates their participation. Resident Academics who are absent from the sessions for a period of three years, without providing an excuse, are considered to have relinquished their status as Academics.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Official Commentary, Article XXIII: Concerning the Nomination of New Academics, the following procedure shall be observed: After a period of two months, the applications of candidates for academic positions, each signed by two academics, are submitted to the President in a sealed envelope. Each application includes a statement demonstrating the candidate's qualifications and dedication to scholarly pursuits. The President submits the applications, along with the aforementioned statements, to the designated reviewers, and subsequently to the Academic Council. The Council, after reviewing these materials, prepares a report which must be communicated to all academics. The applications of candidates for academic positions that are neither rejected nor postponed are then put to a vote in a secret session of the Academy, which shall not commence until the aforementioned period of time has elapsed. Academics who are unable to attend due to distance may submit their votes in writing. Generally, for each vacant academic position, three candidates are proposed for consideration, selected from among scholars in the same discipline. If the votes are not unanimous, the decision is postponed to a date determined by the President. Article XXIV: Specific regulations will be promulgated to govern the internal life of the Academy. § 3: Scientific research, incentives for work, compensation. Article XXV: The Academy may establish prizes, promote competitions, and organize meetings, with the participation of its own academics, for specific scientific research projects. It may also undertake and promote scientific endeavors and investigations. Article XXVI: The Academy may confer prizes, grants, honors, and medals upon its own academics or upon external individuals.

Translated by churchlatin.ai, a product of Boyne Archives

The number, amount, duration, and manner of awarding these items are determined by the regulations governing the internal life of the Academy. Academics are not eligible to participate in competitions organized by the Academy.

[*Latin ed. p. 435*]

By Decree of the Most Holy Pope XI, Article XXVII: To Academics are granted stipends and indemnities, because they contribute to the life of the Academy. Special compensations are granted to those who have undertaken particular duties. To the Academics and the Librarian, a certain remuneration is paid annually. The manner in which these stipends, compensations, and indemnities are to be paid is defined by the Regulations for governing the internal life of the Academy.

§ 4 - Writings to be Published

Article XXVIII: The Academy publishes its Acts and Commentaries in print. The Acts are published in fascicles. The intervals at which these must be published annually are predetermined by the Regulations for governing the internal life of the Academy. The Acts contain accounts of discussions held in public sessions, dissertations, notes, a list of volumes that have been donated, and announcements concerning the life of the Academy. The Commentaries, not to be published at fixed intervals, contain writings pertaining to the disciplines, of considerable importance, which the Academy has undertaken to promote, as well as works that have been awarded prizes.

Article XXIX: Furthermore, the Academy reports on its activities through an Annual Report and a Radio Broadcast.

Article XXX: The Academy, at the request of Academics made in a secret session, may admit writings to be published, or may assist in the publication of works, whether they are periodicals or not, provided that they appear to be consistent with its aims and appropriate.

TITLE IV: Final and Transitional Provisions

Article XXXI: The Academy has a Chancery, to which belong the Secretariat, the offices for the administration of economic affairs, and the treasury. The Chancery is headed by a Chancellor, under whose authority are all those who perform duties in the offices of the Academy, of whatever order.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - Official Commentary. The legal status and remuneration of those fulfilling the duties of any order, and the laws of the Chancery, are defined by the Constitutions in order to govern the internal life of the Academy. Article XXXII. If certain clauses of the Constitutions appear to require modification, the Academy, in a secret session, may discuss this possibility and pass resolutions to be approved by the Supreme Pontiff;

Translated by churchlatin.ai, a product of Boyne Archives

and the Academy may, at its discretion, make no changes to these laws. Article XXXIII. The Constitutions pertaining to the internal governance of the Academy, in addition to the norms contained in these Statutes, also contain other provisions to be added, so that the composition and method of operation of the Academy are determined individually. These special regulations also contain provisions pertaining to the Library. These regulations originate from the President, after consultation with the Academic Council. Article XXXIV. Members of the Pontifical Academy of New Lynxes, whether honorary, ordinary, or corresponding, unless they are designated as Pontifical Academics, retain the same rank of honor, that is, honorary, ordinary, or corresponding. They are exempt from the duties and contributions. They enjoy the privileges of which mention is made in sections III and IV, article VI of these Statutes. They may read the Academy's dissertations and send notes and comments to it. Likewise, it is permitted for them to participate in competitions instituted by the Academy with prizes.

[*Latin ed. p. 437*]

437 Acta Pontificiae Academiae Scientiarum, Annum XI, STATUTUM.

TITULUS I. De Constitutione et Fine.

Articulus 1. Pontificia Academia Scientiarum instituta est ad promovendum studium et progressum scientiarum physicarum, mathematicarum et naturalium, et historiae eorum.

Articulus 2. Ad attainendam sua finem, Academia:

a) examina et discutit quaestiones scientificas praecipuas per Communicationes, vel per presentationem Notarum et Memoriarum;

b) promovet investigationes et studia scientifica, et adiuvat et subvenit institutionibus et privatis in eorum executione;

c) curat publicationes scientificas;

d) organizat congressus, conventus et celebrationes.

TITULUS II. De Ordine.

§ 1. De Constitutione, Academicis.

Articulus 3. Academia componitur ex septuaginta "Academicis Pontificalibus", quos Summum Pontificem elegit. Praeterea, iure, "Academicis Pontificalibus supranumerariis" sunt:

1. Director Specola Vaticanae;

2. Praefectus Laboratorii Astrofysici Specola Vaticanae;

3. Praefectus Bibliothecae Apostolicae Vaticanae;

4. Praefectus Archivii Secreti Vaticani;

5. Director Scientificus Musei Missionarii Ethnologici.

Translated by churchlatin.ai, a product of Boyne Archives

ACTA, vol. I, II, III, n. 13. — 28-10-1936.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Commentarium Officiale. Membros conservam suam dignitatem academicam durante eo tempore quo impleant praedicta officia. Eximie, praeter septuaginta Academicos supra indicatos, aliae personae, quae singulares praestantias gesserunt adiutando Academiam et eius opera scientifica, possunt nominari "Academici Pontificii Honorarii."

Articulus 1. Ad designationem Academicorum, Praeses Pontifice Maximo proponit nomina eorum qui obtinuerunt suffragium Academiae secundum procedendum articulo 23. Praeses potest derogare ab hoc procedendo ad proponendam designationem personae quae fama scientifica sua probata est. Designationes Academicorum sunt vitaliciae, excepto quod statutum est in ultimo paragrapho articuli 3.

Articulus 5. Academici participabantur Conventibus, ibi faciunt communicationes vel praesentant notas et memórias scientificas; disputant et suffragant; habent ius proponendi designationes et subjecta operum, ita ut Bibliothecam academicam utantur secundum regulas. Academici non residentes possunt rogari ut suffragium suum per scriptum exprimant et operam suam praestent in questionibus specialis eorum scientiae. Omnes recipiunt Acta academica et memórias secundum quod statutum est in articulo 28.

Articulus 6. Academici possunt in Conventibus Academiae et in sollemnitatibus publicis gerere medaliam academicam quae in parte anteriori habet tiaram et claves circumscriptas verbis "Deus Scientiarum Dominus" ad memoriandum Sanctissimum Pium XI, Pontificem qui studia ecclesiastica superiora et Academiam reformavit, et in parte posteriori nomen Academici circumscriptum ramo olivae et ramo lauri. Academici possunt consuetudine gerere insigniam quae parve repræsentat partem anteriorem medaliae. Academici habent locum reservatum ad assistendum Missis Pontificalibus et sollemnitatibus in quibus Pontifex Maximus erit. Academici habent accessum liberum ad Musæa et Gallerias Pontificales.

[*Latin ed. p. 439*]

According to the decree of Pope Pius XI, Act 439, § 2, and the Academic Statutes, Article 7: The Academy is placed under the high and direct vigilance of the Supreme Pontiff. The direction and governance of the Academy belong to the following authorities: 1° The President; 2° The Academic Council; 3° The Secretary; 4° The Treasurer; 5° The Librarian; 6° The Censors; 7° The Auditors of Accounts.

Article 8: The President is appointed by the Supreme Pontiff through his own initiative, and is directly dependent upon him. He holds office for four years and may be reconfirmed by the same Supreme Pontiff. The President: a) represents the Academy; b) directs all aspects of the Insti-

Translated by churchlatin.ai, a product of Boyne Archives

tute; c) convenes and presides over the Council of the Academy and its sessions; d) executes the resolutions of the Council. The President may be assisted in the presidency of the sessions by other Academic members of the Council, and may appoint an Academic member to replace a Councilor who is unable to attend, provided there is no provision to the contrary in the Statutes. Finally, the President may delegate, when and as he deems appropriate, one or more Academic members to represent the Academy.

Article 9: The Council of the Academy is composed of: the President, the President who has recently left office, and five Academics. The Academics who constitute the Council are appointed by the Supreme Pontiff upon a proposal presented by the President, in accordance with the favorable vote of the Academy.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis — Commentarium Officiale. Membros del Consiglio no pueden ser elegidos sino académicos residentes o casi residentes. Duran en el cargo cuatro años y pueden ser reelegidos. Entre los académicos que componen el Consejo, se eligen el Secretario, el Tesorero, el Bibliotecario, y dos Censores. El Consejo de la Academia: a) coopera con el Presidente en todo lo que concierne a la dirección de la Academia; b) prepara el plan de los trabajos a realizar en las reuniones y elabora el calendario académico; c) se ocupa de la administración económica y patrimonial del Instituto; d) delibera sobre los presupuestos preventivos y los balances, preparados por el Tesorero, y los somete a la aprobación de la Asamblea. Las deliberaciones son válidas cuando esté presente la mayoría de los miembros y cuando sean aprobadas por la mayoría de los presentes. En caso de empate, prevalece el voto del Presidente. El Consejo se convoca ordinariamente cada dos meses y extraordinariamente siempre que sea necesario o cuando dos de sus miembros lo soliciten. Artículo 10. El Académico Secretario: a) mantiene y actualiza el listado de los académicos según las instrucciones del Presidente; b) actúa como Secretario del Consejo; c) supervisa el funcionamiento de las oficinas de secretaría. En caso de ausencia o impedimento del Académico Secretario, el Presidente invita a uno de los miembros del Consejo a que lo sustituya. Artículo 11. El Tesorero: a) se ocupa del regular funcionamiento administrativo y contable de la Academia; b) tiene la custodia de los bienes científicos y domésticos del Instituto; c) prepara los presupuestos preventivos y los balances; d) recauda los ingresos y, por mandato del Presidente, contrafirmado por el Secretario, ejecuta los pagos; e) supervisa el servicio de administración y de caja.

[*Latin ed. p. 441*]

Acta Pii PP. XI 441 Article 12: The Librarian: a) has oversight of the Library; b) ensures that the special regulations are observed. Article 13:

Translated by churchlatin.ai, a product of Boyne Archives

The Censors, under the direction of the President: a) exercise oversight over the proper functioning of the Academy; b) ensure that the statutory and regulatory rules are observed; c) examine the proposals for the appointment of new Academics and report to the Council. Article 14: The Academic Auditors are elected by the Academy from among those who are not members of the Academic Council. They serve for a period of two years and may be re-elected. They exercise oversight over the administrative and financial operations of the Institute, examining the budgets and accounts, approving them, and reporting to the Academy. § 3 - Resources Article 15: The resources available to the Academy for the achievement of its aims are: a) a grant assigned by the Supreme Pontiff, Pius XI, and entrusted to the Administration of the Goods of the Holy See; b) the scientific and bibliographic materials and the equipment belonging to the Institute; c) any donations and bequests from institutions and private individuals; d) the revenues derived from the activities of the Institute. Each year, five percent of the income will be set aside to create a reserve fund.

[*Latin ed. p. 442*]

Acta Apostolicae Sedis - Official Commentary, TITLE III, Operation, § 1 - Academic Year and Calendar, Article 16. The academic year begins on December 1st and ends on July 31st. It will be inaugurated: 1° with a religious function to be celebrated in the Pauline Chapel, in order to obtain the blessing of God upon the works of the Academy, to give thanks to Him, to pray for the Church and for the Supreme Pontiff, and to offer prayers for the deceased members of the Academy; 2° with a solemn session to which the Supreme Pontiff will be invited. The President will summarize the activities of the Institute during the previous year and will outline the plan of works to be carried out during the new year.

Article 17. In the final session of each academic year, the President proposes to the Academy for approval the Calendar for the following year. In the Calendar, compiled by the Council, the dates for the ordinary sessions are established.

§ 2 - Academic Sessions.

Article 18. The sessions of the Academy are ordinary and extraordinary, public and secret. The Academy convenes in ordinary sessions on the dates determined by the academic calendar. Extraordinary sessions are convened by the President whenever he deems it necessary.

Article 19. In public sessions: a) the admission of new members and of new academic authorities is announced; b) announcements are made and papers, reports, and publications are presented; c) the awards are announced and the results of the competitions are declared. Members who

Translated by churchlatin.ai, a product of Boyne Archives

are unable, due to distance or other commitments, to attend...

[*Latin ed. p. 443*]

By the authority of the Most Holy Pope XI, those who are appointed to attend public sessions may designate another member to, in their name, deliver communications, or present notes, memoirs, or publications. If such a designation is lacking, the President shall provide for it. Members may also present communications, notes, and memoirs from others which they deem worthy. It is permitted for communications, notes, and memoirs to be delivered in the member's own language; however, a brief summary in Latin is required for all.

Article 20: In secret sessions:

a) Ordinary and extraordinary administrative matters are discussed;

b) Budgets and accounts are approved;

c) Everything pertaining to the internal life of the Academy is examined and resolved;

d) The time and subject of these sessions are determined by the President.

Article 21: Voting takes place only in secret sessions; these will occur after free discussion, by a majority of the members present, provided that there are no fewer than ten members in the first session, and five in the second. The vote must be proposed by the President; but he cannot refuse it, even in matters of ordinary administration, when one-third of those present request it; he may only postpone it in serious matters concerning which he deems it prudent to first ascertain the opinion of the Superior Authority. In the event of a tie, the vote of the President prevails. Secret voting is prescribed for every deliberation concerning individuals, positions, appointments, and competitions, and whenever one-third of those present request it.

Article 22: The agenda of the sessions must be promptly communicated to resident members, to which they are required to attend; those who attend shall affix their signature to the attendance sheet. Resident members who have remained absent for three consecutive years, without justifying their absence, are considered to have renounced their membership.

[*Latin ed. p. 444*]

Acts of the Apostolic See – Official Commentary, Article 23: Elections for appointments to vacant positions of Academics are held in the following manner. Within two months of the vacancy, written proposals, each signed by at least two Academics, are delivered in a sealed envelope to the President. Each proposal must be accompanied by a note outlining the curriculum vitae and scientific activity of the proposed individual. The President communicates the proposals and explanatory notes first to the

Translated by churchlatin.ai, a product of Boyne Archives

Censors and then to the Academic Council. The Council prepares a report to be communicated to all Academics. Proposals that are not rejected or suspended by the Academic Council are communicated to the Academy in a secret session and are put to a vote in a subsequent secret session, which cannot take place before one month. Academics who, due to distance, cannot attend, may send their vote in writing. As a rule, for each vacant position, three names are put to a vote, chosen from among those who cultivate the same discipline. If an agreement is not reached, the appointment is postponed for a period determined by the President. Article 24: All other regulations concerning the objects and conduct of the sessions are provided by the internal regulations. § 3 - Research and Encouragement. Article 25: The Academy may establish prizes, promote competitions, and form committees and commissions within itself for the study of particular scientific subjects. It may also undertake or promote works and research in the field of science. Article 26: The Academy confers prizes, subsidies, grants, and medals upon Academics and those outside the Academy. The number, amount, duration, and methods of conferral are established by the internal regulations. Academics may not participate in competitions organized by the Academy.

[*Latin ed. p. 445*]

Acts of Pope Pius XI, 445, Article 27: To the Academicians are assigned medals of attendance and compensation for their participation in the normal activities of the Academy. Special stipends may be assigned to them for particular duties. To the Academic Secretary and the Academic Librarian, a special annual stipend will be conferred for their activities. The amount of such stipends, compensation, and allowances is established in the internal regulations.

§ 4 - Publications

Article 28: The Academy publishes Acts and Memoirs. The Acts are published in fascicles, the periodicity of which will be determined each year by the internal regulations. They contain the minutes of the public sessions, communications, and scientific notes, the list of publications received, and news concerning the life of the Academy. The Memoirs are published at irregular intervals and include scientific writings of a certain length received by the Academy, and works that have been awarded prizes.

Article 29: Furthermore, the Academy announces its activities through an annual report and the *Nuncms Radiophonicus*.

Article 30: The Academy, upon deliberation of the Academicians in a secret session, may sponsor, or even undertake, periodic or non-periodic publications, corresponding to its purpose.

TITLE IV: Final and Transitional Provisions

Article 31: The Academy has a Chancery, which includes the secretariat

Translated by churchlatin.ai, a product of Boyne Archives

office, the accounting service, and the cash office. A Chancellor is in charge of the Chancery, under whose direction is placed the personnel of every category assigned to the offices of the Academy.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis - Commentarium Officiale. De statu jurídico et tractatu oeconomico personalis omnium generum, necnon de normis pro operatione Cancellariae, regulamentum internum determinat. Articulus 32. Si aliquid mutatum in praesenti Statuto esse necessarium videretur, Academia, in Conventu secreto, opportunitatem hujus rei studere et terminos in quibus suffragium suum Pontifici Regnante offerre potest; sed ipsa, ex propria auctoritate, nullam mutationem introducere non potest. Articulus 33. Regulamentum internum continet, praeter normas ad quas praesens Statutum expressim referit, omnes alias dispositiones integrativas concernentes ordinem et operationem Academiae. Pars specialis Regulamenti interni operationem Bibliothecae regulat. Regulamentum a Praeside, audito Concilio Academico, editur. Articulus 34. Socii Pontificiae Academiae Neoterorum Lycorum, honorarii, ordinarii et correspondentes, si non nominantur Academici Pontificii, gradum suum, respective, honorarium, ordinarium et correspondentem, conservant. Acta et Memoriae Academiae accipient. Privilegia quae in paragrapho 3° et 4° articuli 6 praesentis Statuti continentur, fruentur. Communicationes facere et Notas et Memoria propria praebere poterunt. Concursuis et praemiis ab Academia propositis participare poterunt.

[*Latin ed. p. 447*]

Acts of Pope Pius XI

LIST OF ACADEMICIANS

THE PAPAL ACADEMICIANS

Most Eminent and Reverend Lord Cardinal Gaetano Bisleti, Prefect of the Sacred Congregation for Seminaries and Universities.

Most Eminent and Reverend Lord Cardinal Eugenio Pacelli, Secretary of State of His Holiness.

Most Eminent and Reverend Lord Cardinal Francesco Marchetti Selvaggiani, General Vicar of His Holiness.

His Most Excellent Highness, Prince Chigi Albani della Rovere, Lewis, Grand Master of the Most Noble Order of Malta.

Professor, Doctor Pietro De Sanctis.

THE PAPAL ACADEMICIANS

Translated by churchlatin.ai, a product of Boyne Archives

1. Abderhalden, Emil, professor of Physiology at the University, Halle a. Saale (Germany).

2. Arnaldi, Ugo, professor of Analytical Mathematics and Analytical Geometry at the University, Rome (Italy).

3. Armellini, Giuseppe, professor of Astronomy at the University and Director of the Astronomical Observatory, Rome (Italy).

4. Barrois, Charles, (France), professor of Geology at the University, Lille.

5. Bianchi, Emilio, professor of Astronomy and Geodesy at the University and Director of the Astronomical Observatory, Milan (Italy).

6. Birkhoff, George David, professor of Mathematics at Harvard University, Cambridge, Massachusetts (U.S.A.).

7. Bjerknes, V. E. K., professor of Mechanics and Physical Mathematics at the University, Oslo (Norway).

8. Bohr, Niels, professor of Physics at the University, Copenhagen (Denmark).

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis — Commentarium Officiale.

9. Marcello Boldrini, professor of Methodological Statistics at the Catholic University of the Holy Heart, Milan (Italy).

10. Filippo Bottazzi, professor of Physiology at the University, Naples (Italy).

11. Edouard Branly, professor of Physics at the Higher School of Sciences of the Catholic Institute, Paris (France).

12. F. I. J. Buytendijk, hoogleraar in Physiology at the University, Groningen (Netherlands).

13. Constantin Caratheodory, professor of Mathematics at the University, Munich (Germany).

14. Alexis Carrel, professor of Biology at the Rockefeller Institute for Medical Research, New York (U.S.A.).

15. Conte Aldo Castellani, professor of Clinical Tropical and Subtropical Diseases at the University, Rome (Italy).

16. Gustavo Colonnetti, professor of Structural Science and Analytical and Applied Mechanics at the Higher Institute of Engineering, Turin (Italy).

17. Gaetano Arturo Crocco, professor of General Aeronautics at the University, Rome (Italy).

18. Lucien Cuenot, (France), professor of Zoology at the University, Nancy.

19. Giorgio Dal Piaz, professor of Geology at the University, Padua

Translated by churchlatin.ai, a product of Boyne Archives

(Italy).

20. Peter Debye, director of the Kaiser Wilhelm Institute for Physics, Berlin-Dahlem (Germany).

21. Filippo de Filippi, member of the National Committee for Geography in the National Council for Research, Rome (Italy).

22. Charles de la Vallée Poussin, professor of Mathematics at the Catholic University, Louvain (Belgium).

23. Pierre Fauvel, professor of Zoology at the Catholic University of the West, Angers (France).

24. P. Agostino Gemelli, O. F. M., professor of Applied Psychology at the Catholic University of the Sacred Heart, Milan (Italy).

25. P. Ernesto Gherzi, S. J., director of the Magnetic, Meteorological, and Seismological Observatory, Zi-ka-wei, Shanghai (China).

[*Latin ed. p. 449*]

By the authority of the Most Holy Pope XI, M9 261:

26. Ghigi, Alessandro, professor of General Zoology at the University of Bologna (Italy).

27. Gilson, Gustave, professor of Zoology at the Catholic University of Louvain (Belgium).

28. Giordani, Francesco, professor of General Chemistry at the University of Naples (Italy).

29. Giorgi, Giovanni, professor of Electrical Communications at the University of Rome (Italy).

30. Godlewski, Emil, professor of Embryology and Biology at the University of Krakow (Poland).

31. Gola, Giuseppe, professor of Botany at the University of Padua (Italy).

32. Grégoire, Victor, professor of Botany at the Catholic University of Louvain (Belgium).

33. Guidi, Camillo, emeritus professor of the Science of Construction and the Theory of Bridges at the Superior Institute of Engineering, Turin (Italy).

34. Guthnick, Paul, professor of Astronomy and director of the University Observatory, Berlin-Neubabelsberg (Germany).

35. Houssay, Bernardo, professor of Physiology at the National University, Buenos Aires (Argentina).

36. Keesom, Wilhelmus Hendrikus, professor of Physics at the University of Leiden (Netherlands).

37. Lemaitre, Reverend Georges, professor of Mathematical Methodology and of the History of Physical and Mathematical Sciences at the Catholic University of Louvain (Belgium).

Translated by churchlatin.ai, a product of Boyne Archives

38. Lepri, Marchese Giuseppe, lecturer of Zoology at the University and Director of the Civic Zoological Museum, Rome (Italy).

39. Levi-Civita, Tullio, professor of Rational Mechanics at the University of Rome (Italy).

40. Lombardi, Luigi, professor of Electrotechnics at the University of Rome (Italy).

41. Luigioni, Paolo, Curator of the Civic Zoological Museum, Rome (Italy).

42. Marconi, Marchese Guglielmo, professor of Electromagnetic Waves at the University of Rome (Italy).

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis — Official Commentary 43. Mendes Correa Augusto, professor of Anthropology at the University, Porto (Portugal). 44. Michotte van den Berch Albert, professor of Experimental Psychology at the Catholic University, Louvain (Belgium). 45. Millikan Robert Andrews, director of the Norman Bridge Laboratory of Physics at the Californian Institute of Technology, Pasadena, California (United States of America). 46. Morgan Thomas Hunt, Chairman of the Division of Biology and Director of the William G. Kerckhoff Laboratories of the Biological Sciences, at the Californian Institute of Technology, Pasadena, California (United States of America). 47. Nobile Umberto, professor of Aeronautical Construction at the University, Naples (Italy). 48. Noyons A. K. M., lecturer in Physiology at the University, Utrecht (Netherlands). 49. Panetti Modesto, professor of Applied Mechanics and Construction at the Superior Institute of Engineering, Turin (Italy). 50. Parravano Nicola, professor of General Chemistry at the University, Rome (Italy). 51. Pensa Antonio, professor of Systematic Human Anatomy and Embryology at the University, Pavia (Italy). 52. Petritsch Ernst Felix, professor of Electrical Communications Technology at the Technical University, Vienna (Austria). 53. Picard Emile, perpetual secretary of the Academy of Sciences of the Institute of France, Paris (France). 54. Pistoiesi Enrico, professor of Applied Mechanics to Machines at the University, Pisa (Italy). 55. Planck Max, professor of Theoretical Physics at the University, Berlin (Germany). 56. Rasetti Franco, professor of Spectroscopy at the University, Rome (Italy). 57. Rondoni Pietro, professor of General and Experimental Pathology at the University, Milan (Italy). 58. Rutherford of Nelson Lord E., professor of Experimental Physics at the University, Cambridge (England).

[*Latin ed. p. 451*]

Actu Pii Pp. XI 451 59. Schrödinger, Erwin, professor of theoretical physics at the University of Graz (Austria). 60. Sherrington, Charles, professor of Physiology at the University of Oxford (England). 61. Silvestri, Filippo, professor of general and agricultural zoology at the

Translated by churchlatin.ai, a product of Boyne Archives

Superior Agricultural Institute and Director of the Zoological Station, Portici (Italy). 62. Speri, George Sperti, director of the Institutum Divi Thomae at the Athenaeum of Ohio, Cincinnati, Ohio (U. S. A.). 63. Taylor, Hugh Stott, professor of Chemistry at the university, Princeton, N. J. (U. S. A.). 64. Toniolo, Renato, professor of general Geography at the University of Bologna (Italy). 65. Tschermak-Seysenegg, Armin, professor of Physiology at the German University of Prague (Czechoslovakia). 66. Vallauri, Gian Carlo, professor of Electrical Engineering at the Superior Institute of Engineering, Turin (Italy). 67. Vercelli, Francesco, director of the Geophysical Institute of the Thalassographic Committee, Trieste (Italy). 68. Volterra, Vito, formerly professor of mathematical Physics and celestial Mechanics at the University of Rome (Italy). 69. Whittaker, Edmond, professor of Mathematics at the University of Edinburgh (England). 70. Zeeman, Pieter, hoogleraar in Natuurkunde at the University of Amsterdam (Holland).

III. ACADEMICI PONTIFICI SOPRANNUMERARI

1. Albareda, P. Don Anselm O. S. B., prefect of the Apostolic Library of the Vatican.

2. Gatterer, P. Aloys S. J., prefect of the Astrophysical Laboratory of the Vatican Observatory.

3. Mercati, Mons. Angelo, prefect of the Secret Vatican Archives.

4. Schmidt, P. Wilhelm S. V. D., scientific director of the Ethnological Missionary Museum.

5. Stein, P. Johann S. J., director of the Vatican Observatory.

[*Latin ed. p. 452*]

CONSIGLIO ACCADEMICO

Praeses: Prof. P. Agostino Gemelli, O. P.

M. Consiglieri: Prof. Giuseppe Armellini, cum officio Secretarii.

Marquês Prof. Giuseppe Lepri, cum officio Thesaurarii.

P. Don Anselm Albareda, O. S. B., cum officio Bibliotecarii.

Prof. Emilio Bianchi, cum officio Censoris.

Prof. Filippo Bottazzi, cum officio Censoris.

[*Latin ed. p. 453*]

November 25, 1936. Year and Volume XXVIII (Series II, Volume III) - No. 14. ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTA of the Supreme Pontiffs. XI. APOSTOLIC CONSTITUTIONS. I. OF HAINAN.

Translated by churchlatin.ai, a product of Boyne Archives

THE MISSION "OF HAINAN" IN CHINA IS ELEVATED TO THE RANK OF AN APOSTOLIC PREFECTURE. PIUS, SERVANT OF THE SERVANTS OF GOD. FOR LASTING REMEMBRANCE. It is fitting that those missions, in which the Christian religion has experienced flourishing growth, be raised to the higher rank of an Apostolic Prefecture. For, as the dignity of the missions increases, the work of the heralds of the Gospel becomes easier, and it will bear increasingly wholesome fruit. Therefore, the mission "of Hainan," in China, which was founded in the year nineteen hundred and twenty-nine and entrusted to the Society of the Sacred Hearts of Jesus and Mary, commonly known as "Piepus," although not yet frequented by the faithful, has made considerable progress, considering the particular difficulties that have opposed it, which clearly demonstrate the tireless apostolic work of the missionaries and offer hope for even greater fruit from their growth. We, having heard the prayers and the petition offered to Us by the General Superior of the aforementioned Society, and the venerable Brother Mary Zànin, titular Archbishop of Traianopolis in Rhodope, Apostolic Delegate in China, and having considered the report of Our Venerable Brothers, the Cardinals of the Holy Roman Church, in the Congregation of the Sacred Propaganda, ACTA, Vol. III, No. 14. - November 25, 1936. 31.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary, after deliberation with the council of superiors, We have decided to promote that Mission to the rank and dignity of an Apostolic Prefecture. Therefore, with the understanding that this is necessary for the work, and with the consent of those who are involved or who believe they have an interest, We elevate, erect, and establish the Mission of Hainan [Prefecture Apostolic of Hainan], retaining the same name and boundaries, to an Apostolic Prefecture, by Our supreme authority, and We wish to grant it, even in the future, to the aforementioned Congregation of the Most Sacred Hearts of Jesus and Mary of the Picpus Order, always subject to Our will and to the good pleasure of the Apostolic See. We grant to this Apostolic Prefecture of Hainan and to its Prefects, for the time being, all rights, privileges, honors, and powers with which other Prefectures and their Prefects are commonly endowed and enjoy, and We bind them, likewise, to the same duties and obligations to which others are bound. We wish all of these things, as above established and decreed, to be considered valid and in force, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, whether copied or excerpted, even if printed, shall have the same full faith and credit as if these Our Letters were presented and shown, provided that they are signed by the hand of a public notary and sealed with the seal of any person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this decree

Translated by churchlatin.ai, a product of Boyne Archives

of elevation, erection, constitution, concession, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-fifth day of the month of May, in the fifteenth year of Our pontificate.

F r. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Pref. Ioseph Wilpert, Decanus Collegii Protonotarii Apostolici
Alfridus Vitali, Protonotarius Apostolicus,
Loco £ß Plumbi
Reg. in Cane. Ap., Vol. LV, n. 11. - Al. Trussardi.

[*Latin ed. p. 455*]

455. Acta, Pii PP. XI. II. DE BRÖKEN-HILL ET DE VICTORIA FALLS. PRAEFECTURA APOSTOLICA DE « BROKEN-HILL » DIVIDITUR ET PRAEFECTURA APOSTOLICA DE « VICTORIA FALLS » ERIGITUR. PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Quo in Rhodesiae Septentrionalis regionibus melius aptiusque christiano nomini propagando consulere possit, valde opportunum reique maxime accommodatum aestimamus latissimum Praefecturae Apostolicae de Broken-Hill in illis regionibus extantis territorium dividere et novam ibidem erigere Praefecturam. Quare de venerabilium Fratrum Nostrorum S. R. E. Cardinalium Sacrae Congregationi de Propaganda Fide praepositorum consilio, Nos, omnibus mature perpensis, et suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, de Apostolicae potestatis plenitudine, ab illa quam supra memoravimus, Praefectura Apostolica de Broken-Hill totam regionem separamus, quae Barotseland nuncupatur, quaeque districtus Balovale, Lealui, Senanga, Maneoya, Kalabo et Sesheke complectitur, cum adnexo districtu de Livingstone. Territorium autem ita seiunctum in novam Praefecturam Apostolicam sub nomine de Victoria Falls erigimus et constituimus et illam Missionalibus ex Ordine Fratrum Minorum Capucinorum, qui iam ibidem sedulo adlaborant, ad Nostrum tamen et Sanctae Sedis beneplacitum, tenore praesentium committimus. Novae idcirco huic Praefecturae Apostolicae eiusque pro tempore Praefectis omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae

Translated by churchlatin.ai, a product of Boyne Archives

earumque Praefecti iure communi fruuntur et gaudent, eosque iisdem adstringimus oneribus et obligationibus, quibus ceteri adstringuntur. Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus, contrariis quibuscumque minime obstantibus. Harum vero Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo alicuius viri in ecclesiastica dignitate vel officio constituti munitis, eamdem prorsus volumus haberi fidem, quae hisce praesentibus haberetur, si exhibitae vel ostensae forent. Nemini autem hanc paginam divisionis, erectionis, constitutionis, concessionis, statuti, et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero ausu temerario hoc atten-

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis – The official commentary presumes that it will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-fifth day of May, in the fifteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI P. Card.

FUMASONI BIONDI

Chancellor
8. R. E. S. C. de Propaganda Fide
Prefect
Ioseph Wilpert, Dean
Collegii Protonotarius Apostolicus
Vincentius Bianchi-Oagliesi, Protonotary Apostolic.
In the place of © Plumbi Reg. in Conc. Ap., Vol. LV, n. 10. - Al. Trussardi.
III

CONCERNING LAOHOKOW

A PORTION OF THE TERRITORY OF THE APOSTOLIC VICARIATE OF «LAOHOKOW» IS SEPARATED THEREFROM, AND A NEW APOSTOLIC PREFECTURE, TO BE CALLED «DE SIANGYANG», IS ESTABLISHED, TO BE COMMITTED TO THE CARE OF NATIVE CLERGY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

Translated by churchlatin.ai, a product of Boyne Archives

FOR THE PERPETUAL REMEMBRANCE OF THESE THINGS:

We must diligently strive to procure all those things which appear useful and opportune for the propagation of the Catholic religion among the non-believers. To achieve this more easily, it is very helpful if a mission is so extensive that it cannot be governed by one, or even the most vigilant, pastor; therefore, a portion of the territory should be separated from it, and a new mission established, entrusted to the care of another bishop.

Since native priests are undoubtedly more suited than foreigners to sow the seed of the Gospel in the hearts of the citizens, this Apostolic See earnestly desires, as far as possible, to entrust nascent churches to native clergy, especially those in which, by the grace of God, the Christian religion has made notable progress.

Therefore, with the advice of the venerable Fathers, Our Brothers, the Cardinals who preside over the Sacred Congregation for the Propagation of the Faith, we have readily accepted the petitions by which the venerable Apostolic Vicar, the Vicariate of Laohokow, entrusted to the care of the Order of the Friars Minor, with the consent of the General Minister of that Order, and with the approval of the venerable Father...

[*Latin ed. p. 457*]

By order of the Most Holy Pope Pius XI, number 457, Mario Zanin, Archbishop of Trajanopolis in Rhodope, Apostolic Delegate in China, requested that a portion of the territory of his vicariate, which is distinguished by its missionary work and the devotion of the faithful, be separated and erected into an Apostolic Prefecture, to which an indigenous clergy would be appointed. Therefore, We, with the necessary approvals and, where required, with the consent of those who might have an interest, separate from the Apostolic Vicariate of Laohokow a portion of territory comprising four civil prefectures: Siangyang, Tsaoyang, Jcheng, and Nanchang, and We erect it into a new Apostolic Prefecture, which We wish to be called Siangyang, after the city of Siangyang, the principal city of that prefecture. We entrust this Apostolic Prefecture, and its Prefect for the time being, to an indigenous clergy, in accordance with Our will and the pleasure of the Apostolic See, through these very letters, fostering the firm hope that this will contribute to the greater prosperity of the mission. Therefore, We grant to this Apostolic Prefecture of Siangyang, and to its Prefect for the time being, all rights, privileges, honors, and powers, by which other prefectures and their Prefects throughout the world are commonly endowed and enjoy, and We likewise subject them to the same obligations and duties to which others are subject. All of these things, as above established and decreed, We declare to be valid and effective, notwithstanding any contrary provisions. Furthermore, We decree that copies or excerpts, even printed ones, of these letters, provided they are signed by the hand of a public notary

Translated by churchlatin.ai, a product of Boyne Archives

and sealed with the seal of a person of ecclesiastical dignity or office, shall have the same full force and effect as if the original letters themselves were presented or shown. To no one shall it be permitted to infringe or contradict this division, erection, constitution, commission, statute, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-fifth day of the month of May, in the fifteenth year of Our pontificate.

[Signatures:]

F R. TH. PIUS, O. P.

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Praef.
Ioseph Wilpert, Decanus
Collegii Protonot. Apost.
Vincentius Bianchi-Cagliesi,
Protonotarius Apostolicus.
Loco:
Plumbi Reg. in Cane. Ap., Vol. LV, n. 88. - Al. Trussardi.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Commentarium Officiale IV

DE KASSAI ET DE TSHUMBE

VICARIATUS APOSTOLICUS

(DE KASSAI SUPERIOREDISMEMBRATURET NOVA PRAEFECTURA APOSTOLICA

●« DE TSHUMBE » ERIGITUR.)

PIUS, EPISCOPUS, SERVUS SERVORUM DEI,

Translated by churchlatin.ai, a product of Boyne Archives

AD PERPETUAM REI MEMORIAM

Ad evangelici verbi semen latius inter infideles populos proferendum, non parum certo iuvat apta Missionum circumscriptio.

Quum itaque Vicariatus Apostolicus de Kassai Superiore in Congo Belgico nimio patere territorio videatur, ut ab uno tantum dominici gregis Pastore regi possit, quam maxime opportunam et perutilem duximus eiusdem Vicariatus divisionem et alterius ibidem Missionis erectionem.

Quamobrem, de venerabilium Fratrum Nostrorum S. R. E. Cardinalium Sacrae Congregationi de Propaganda Fide praepositorum consilio, omnibus mature perpensis, et suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, de apostolicae Nostrae potestatis plenitudine, ab Apostolici, quem supra diximus, Vicariatus de Kassai Superiore territorio totam regionem Bátetelas, inter Sankura et Loman i flumina positam, Missionalium stationes de Tshumbe, Lubefu, Lodja atque Kotato-Kombe complectentem, seiungimus et separamus eamdemque in novam erigimus et constituimus Praefecturam Apostolicam de Tshumbe nuncupandam.

Illam autem Missionalium Congregationis Clericorum Excalceatorum Ss. Crucis et Passionis D. N. I. C. curis, qui in regione ipsa iam sollerti studio adlaborant, ad Nostrum tamen et Sedis Apostolicae beneplacitum, tenore praesentium concredimus.

Novae idcirco huic Praefecturae Apostolicae de Tshumbe eiusdemque pro tempore Praefectis omnia tribuimus iura, privilegia, honores et potestates, quibus ceterae per orbem Praefecturae earumque Praefecti iure communi fruuntur et gaudent, eosque iisdem adstringimus oneribus et obligationibus, quibus ceteri adstringuntur.

Quae omnia, ut supra disposita et constituta, rata ac valida esse volumus et iubemus contrariis quibuscumque minime obstantibus.

Harum vero Litterarum transumptis aut excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis, et sigillo alicuius viri in ecclesiastica dignitate vel officio constituti munitis, eamdem prorsus volumus haberi fidem, quae hisce praesentibus haberetur, si exhibitae vel ostensae forent.

Nemini.

[*Latin ed. p. 459*]

459 The Acts of Pope Pius XI, however, may not be infringed upon or contradicted by this division, erection, constitution, concession, statute, and will. If anyone should presume with reckless audacity to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-fifth day of the month of May, in the fifteenth year of Our Pontificate.

Translated by churchlatin.ai, a product of Boyne Archives

F R. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Chancellor of the Holy Roman Church
8. C. de Propaganda Fide
Prefect: Joseph Wilpert,
Alfridus Vitali,
Dean of the College
Protonotary Apostolic
Apostolic Locution
£& Plumbi Reg. in Cane. Ap., Vol. LV, n. 12. - Al. Trussardi.

THE VICARIATE OF THE SMALL SUNDA ISLANDS IS DIVIDED, AND A NEW APOSTOLIC VICARIATE OF "TIMOR NETHERLANDS" IS ERECTED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING RECORD,

In order to promote the Gospel of Christ more and more throughout the world, it undoubtedly seems beneficial to divide the territories of Apostolic Vicariates into parts and to erect new Vicariates from them, entrusting them to the care of other apostolic prelates.

Therefore, when the venerable Brother Henry Leven, titular Bishop of Arca in Armenia and Apostolic Vicar of the Small Sunda Islands, presented prayers to Us, so that the territory entrusted to him would be divided into two parts, one of which would be erected into a new Apostolic Vicariate, We, after considering with the counsel of our venerable Brothers, Cardinals, who are entrusted with propagating the Christian faith in the Holy Roman Church, and considering that this would greatly benefit both the proper governance of the Christian people and the easier propagation of the faith among the infidels, after mature deliberation, and having gladly accepted the prayers presented to Us, We have decided to grant this.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary, supplementing what is lacking, so that it may be complete, with the consent of those who deem it to be in their interest, concerning the fullness of the apostolic power, we separate from the Apostolic Vicariate of Timor, which belongs to the Lesser Sunda Islands, and which pertains to the Netherlands, as well as the islands of Boti, Savoe, Alor, and Pantar, together with the small islands and rocks situated under the jurisdiction of these islands, and we erect and establish

Translated by churchlatin.ai, a product of Boyne Archives

a new Apostolic Vicariate, to be called Timor Netherlands, and we wish to entrust it to the care of the Missionary Society of the Divine Word, who have already been preaching the Gospel there with great fruit since the year 1912, with the approval of the Holy See. Therefore, to this new Apostolic Vicariate of Timor Netherlands, and to its Vicars for the time being, we grant all rights, privileges, and faculties, by which other Vicariates and their Vicars throughout the world commonly enjoy and possess, and we subject them equally to the same burdens and obligations, by which others are bound. We wish all of these things, as above established and constituted, to be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we decree that copies or excerpts, even printed ones, of these documents, provided they are secured with the signature and seal of a public notary or of some person constituted in ecclesiastical dignity or office, shall have the same full faith as if they were presented or shown. To no one is it permitted to infringe or contradict this decree of division, erection, constitution, entrustment, and our will; if anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord 1936, on the twenty-fifth day of the month of May, in the sixteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI
P. Card. FUMASONI BIONDI
Cancellarius
8. R. E. 8. C. de Propaganda Fide
Praef. Ioseph Wilpert, Decanus
Collegii Proton. Apost.
Vincentius Bianchi-Oagliesi,
Protonotarius Apostolicus.
In folio 9 of the Register of Plumbago, Volume LV, No. 9. - Al. Trussardi.

[*Latin ed. p. 461*]

Acts of Pope Pius XI, 461, VI, concerning Luanfu and Kiangchow. From the Apostolic Vicariate of "Luanfu," a portion is detached, and a new Apostolic Prefecture, to be called "Apostolic Prefecture of Kiangchow," is erected and established therefrom.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter:

To promote the Gospel of Christ more effectively among the infidels, it greatly helps to divide the vast territories of missions and to erect and establish new ones, entrusting them to other prelates. Therefore, when a

Translated by churchlatin.ai, a product of Boyne Archives

beloved son of the Order of Friars Minor, the Minister General, and the venerable Apostolic Vicar of Luanfu, with the consent of this Apostolic See, requested that a portion be detached from the extensive territory of this Vicariate and erected into a new Apostolic Prefecture, to be entrusted to the zealous missionaries of the same Order of Friars Minor, to whom the Vicariate of Luanfu is already entrusted, We, with the advice of the venerable Fathers of Our Sacred Roman College of Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, considering the favorable opinion of the venerable Father Marius Zanin, titular Archbishop of Traianopolis in Rhodope, Apostolic Delegate in China, and judging that this will certainly contribute to the more rapid spread of the Christian name in that region, after mature deliberation and having heard the prayers offered to Us, We have decided to grant the request. Therefore, We, supplementing what is necessary, and with the consent of those whose interests may be involved, by the fullness of Our apostolic power, We separate and detach from the territory of the Vicariate of Luanfu the following twenty-two civil sub-prefectures: Kiangchow, also called Sinkien, Yuankü, Wensi, Tsishan, Eotsin, Küwo, Fencheng, Siangning, Kishien, Yicheng, Ishih, Wanchiian, Yungho, Juieheng, Yüsiang, LÂntsin, Yungisi, Pinglu, Hiashien, Anyishien, Siehshien, and Kiangshien. The territory thus defined We erect and establish as a new Apostolic Prefecture, and We decree that it shall be called by the name of Kiangchow, from the name of the principal city located therein, and We wish and hereby entrust it to the apostolic care of the aforementioned Order of Friars Minor, for the good pleasure of the Holy See. Therefore, this Prefecture is newly...

[*Latin ed. p. 462*]

-462 The Acts of the Apostolic See – An Official Commentary. We grant to the Prefecture of Kiangchow and to its Prefects at the present time all those rights, privileges, honors, and powers which other Prefectures and their Prefects enjoy and possess by common right, and we subject them to the same obligations and duties to which others are subjected. We decree that all of these things, as above established and constituted, shall be considered ratified and valid, notwithstanding any contrary provisions. Furthermore, we wish and command that any transcriptions or excerpts, even printed ones, of these documents, provided they are signed by the hand of a public notary and sealed with the seal of some person holding an ecclesiastical dignity or office, shall be held to have the same full validity as if the original documents were presented or shown. To no one is it permitted to infringe upon or contradict this decree, erection, constitution, concession, statute, and our will. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the twenty-fifth day of the

Translated by churchlatin.ai, a product of Boyne Archives

month of May, in the fifteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Chancellor

8. R. E. 8. C. of the Congregation for the Propagation of the Faith.

Prefect: Ludovicus Kaas, Apostolic Protonotary.

Vincentius Bianchi-Oagliesi, Apostolic Protonotary.

In the Register of the Sacred Congregation, Volume LV, number 3. - Al. Trussardi.

[*Latin ed. p. 463*]

463. BY THE ACT OF POPE PIUS XI, SEVENTH, OF MARAÑON: THE APOSTOLIC PREFECTURE OF SAINT GABRIEL, THE VIRGIN, OF MARAÑON, IS ERECTED INTO AN APOSTOLIC VICARIATE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE MATTER: Since, in those regions, entrusted to the care of missionaries, it seems fitting to promote the Apostolic Prefectures to a higher grade of Vicariate, if a notable increase in the Catholic cause has been observed therein. Therefore, when the Most Reverend Archbishop of Liman requested from this Apostolic See that the Apostolic Prefecture of Saint Gabriel, the Virgin, of Marañon, in the Republic of Peru, founded in the year nineteen hundred and twenty-two and entrusted to the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, be elevated to the rank of Vicariate, due to the remarkable increase that the Christian religion has experienced in recent years, with God's favor; and when the illustrious President of that Republic himself requested the same from Us; We, with the advice of Our Venerable Brothers, the Cardinals, Prefects of the Holy Congregation of Propaganda Fide, having carefully considered all matters, and after offering prayers, have decided to grant their request. Wherefore, with the consent of those concerned, or of those who may presume to have an interest, by Our supreme authority, We elevate, erect, and establish the aforementioned Apostolic Prefecture of Saint Gabriel, the Virgin, of Marañon, with the same name and boundaries, to the rank and dignity of an Apostolic Vicariate; and We wish that the missionaries of the aforementioned Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, who have labored so diligently in that region until now, may continue to serve there in the future, for Our pleasure and that of the Holy See. Therefore, We grant to this new Vicariate of Saint Gabriel, the Virgin, of Marañon, and to its Vicars Apostolic, for

Translated by churchlatin.ai, a product of Boyne Archives

the time being, all the rights, privileges, honors, and powers with which other Vicariates and their prelates are commonly endowed and enjoy; and We subject them to the same obligations and duties with which others are burdened. All of these things, as above established and decreed, We declare to be valid and effective, and We command that nothing to the contrary be held as valid.

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary, notwithstanding. We decree that copies or extracts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of some person holding ecclesiastical dignity or office, shall be considered entirely as valid as if the original Letters themselves were presented or shown. No one shall be permitted to infringe or contradict this decree. If anyone, with reckless audacity, should attempt to do so, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, near St. Peter's, in the year of Our Lord nineteen hundred and thirty-six, on the third day of June, in the fifteenth year of Our Pontificate.

F R. TH. PIUS, O. P.,

Card. BOGGIANI

P. Card. FUMASONI BIONDI

Cancellarius

8. R. E. 8. C. de Propaganda Fide

Praef. Ioseph Wilpert, Decanus

Collegii Protonot. Apost. Vincentius Bianchi-Cagliesi, Protonotarius Apostolicus*

Loco £8 Plumbi

Reg. in Cane. Ap., Vol. LV, n. 8. - Al. Trussardi.

APOSTOLIC LETTERS: The Sanctuary of the Blessed Virgin Mary of Dolors in Thierenbach, within the territory of the Diocese of Argentinensis, is raised to the title and dignity of a Minor Basilica.

PIUS PP. XI

For the perpetual memory of this event.

We have learned that in "Thierenbach," in Upper Alsace, within the territory and diocese of Argentinensis, there exists a renowned sanctuary dedicated to the Virgin of Dolors, which is said to have begun its pilgrimages in the ninth century under the auspices of monks from the Order of St. Benedict. The faithful of Upper Alsace, afflicted by illnesses and wars, and

Translated by churchlatin.ai, a product of Boyne Archives

by religious and civil disturbances, have constantly turned to the Blessed Virgin Mary of Thierenbach, whose ancient image is preserved in the sanctuary itself, and they continue to do so today; moreover, large crowds of pilgrims from all over Alsace, and even from distant regions, frequently come to the sanctuary to implore the help of the Virgin.

[*Latin ed. p. 465*]

The Acts of Pope Pius XI, page 465, record that the presbyters and missionaries of the region dedicate their priestly vocation to the Blessed Virgin of Thierenbach, so that they may keep in mind the beloved Sanctuary, even in overseas missions. The sacred building itself, rebuilt and adorned with paintings on numerous occasions, has recently been restored and expanded, and fully corresponds to the worship and veneration which the faithful offer to the Sorrowful Virgin Mary and continue to offer. Remembering these things, when the present Rector of the pious station for pilgrimages to the Blessed Virgin Mary in "Thierenbach" has earnestly prayed that, in order to perpetuate the memory of the blessed year of our Redemption, and to enhance the venerable Sanctuary, ancient in its traditions, beloved by the faithful, and worthy of praise, we might raise it to the rank of a minor Basilica; We gladly and willingly assent to these requests. Since this is so, and having also heard the Cardinal Prefect of the Sacred Congregation of Rites of the Holy Roman Church, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We, by the force of the present document, and in perpetuity, solemnly dedicate the Sanctuary in honor of the Blessed Virgin Mary, Sorrowful, in the place called "Thierenbach," within the diocese of Strasbourg, within the boundaries of Fismes, and We adorn it with the title and dignity of a minor Basilica, with all the rights, privileges, and appurtenances properly belonging to it. These things We decree, We establish, We determine, that the present document shall always remain firm, valid, and effective; that it shall have and obtain its full and complete effect; and that it shall fully suffice for those to whom it pertains, or may pertain, now and in the future; and that it shall be duly judged and defined; and that it shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the 16th day of May, in the year 1936, in the fifteenth year of Our pontificate. E. Card. PACELLI, Secretary of State.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary on the LETTER I to the Most Reverend Father Alexander, Titular Archbishop of Saint Augustine, Cardinal of the Holy Roman Church; KAKOWSKI, Archbishop

Translated by churchlatin.ai, a product of Boyne Archives

of VARSAVIENSEM, desiring to celebrate the fiftieth anniversary of his priesthood. PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing. — We were indeed recently pleased to hear that the day is approaching when you will happily complete ten years since the beginning of your priesthood. The people of this illustrious archdiocese, under the guidance of the clergy, as we are pleased to hear, are celebrating with singular joy, and are indeed offering public and solemn testimonies of filial love to you on this auspicious occasion. And rightly so, for the dignity of the priesthood is so great and its fulfillment in all its duties and functions is so complete that it can never be sufficiently praised and celebrated. Therefore, the pious and fervent wishes that were recently conveyed to Us by the Metropolitan Chapter of VARSAVIENSEM, as a most noble representative of the entire flock, to increase the solemnity of this event with Our authority and participation, were not only gladly received, but also honored with paternal praise and commendation. For all the signs of honor and congratulations that will soon be publicly and openly offered to you by these faithful, as they clearly demonstrate grateful feelings towards their Pastor, will likewise redound to the glory of the very priestly dignity and the benefit and glory of the Church. Indeed, may this sacred celebration be wonderfully conducive to your children following divine things and the precepts of the sacred ministry with greater zeal and devotion. May they, strengthened by faith and sweetly affected by hope, offer you, Beloved Son, heartfelt congratulations on this approaching auspicious occasion, and may we pray with joyful hearts for an abundance of heavenly consolations from the Lord. Furthermore, so that these jubilee celebrations may lead to greater progress for souls, We freely grant you the faculty to, on a day you shall determine, after the Sacred pontifical rite has been performed in the presence of the faithful, to bless them in Our name and with Our authority, offering them full remission of their sins, according to the usual conditions of the Church. Finally, foretelling to you all that is joyful and prosperous, We earnestly implore God that He may preserve you for as long as possible for the Church and may enrich you with pastoral fruits. May the Apostolic Blessing, which is a harbinger and guarantee of these things, be with you, Beloved Son, and with your Auxiliary Bishops.

[*Latin ed. p. 467*]

By the authority of the Most Holy Pope XI, and also with the charity in the Lord which we bestow upon you, to you and to the clergy and people under your care. Given in Rome, at Saint Peter's, on the twenty-first day of the month of May, in the year of Our Lord 1936, in the fifteenth year of Our Pontificate. PIUS PP. XI, I, PIUS, by the grace of God, Pope. To the Most Reverend Father Emmanuel, titular of the Most Holy Martyrs Marcellinus and Peter, Reverend Priest, Cardinal Gonçalves Cerejeira, Pa-

Translated by churchlatin.ai, a product of Boyne Archives

triarch of OLISIPONENSEM, whom We send as Our legate to the solemn celebrations of the centenary of Saint Elizabeth.

PIUS PP. XI, Beloved Son, greetings and the Apostolic Blessing.

It is indeed fitting that you have conceived the plan that all the faithful of Lusitania, with hearts and prayers united, may solemnly celebrate the centenary of the time when the holy Elizabeth, the renowned queen of the Lusitanians, was transferred from the earthly throne to the heavenly kingdom. For this woman, an example of so many virtues, especially for her ardent pursuit of peace and charity, shone so brightly that she rightly received the name "Mother of Peace and of the Fatherland" in the liturgical books. Indeed, from her very birth, as is known, discord between her father and grandfather was averted, until her glorious death, which occurred while she was on a journey to reconcile her sons and grandsons. She always fostered harmony, especially among the rulers of states.

And what shall we say of her wonderful charity and mercy towards the poor and the afflicted? It is well known how diligently and attentively she provided for the needy, how many temples, monasteries, and pious colleges she founded, and how much effort and skill she devoted to alleviating public and private misfortunes. This, therefore, is a domestic and most excellent example of the love of concord, which is most fitting for these faithful to imitate today, when your country, like the entire world, is beset by so many hardships and difficulties, when almost all peoples, while pursuing peace and harmony among themselves through countless agreements and conventions, are increasingly suspicious of one another, and, seeing the passing of the years, seem to threaten themselves with the terrible conflagration of war. Therefore, We, who have nothing more to desire than that the sorrows of the peoples may be alleviated and their dissensions extinguished, the sacred celebrations which are to be held soon in honor of Saint Elizabeth...

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis — Commentarium. We desire, with Our paternal authority and participation, to add to the honors paid to the official representative of the Kingdom of Portugal, in Coimbra, where her relics are most religiously preserved. With the benevolent approval of the Most Reverend Brother Bishop of Coimbra, We choose and appoint You, Our beloved Son, who shines with the dignity of the Patriarchal office and the splendor of the Roman purple, as Our Legate, so that, representing Our very person, You may preside, in Our name and with Our authority, over the sacred rites and ceremonies which will soon be celebrated in Coimbra in honor of Saint Elizabeth, Patroness of the Portuguese, and that, from this six-hundredth anniversary, We may hope that many of the faithful here will be inflamed with the love of God and of their neighbor, and that, with the minds and endeavors of all united, they will devote themselves

Translated by churchlatin.ai, a product of Boyne Archives

to the common good of the country and of the human race. In order that a more abundant glory of God and fruit for souls may result therefrom, We grant that, after the solemn celebration, You may impart the Benediction in Our name, offering to them a full remission of their sins, to be obtained according to the usual conditions of the Church. May the Divine Benediction, which is also a witness of Our particular affection and a dispenser of heavenly graces, be with You, Our beloved Son, with the distinguished Bishop of Coimbra and with all the other sacred dignitaries, and with all those who participate in the secular celebrations, in the love of the Lord. Given in Rome, at Saint Peter's, on the twenty-fourth day of the month of June, in the year 1936, in the fifteenth year of Our Pontificate. PIUS PP. XI.

To the Most Reverend D. SEBASTIAN, Titular Archbishop of the Holy Sees of Boniface and Alexius, Cardinal LEME DA SILVEIRA CINTRA, Archbishop of São Sebastião do Rio de Janeiro, whom We send as Our Legate to the Eucharistic Congress to be held in the city of Belo Horizonte, from all the peoples of Brazil.

PIUS PP. XI, To Our beloved Son, greetings and the Apostolic Benediction. — We have learned with singular joy that a Eucharistic Congress is being prepared with great diligence and magnificence in the illustrious city of Belo Horizonte, from all the peoples of Brazil. The very subject to be discussed in the sacred assembly is: "Eucha-

[*Latin ed. p. 469*]

"Acts of Pope Pius XI concerning Christian Action and the Catholic Action," but it seemed opportune to us and most suitable for these times. Indeed, there are many connections that exist between the action of Catholics and the August Sacrament. Such an action, which is appropriately called the apostolate of the laity, demands, above all, a close connection both between the laity and the sacred hierarchy of bishops, and among the laity themselves, partners in pious works and labors; and no closer union can be had than that which is confirmed by the "sacrament of unity." For, according to that saying of the Apostle, "For we, being many, are one bread, one body." (1 Corinthians 10:17). Furthermore, since the Catholic Action primarily seeks the eternal salvation of souls, it requires powers exceeding nature and is entirely in need of heavenly assistance; therefore, these heavenly aids must be sought and drawn, not only from streams, but from the very source of "the water that I will give him shall become in him a fountain of water, springing up into life everlasting" (John 4:14), namely, from the divine Redeemer, who, hidden under the sacred veils, offers Himself to the faithful so that they "may have life and may have it more abundantly" (John 10:10). And it must also be noted that the apostles of the Catholic Action, like the first athletes of Christ, must be prepared to undertake all kinds of labors and trials for the sake of the good of their neighbors, and to persevere, and, if necessary, to even lie down gloriously in death. In-

Translated by churchlatin.ai, a product of Boyne Archives

deed, from what source have the constancy and strength of the most illustrious martyrs of Christ always drawn, if not from the divine Eucharist? Strengthened by this sacrament of faith, which is also a sacrifice, all who are members and promoters of the Catholic Action will, if circumstances permit, renew the ancient examples of Ignatius of Antioch and Cyprian of Cattolica, and will become excellent victims of Christ. Therefore, nothing is more suitable for promoting the Catholic Action than to increase with all zeal and effort the faith and piety towards the sacred Body of Christ, and, conversely, no method is more effective, swifter, and more suitable than the Catholic Action itself for promoting the eucharistic cult among the Christian people. We, for whom there is nothing older than the desire that the Eucharistic Heart of Christ, "the burning furnace of charity," be venerated everywhere and loved supremely, and for whom there is nothing more important than the widespread diffusion and firm establishment of the Catholic Action, commend and approve this solemn Eucharistic Congress, which will soon be held in Brazil, not only with paternal affection, but also hope to participate in it in some way. Therefore, you, our beloved son, who preside over this most noble Metropolitan See, and who, attached to our most ample Senate, shine with the splendor of the Roman purple, we choose and appoint as our legate, that you may carry with you our ACTA, volume III, number.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - The Official Commentary declares that you, esteemed person, shall preside over the Eucharistic Congress, which will be held in the city of Bellohorizonte, beginning in the month of September, with Our name and Our authority. We do not, indeed, doubt that you will gladly and usefully undertake such a noble task, due to your outstanding devotion to the Eucharist. May this, the second session of the Congress, be a foretelling and a witness and interpreter of Our particular affection. And may the Apostolic Blessing, which We impart to you, Our beloved son, to the Most Reverend Archbishop of Bellohorizonte, and to all those who participate in the Eucharistic Congress, be abundantly with you in the Lord. Given from the Palace of Gandulf, at Rome, on the twenty-seventh day of the month of July, in the fifteenth year of Our Pontificate. 1936, PIUS PP. XI.

[*Latin ed. p. 471*]

The Sacred Consistorial Congregation.

SACRED CONSISTORIAL CONGREGATION. PROVISIONS FOR CHURCHES.

Our Most Holy Lord Pope Pius XI, through the divine Providence, has, by successive decrees of the Sacred Consistorial Congregation, deemed it

Translated by churchlatin.ai, a product of Boyne Archives

fitting to provide new pastors for the following churches:

October 6, 1936. — To the titular archbishopric church of Macra in Rhodope, He appointed the Reverend Father Anthony from Montevideo, O. F. M. Cap., in the world, Xylfrid Barbieri, whom He established as Coadjutor with the right of succession to His Excellency, the Most Reverend John Francis Aragone, Archbishop of Montevideo.

October 12. — To the cathedral church of Patti, He appointed the Reverend Angel Ficarra, General Vicar of the diocese of Agrigento.

October 28. — To the cathedral church of Lanusei, He appointed the Reverend Lawrence Basoli, canon and parish priest of the cathedral church of Ozieri.

November 12. — To the cathedral church of Castro Mar, He appointed His Excellency, the Most Reverend Frederick Emanuel, formerly Bishop of Philomelium.

— To the cathedral church of Atri, He appointed the Reverend Guy Mazzocco, archpriest and parish priest of the town of Conselve, in the diocese of Padua.

SACRED CONGREGATION FOR THE EASTERN CHURCH.

PROVISIONS FOR CHURCHES.

Our Most Holy Lord Pope Pius XI, through the divine Providence, has, by successive decrees of the Sacred Congregation for the Eastern Church, deemed it fitting to provide new pastors for the following churches:

July 21, 1936. — To the titular bishopric of Pisitana, He appointed the Reverend Father Aloysius Marinoni, of the Order of the Capuchin Friars. Whom He established as Apostolic Vicar of Eritrea.

[*Latin ed. p. 472*]

472 Acta Apostolicae Sedis – Official Commentary, July 2nd. – To the titular archbishopric of the Church of Cologne in Armenia, the Reverend Peter Kedidjian, of the Armenian rite, as the second vicar of the Patriarchate of Cilicia (Armenian). August 29th. – To the metropolitan Church of Pagarași and Alba Iulia of the Romanians, the Most Reverend Alexander Mcolescu, formerly the Bishop of Lugoj of the Romanians. – To the cathedral Church of Lugoj of the Romanians, the Reverend John Balan, as a titular prelate, canon of the metropolitan Church of Pagarași and Alba Iulia. September 1st. – To the titular archbishopric of the Church of Amastriana, the Reverend Ephrem Mikary, as a vicar of the Most Reverend Patriarch of Antioch of the Syrians, for the region of Mount Lebanon. II APPOINTMENTS. By decree dated July 3rd, 1936, the Sacred Congregation for the Eastern Church, at the request of the Holy See, appointed the Reverend James Medweckyi, tit-

Translated by churchlatin.ai, a product of Boyne Archives

ular prelate and archdeacon of the cathedral Church of Stanisławów of the Ruthenians, as Apostolic Administrator for the faithful of the Byzantine-Ruthenian rite in Lviv. I APPOINTMENTS. The Sacred Congregation for the Propagation of the Faith, by successive decrees, appointed: September 16th, 1936. – The Reverend Hyacinth M. D'Avila, O.P., as Apostolic Prefect of Canelos. – The Reverend Joseph Nepote-Pus, of the Institute of Missions from Consolata, as Apostolic Prefect of Meru.

[*Latin ed. p. 473*]

The Sacred Congregation for the Propagation of the Faith, 473, concerning designations for appeals, according to canon 1594, § 2 of the Code of Canon Law, for the appeal of the Reverend Ordinary of the Apostolic Prefecture of Kiangchow, designated the Tribunal of the Apostolic Vicariate of Taiyüanfu. This designation was approved by the Holy Father in an audience on July 27, 1936. Furthermore, the Apostolic Vicar of Thai-Binh designated, for the same purpose, the Tribunal of the Apostolic Vicariate of Hai-Phong, which was approved by the Holy Father in an audience on August 28, 1936. Similarly, the Apostolic Vicar of Rabaul designated the Tribunal of the Apostolic Vicariate of Novae Guinea Orientalis: this designation was ratified by the Holy Father in an audience on September 28, 1936.

THE SACRED CONGREGATION FOR RITES, in Lucensem, in ITALY, concerning the beatification and canonization of the Servant of God, Helen Guerra, foundress of the Oblates of the Holy Spirit, commonly known as the Sisters of St. Zita.

Regarding the question of whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. In Lucae, in the most noble city of Etruria, many have been born, or have completed their mortal lives, who have distinguished themselves in the practice of Christian virtues. Indeed, Blessed John Leonardi, if we were to pass over the memories of earlier times, the Venerable Caesar Franciotti, the Venerable John B. Cioni, and, in our more recent times, Blessed Gemma Galgani, the most excellent example of charity, and the most pure lily of purity, have illuminated the city of Lucensem with the bright glory of sanctity. Helen Guerra, foundress of the Oblates of the Holy Spirit, commonly known as the Sisters of St. Zita, rightly deserves to be added to their number. She was born in Lucae on June 23, in the year of Our Lord 1835, and was baptized on the same day.

[*Latin ed. p. 474*]

Acts of the Apostolic See - Official Commentary, with the accepted names of Mary, Helen, and Anthony. She had as parents Anthony and Faustina Franceschi, distinguished for their piety and wealth. Under the holy discipline of these parents, and especially of her mother, Helen was

Translated by churchlatin.ai, a product of Boyne Archives

instilled with all piety, and her innocent childhood flourished. On June 5th, in the year 1843, she was anointed with sacred chrism, and in the following year she received the Holy Eucharist for the first time. From then on, she delighted in receiving, as often as possible, the heavenly food, and in prolonging long hours in prayer. Endowed with a fervent spirit, and not without the counsel of divine Providence, she cultivated the humanities with great progress, especially the Latin language, which would later be of marvelous use to her, so that she might draw from the divine Scriptures and from the Fathers, that sacred learning which she abundantly drew upon in her writings. Even as a girl, she excelled in the practice of all virtues. Most obedient to her parents, averse to childish vanities, and devoted to the pious association of the Daughters of Mary, she diligently endeavored to teach them the Christian faith, and to inspire them with piety, with a remarkable zeal for souls. To achieve this more abundantly, she established an association, giving it the name of "Spiritual Friendships," and imparted certain rules to be observed. But God had prepared her for greater things. On December 9th of the year of Our Lord 1872, she, along with some of the members of her Pious Union, began to live in common, according to the rules she had written, in a manner similar to that of religious. Ten years later, with the funds from the Pernes inheritance, a house was purchased, and on November 4th, by the Archbishop Nicholas Ghilardi, she and the members were clothed in religious habits and, for the first time, dedicated themselves to God with religious vows. This new religious family, under diocesan law, chose the title of the Sisters of Saint Zita, a name chosen out of love for humility. For Saint Zita, a virgin of Lugo, attained the summit of sanctity in the humble condition of a servant. The Christian education of girls, and the special cult of the Holy Spirit, are the goals of this new Institute. She provided the rules, which the same Archbishop approved, and in 1889, the Handmaids of God, the superiors and the members, pronounced their perpetual vows. In the year 1911, the Apostolic See granted the Institute a decree of praise. As for the efforts she made to promote the religion of the Holy Spirit, in addition to what she accomplished with word and action, her writings clearly demonstrate. Indeed, she presented most reverent, but also insistent, petitions to Leo XIII, so that this most wise Pope, having seen the truth of the matter, summoned her to himself and, in 1895, issued Apostolic letters under the Fisherman's ring, and in 1897, wrote a remarkable encyclical letter, "Divinum Illud Munus," addressed to all Ordinaries of the places.

[*Latin ed. p. 475*]

The Sacred Congregation of Rites, in its document number 475, in which certain matters concerning the Most Holy Trinity were discussed, spoke eloquently about the magnificent Holy Spirit, and ordered that novena

Translated by churchlatin.ai, a product of Boyne Archives

prayers, for preparation for the feast of Pentecost, be perpetually recited in all, at least, curial churches. The Lord approved and increased the merits of this handmaid of God, with the sign of the Cross. "He who wishes to come after me," the Lord teaches, "must deny himself, take up his cross, and follow me," and the Apostle says: "All who wish to live piously in Christ Jesus will be persecuted" (2 Timothy 3:12). Therefore, since the handmaid of God had given such excellent examples of all virtues, it was necessary that she be tested by the fire of tribulations, like gold; and thus, bearing the weight of the cross, yet adorned with honor, she became worthy to closely follow the divine Master. And so, having been, as it were, unjustly removed from her general leadership role, she received this sorrow with a pious and courageous heart, completely obedient to the will of God, and with joy. For the remainder of her life, she ascended higher and higher in charity towards God, until, on the Holy Saturday, April 11, 1914, at the age of eighty, she was suddenly struck by illness, and most piously surrendered her pure spirit to God. The citizens of Lugo praised her highly upon her death, and many devoutly visited her remains. This reputation for holiness not only did not diminish, but was wonderfully increased, as was evident some years later, when her remains were transferred from the cemetery to the urban chapel of the Sisters; and when, to honor her, numerous clergy and people, indeed even many public officials, gathered. Therefore, sixteen years after her blessed death, an inquiry was conducted in the Ordinary Tribunal of Lugo, either concerning the reputation for holiness, or concerning the writings and Urbanian decrees regarding the cult of the handmaid of God. In the meantime, several letters were sent to the Most Blessed Father for the introduction of the cause. Meanwhile, with the diligent Father Charles Miccinelli, S.J., legitimately appointed as the promoter of this cause, the Sacred Congregation of Rites, after examining the documents, decreed on May 22, 1935, that nothing stood in the way of proceeding further. On April 28 of this year, the Most Reverend and Illustrious Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Velletri, as Promoter of the Cause, proposed a question for discussion in the Ordinary meeting of the Sacred Congregation: Whether a Commission for the Introduction of the Cause should be appointed in this case and for the purpose in question. The Most Reverend and Illustrious Cardinals, after hearing the report of the Promoter, after hearing the votes of the Official Prelates, and after hearing the Reverend Father Salvatore Natucci, the General Promoter of the Faith, responded: Affirmatively, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary. The aforementioned acts were signed on the feast of the Lord, by Pope Pius XI, through the same

Translated by churchlatin.ai, a product of Boyne Archives

General Promoter. His Holiness, having approved the decree of the Sacred Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Servant of God, Helena Guerra. Given in Rome, on the 5th of May, in the year of Our Lord 1936. C. Card. LAURENTI, Prefect. L, ss S. A. Carinci, Secretary.

II. PARISIAN. REGARDING THE CANONIZATION OF BLESSED CATHARINA LABOURÉ, VIRGIN, OF THE SOCIETY OF THE LADIES OF CHARITY. CONCERNING THE DOUBT: Whether a Commission should be signed for the resumption of the Cause of Canonization of Blessed Catherine Labouré, Virgin, in the case and for the purpose in question.

The most humble Blessed Catherine Labouré, who, while living, was hidden in Christ, and who began to conceal the secret of the King, and who, on the twenty-eighth of May, in the year of Our Lord nineteen hundred and thirty-three, was enrolled among the blessed by the Most Holy Pope Pius XI, seems to be desired by God to be exalted ever more. Therefore, the Reverend Father Joseph Scognamillo, General Promoter of the Congregation for the Propagation of the Faith, and also the General Postulator, having also obtained the votes of the Superior General of the Congregation for the Propagation of the Faith, and of the Superiors of the Society of the Ladies of Charity, humbly implored the Most Holy Pope Pius XI to resume the Cause of Canonization.

Therefore, in the assembly of the Ordinary Congregation of Sacred Rites, held on the 26th of May of this year, the Eminent and Reverend Cardinal Alexander Verde, Promoter of the Cause or Relator, proposed the following question for discussion: Whether a Commission should be signed for the resumption of the aforementioned Cause of the Blessed, in the case and for the purpose in question.

The Eminent and Reverend Cardinals, entrusted with the safeguarding of the sacred rites, having heard the report of the same Cardinal, having also heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, having considered the four postulatory letters of the Most Reverend Cardinals, and of several Archbishops and Bishops, and having considered other matters, decided to respond: Affirmative.

[*Latin ed. p. 477*]

The Sacred Congregation of Rites having deliberated, it is to be signified that the Commission for the Re-examination of the Cause of Canonization of the Venerable Catherine Labouré is to be established, if it should please His Holiness. But having been signed on the aforementioned day by the undersigned Cardinal, in a report, His Holiness, having approved the aforementioned decree of the same Sacred Congregation, deigned to sign with his own hand the Commission for the Re-examination of the Cause of Canonization of the aforementioned Venerable Catherine Labouré. Given

Translated by churchlatin.ai, a product of Boyne Archives

in Rome, on the 27th day of May in the year of Our Lord 1936. C. Card. LAURENTI, Prefect. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, the 11th of October, 1936, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, who are members of the same Sacred Congregation, discussed the virtues exercised to a heroic degree by the Venerable Servant of God, John Claude Colin, priest and founder of the Society of Mary.

Tuesday, the 3rd of November, 1936, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was convened, with the participation of the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors, to discuss the heroic nature of the virtues of the Servant of God, Paola Elizabeth Cerioli, widow Busecchi Tassis, foundress of the Institute of the Holy Family.

Tuesday, the 17th of November, 1936, in the Apostolic Palace at the Vatican, the ordinary Sacred Congregation of Rites was convened, in which the Most Reverend and Venerable Lords Cardinals, who are members of the same Sacred Congregation, discussed the following matters:

I. The introduction of the cause for beatification, or the declaration of martyrdom, of the Servants of God, Raphael Captier, a professed priest of the Congregation of St. Dominic for the education of youth, and 12 companions, martyrs.

II. The introduction of the cause for beatification and canonization of the Servant of God, Adolph Petit, a professed priest of the Society of Jesus.

III. The granting of an office in honor of the Blessed Giles Cornelius, Hugues Gree, and their companions, martyrs.

IV. The revision of the writings of: a) the Servant of God, Mary Goretti, virgin and martyr; b) the Servant of God, Dominic of the Most Holy Sacrament, of the Order of the Most Holy Trinity; c) the Servant of God, Eleanor Ramírez de Montalvo, foundress of the Handmaids of the Most Holy Trinity and of the Divine Incarnation; d) the Servant of God, Margaret Ebner, a professed religious of the Order of St. Dominic.

[*Latin ed. p. 479*]

Diary of the Roman Curia 479. SECRETARY OF STATE. By Apostolic Brief, the Most Holy Father Pius XI, reigning happily, has deigned to appoint: August 24, 1936. The Most Eminent and Reverend Cardinal Nicola Canali, Protector of the Institute of the Little Sisters of the Worker (Lille). September 7. The Most Eminent and Reverend Cardinal Pietro

Translated by churchlatin.ai, a product of Boyne Archives

Fumasoni Biondi, Protector of the Institute of the Sisters of Saint Mary of Oregon. September 12. The Most Eminent and Reverend Cardinal Luigi Maglione, Protector of the International League "Pro Pontifice et Ecclesia." September 17. Monsignor Luigi Traglia, Prelate Auditor of the Sacred Roman Rota. September 24. Monsignor Pietro Coffano, Monsignor Giovanni Battista Montini, Monsignor Giulio Barbetta, Monsignor Marco Martini, Monsignor Aristodemo Polci, Monsignor Amleto Tondini, Monsignor Giuseppe Graneris, and Monsignor Vittorio Bartoccetti, Prelates Referendaries of the Supreme Tribunal of the Apostolic Signature. Assistants at the Papal Throne: March 10, 1936. His Excellency, Reverend Monsignor Leopoldo Precari, Archbishop of Olomouc. July 23. His Excellency, Reverend Monsignor Giovanni Francesco Braga, titular Archbishop of Soteropolis. July 25. His Excellency, Reverend Monsignor Giuseppe Americo Orzali, Archbishop of Saint John of Cuyo. September 7. His Excellency, Reverend Monsignor Gesù Maria Echavarria, Bishop of Saltillo. September 9. His Excellency, Monsignor Noè Giuseppe Tacconi, titular Bishop of Arado, Apostolic Vicar of Kaifengfu. September 16. His Excellency, Reverend Monsignor Giulio Hossu, Bishop of Cluj-Gherla. September 21. His Excellency, Reverend Monsignor Giuseppe Venturi, Archbishop of Chieti. September 28. His Excellency, Reverend Monsignor Giacomo Vilanova y Melendez, Bishop of Sant'Anna. Apostolic Protonotaries, as if participating: February 3, 1936. Monsignor Francesco Tilmann, of the diocese of Treves. February 22. Monsignor Adolfo Selbicky, of the diocese of Leitmeritz. February 22. Monsignor Francesco Serafico Riemer, of the diocese of Passau. June 2. Monsignor Giuseppe Szydzik, of the diocese of Chełmno.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary, June 13, 1936. Monsignor Francesco Giusto Rarkowski, of the Castrense Ordinariate of Germany.

17. Monsignor Francesco Mesik, of the diocese of Neosolio.

August 26. Monsignor Silvio Sabbadini, of the diocese of Carpi.

September 5. Monsignor Giovanni Ligas, of the archdiocese of Cagliari.

Domestic Prelates of His Holiness:

June 10, 1936. Monsignor Giovanni Guevara, of the diocese of Arequipa.

Monsignor Arnold Francken, of the diocese of Münster.

July 20. Monsignor Angelo De Marco, of the diocese of Aquino.

Monsignor Efrem Forni, of the archdiocese of Milan.

Monsignor Giovanni Michele Byrne, of the same archdiocese.

Monsignor Giovanni Guglielmo Brockhage, of the same archdiocese.

Monsignor Timoteo Callaghan, of the same archdiocese.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Edmondo Alfonso Mulcahy, of the diocese of Port Augusta.

Monsignor Umberto Oriani, of the archdiocese of Milan.

August 19.

August 26. Monsignor Edmondo Forti, of the diocese of Carpi.

Monsignor Ernesto Zanoli, of the same diocese.

Monsignor Tommaso d'Aquino Barreto, of the Patriarchate of the Orient.

Monsignor Rodolfo Ragats, of the diocese of Giavarino.

August 27. Monsignor Pietro Rizzardini, of the diocese of Belluno.

Monsignor Giulio Pantalli, of the diocese of Todi.

August 28. Monsignor Mario Barbareschi, of the archdiocese of Milan.

September 3. Monsignor Edoardo Benedetto Jordan, of the diocese of Scranton.

September 8. Monsignor Tommaso M. Coghlan, of the diocese of Sioux City.

September 10. Monsignor Amleto Tondini, of the diocese of Forlì.

September 23. Monsignor Giuseppe Graneris, of the diocese of Mondovì.

Monsignor Vittorio Bartoccetti, of the diocese of Fano.

Monsignor Enrico Rampai, of the diocese of Marseille.

September 26.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pius XI, may he reign happily, deigned to bestow:

The Grand Cross of the Order of the Holy Sepulchre: August 11, 1936.

Upon His Eminence, Ahmed Ziwer Pacha (Egypt).

September 3. Upon His Excellency, Mr. Doctor Luigi Federzoni, President of the Senate of the Kingdom of Italy.

The Commander's Cross with Placket of the Order of the Holy Sepulchre: July 27, 1936.

Upon Mr. Doctor, Engineer Luigi Velani (Italy).

The Commander's Cross of the Order of the Holy Sepulchre: September 2, 1936.

Upon Mr. Baron Giovanni Di Giura (Italy).

[*Latin ed. p. 481*]

Diarium Romanae Curiae 481 II. The Knighthood of the Order of Saint Gregory: August 11, 1936. To the Most Reverend Attorney Paolo Calieri Gamondi, of the diocese of Alessandria. The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 27; August 10, 1936. To Mr. Engineer Luigi Gigli (Italia). To Mr. Engineer Luigi Maccallini (Italia). To Mr. Engineer Giovanni Battista Forziati (Italia). To Mr. Enrico Gii Fortoul,

Translated by churchlatin.ai, a product of Boyne Archives

Counselor of the Legation of Venezuela to the Holy See. August 18. To Mr. Carlo Szendy, of the archdiocese of Strigonia. September 3. To Mr. Engineer Camillo Tizzano, of the archdiocese of Naples. September 10. To Mr. Ivo Bagli (Italia). To Mr. Raffaele Formosa (Italia). To Mr. Costanzo Scarella (Italia). To Mr. Claudio Cortini (Italia). August 11. To His Excellency, Mr. Antonio C. Gonzalez, Minister of the United States of America to Quito. August 17. To Mr. Vittorio dei Baroni Pire! de Bihain, of the Apostolic Administration of Merk. The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 28, 1936. To Mr. Baron Luigi De Villani (Italia). To Mr. Stanislao Barberi (Italia). To Mr. Edmondo De Terbócz (Hungary). August 7. To Mr. Engineer Benedetto Tommasi (Italia). August 20. To Mr. Attorney Paolo Canonica, of the archdiocese of Torino. August 23. To Mr. Professor Giorgio Lully (Roma). August 25. To Mr. Giorgio Mac Lean (Peru). September 3. To Mr. Engineer Valerico Maggiorotti, of the diocese of Avellino. The Commander's Cross of the Order of Saint Gregory the Great, military class: August 25, 1936. To Mr. Lieutenant Colonel Alessandro Villalobos (Peru). September 10. To Mr. Major Luigi Rubbi (Italia). The Knighthood of the Order of Saint Gregory the Great, civil class: December 15, 1933. To Mr. Emmanuele Ynchausti, of the archdiocese of Manila. August 7, 1936. To Mr. Giles Sella (Italia). To Mr. Attorney Pio Occella, of the diocese of Alessandria. August 25. To Mr. Giuseppe Vega Centeno (Peru). August 27. To Mr. Claudio Marzorati, of the diocese of Bergamo. September 12. To Mr. Luigi Mortamet, of the archdiocese of Lione. To Mr. Giorgio Curtelin, of the same archdiocese. August 17. To Mr. Alfredo Somville (Belgium). To Mr. Giovanni Boon (Belgium).

[*Latin ed. p. 482*]

Acta Apostolicae Sedis - Official Commentary on the Knighthood of the Order of St. Gregory the Great, military class: from July 16th to August 25th, 1936.

To Mr. Ovidio Menicucci, Captain Assistant Major in the 1st class of the Honorary Palatine Guard Corps.

To Mr. Guido Gamberucci, Captain in the Honorary Palatine Guard Corps.

To Captain Giovanni Aurinoto (Peru).

August:

To Captain Augusto Escobar (Peru).

The Grand Cross of the Order of St. Sylvester: August 1st, 1936.

To His Excellency, General Guglielmo Zehner, Secretary of State in the Ministry of Defense in Austria.

The Commander's Cross with Plaque of the Order of St. Sylvester: August 7th, 1936.

To Mr. Engineer Giuseppe Pini (Italy).

Translated by churchlatin.ai, a product of Boyne Archives

The Commander's Cross of the Order of St. Sylvester: 1936.
To Mr. Doctor Goffredo Pentinaca (Italy).
To Mr. Edmondo De Mikecz (Hungary).
To Mr. Doctor Francesco Kassab, of the Apostolic Vicariate of Egypt.
August 7th:
To Mr. Engineer Giovanni Benetti (Italy).
August 11th:
To Mr. Felice Goldaniga, of the diocese of Lodi.
August 29th:
To Mr. Mario Dotti, of the archdiocese of Ferrara.
September 3rd:
To Mr. Surveyor Giovanni De Feo, of the diocese of Avellino.
To Mr. Giuseppe Villani, of the archdiocese of Modena.
September 4th:
To Mr. Angelo Marson, of the diocese of Ceneda.
To Mr. Ernesto Olivieri (Italy).
September 10th:
To Mr. Guglielmo Bongiorno (Italy).
To Mr. Mario Guastini, of the archdiocese of São Paulo in Brazil.
September 16th:
To Mr. Accountant Angelo Del Grosso, of the archdiocese of Milan.
September 26th:
September 29th:
The Knighthood of the Order of St. Sylvester: August 7th, 1936.
To Mr. Bernardo Jon Tonion (Italy).
August 10th:
To Mr. Francesco De Costantin de Ghateauneuf (France).
August 19th:
To Mr. Francesco Maugeri, of the diocese of Acireale.
To Mr. Mattia Pretelli, of the archdiocese of Urbino.
August 20th:
To Mr. Francesco Peters, of the diocese of Bois-le-Duc.
August 25th:
To Mr. Umberto Mammoli, of the diocese of Todi.
September 11th:
To Mr. Professor Luigi Tien, of the Apostolic Vicariate of Kaifengfu.
September 14th:

Translated by churchlatin.ai, a product of Boyne Archives

To Mr. Giovanni Dorff, of the Apostolic Administration of Estonia.

[*Latin ed. p. 483*]

From the Diary of the Roman Curia, No. 48. With tickets from the Secretariat of State, the Most Holy Father, Pope Pius XI, may he reign happily, deigned to appoint:

October 23, 1936. The Most Eminent and Reverend Lords, Cardinals Francesco Marmaggi and Luigi Maglione, Members of the Sacred Congregation for the Discipline of the Sacraments.

November 6. The Most Reverend and Reverend Monsignor Pio Paschini, Magnificent Rector of the Pontifical Athenaeum of the Roman Seminary; the Reverend Fathers Mariano Cordovani, O.P., Master of the Sacred Apostolic Palace; Agostino Gemelli, O.F.M., Magnificent Rector of the Catholic University of the Sacred Heart in Milan; Agostino Bea, S.J., Rector of the Pontifical Biblical Institute; Domenico Palermo Lazzarini, S.J., and Cornelio Damen, C.SS.R., Dean of the Faculty of Theology in the Athenaeum of the Pontifical College of Urban, for the Propagation of the Faith, as Consultors of the Sacred Congregation for Seminaries and Universities.

November 15. The Most Eminent and Reverend Lords, Cardinals Federico Tedeschini, Carlo Salotti, Federico Cattani, and Massimo Massimi, Members of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

Secret Chamberlains *in commendam*:

March 19, 1936. Monsignor Ferdinando Bremer, of the archdiocese of Colonia.

April 2. Monsignor Giorgio Meixner, of the archdiocese of Bamberga.

May. Monsignor Carlo Hold, of the diocese of St. Ippolito.

May 7. Monsignor Ruperto Wilhelm, of the diocese of Secovia.

May 14. Monsignor Francesco Stradner, of the same diocese.

August 6. Monsignor Giovanni Battista De Martin, of the diocese of Belluno.

Monsignor Antonio Pullié, of the same diocese.

Monsignor Giuseppe Pollazón, of the same diocese.

Monsignor Pietro Tiziani, of the diocese of Feltre.

Monsignor Giorgio Tollardo, of the same diocese.

Monsignor Basilio Hopko, of the diocese of Prešov.

August 27. Monsignor Emerico Szedlák, of the same diocese.

September 10. Monsignor Giuseppe Pace Garcia, of the diocese of Chihuahua.

September 24. Monsignor Paolo Sántha, of the archdiocese of Strigonia.

October 1. Monsignor Eugenio Gunda, of the same archdiocese.

Translated by churchlatin.ai, a product of Boyne Archives

October 2. Monsignor Pietro Pfister, of the archdiocese of Besançon.

Monsignor Giuseppe de Andrade Lima, of the archdiocese of Bahia.

Monsignor Giovanni Mackintosh Tilney Barton, of the archdiocese of Westminster.

Monsignor Giacomo Passoni, of the archdiocese of Milan.

Monsignor Giuseppe Orsenigo, of the same archdiocese.

Monsignor Luigi Donarini, of the diocese of Crema.

October 15.

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - Official Commentary, October 29, 1936. Monsignor Marino Di Mario, of the diocese of Civita Castellana.

Monsignor Giuseppe Cermenati, of the archdiocese of Milan.

Monsignor Giulio Gaio, of the diocese of Feltre.

November 3: Monsignor Roberto Sposetti, of the diocese of Tuscania.

Monsignor Dino Francesco Saini, of the diocese of Città della Pieve.

November 5: Monsignor Guido Miraglio, of the diocese of Acqui.

Monsignor Alessandro Thea, of the same diocese.

Secret Chamberlain of Sword and Mantle, Supernumerary, of His Holiness: July 16, 1936. The Count Vincenzo Negri, of the archdiocese of Milan.

Chamberlains of honor in peacock blue attire of His Holiness: April 16, 1936.

Monsignor Simone Kummer, of the diocese of Aix-la-Chapelle.

May 7: Monsignor Antonio Wagner, of the diocese of St. Ippolito.

August 27: Monsignor Gerardo Chirichella, of the diocese of Campagna.

September 24: Monsignor Augusto Corradi, of the archdiocese of Modena.

Monsignor Salvatore Uranga, of the diocese of Chihuahua.

Monsignor Baudelio Pelayo, of the same diocese.

Monsignor Francesco Espino, of the same diocese.

Secret Chaplains of honor of His Holiness: August 27, 1936.

Monsignor Michele Szabados, of the diocese of Presov.

October 1: Monsignor Paolo Polgár, of the archdiocese of Strigonia.

Chaplain of honor *extra Urbem* of His Holiness: July 16, 1936.

Monsignor Vittore Wurzer, of the archdiocese of Trento.

NECROLOGY: October 17, 1936.

Monsignor Giuseppe Ambuli!, Bishop of Basle and Lugano.

October 30: Monsignor Giovanni Scheifes, titular Bishop of Cestro.

November 13: Monsignor Giovanni Mauri, titular Bishop of Famagosta.

November 15: Monsignor Salvatore Meo, titular Bishop of Melone.

Translated by churchlatin.ai, a product of Boyne Archives

November 16: His Eminence, Cardinal LUIGI GIUSEPPE MAURIN, Archbishop of Lyon.

[*Latin ed. p. 485*]

Year and Volume XXVIII, December 20, 1936 (Series II, Volume III) - No. 15

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XI

APOSTOLIC CONSTITUTIONS

I. DIOCESE OF SAINT DIDACUS OF ANGELORUM

THE DIOCESE OF SAINT DIDACUS IS DIVIDED AND A NEW DIOCESE, "OF SAINT DIDACUS," IS ESTABLISHED.

FURTHERMORE, IT IS DECREED THAT THE DIOCESE OF ANGELORUM SHALL THEREAFTER BE KNOWN SIMPLY AS "ANGELORUM."

PIUS,

SERVANT OF THE SERVANTS OF GOD,

FOR THE PERMANENT COMMEMORATION:

The alteration of the boundaries of dioceses throughout the world greatly contributes to the more salutary and easier exercise of the spiritual governance and pastoral ministry of the Christian people, if the circumstances of the times require it.

Since the Diocese of Saint Didacus of Angelorum is extensive in territory, it seemed very opportune to divide it and to establish another diocese.

Therefore, after deliberation with the counsel of our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, and after the favorable vote of the Venerable Brother Hamlett John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of North America, and with the consent of those whose interests are involved, or, if necessary, with the fulfillment of what is required, by the fullness of our apostolic power, we separate from the Diocese of Saint Didacus of Angelorum the territory of the civil county

Translated by churchlatin.ai, a product of Boyne Archives

of Saint Didacus.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - comprising the official records of the Imperial, Riverside, and St. Bernardine vicariates, and from these we establish a new and distinct diocese, which we declare to be erected by these present decrees, and we wish to name it San Diego, after the city of San Diego; therefore, the boundaries of the diocese of Angelorum are hereby reduced, and it shall henceforth be known only as Angelorum. We establish the seat of the new diocese in the city of San Diego, and for this reason we elevate that city to the rank of a diocesan city, and we grant it the rights and privileges with which other diocesan cities are endowed; furthermore, we designate the cathedral to be located in the parish church of St. Joseph, situated in that same city, and therefore we elevate that church to the rank and dignity of a cathedral, and we grant to it and to its bishops, for the time being, all the rights, privileges, honors, insignia, graces, and prerogatives with which other cathedrals and their prelates are commonly endowed and enjoy, and we likewise subject them to the same burdens and obligations. We constitute this diocese of San Diego as a suffragan diocese of the diocese of Angelorum, which, by other of Our letters given on this same day, we elevate and establish as a metropolitan see; therefore, we subject the bishops of San Diego to the metropolitan jurisdiction of the Ordinary of the diocese of Angelorum. With regard to the governance, administration, endowments, and also the rights and obligations of the faithful, and other matters of this kind, pertaining to the diocese of San Diego, We command that those things be observed which are prescribed concerning this matter by the sacred canons, and also by the Third Plenary Council of Baltimore. Furthermore, with regard to the clergy in particular, We decree that as soon as the erection of this diocese has been carried out, the clergy of that Church shall be considered to be assigned to it, provided that they legitimately reside within its territory. Until a Cathedral Chapter is established, We wish that diocesan consultants be chosen and appointed to handle legal matters. Finally, We command that the documents and records pertaining to the new diocese be, as soon as possible, delivered by the Chancery of the Archdiocese of Angelorum to the episcopal curia of San Diego, so that they may be religiously preserved in its archives. With these arrangements and statutes made, and having commanded that all of the above be carried out, We choose the Most Reverend Brother Hamlet John Cicognani, Apostolic Delegate in the United States of North America, to carry out these matters, and therefore We grant him the necessary and appropriate powers for this purpose, including the power to delegate to any person constituted in ecclesiastical dignity, for the purpose of carrying out what is required, the obligation to transmit to the Sacred Congregation of the Consistory, within six months from the date of these letters, an authentic

Translated by churchlatin.ai, a product of Boyne Archives

copy of the completed proceedings. We wish that copies of these letters, whether transcribed or printed, be signed by the hand of a public notary and sealed with the seal of five persons constituted in ecclesiastical dignity or office, and that they be exactly as follows.

[*Latin ed. p. 487*]

By the authority of the Most Holy Pope XI, 487, let faith be given to these documents, if they were presented or shown. However, these documents, and everything contained within them, shall never, at any time, be deemed invalid, or subject to nullity, or due to a flaw in their drafting, or due to our intention, or due to any other substantial and unforeseen defect, and they shall not be challenged or brought into dispute, but rather, they shall always be considered valid and effective, having been issued with full knowledge and authority, and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, by any means, anyone, with or without knowledge, should attempt to contravene them, we declare and decree that such attempt shall be entirely null and void. Notwithstanding any rules established in synodal, provincial, general, and universal Councils, or in any special or general Apostolic Constitutions and Ordinances, or in any other provisions of the Roman Pontiffs, our Predecessors, which may be contrary to the foregoing, to all of which, even those worthy of special mention, we hereby derogate. Therefore, no one shall be permitted to infringe upon this page of dismemberment, erection, subjection, decree, concession, commission, mandate, derogation, and our will, or to act contrary to it. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Gandulf, in the year of Our Lord nineteen hundred and thirty-six, on the eleventh day of the month of July, in the fifteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Fr. RAPHAËL C.

Card. ROSSI
Chancellor
8. R. E. 8. C. Consistorialis a Secretis.
Alfonsus Carinci, Apostolic Prothonotary,
Ludovicus Kaas, Apostolic Prothonotary.

Translated by churchlatin.ai, a product of Boyne Archives

Loco gj Plumbi Reg. in Cano. Ap., Vol. LV, n. 44 - Al. Trussardi.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary II. THE DIOCESE OF ANGELORUM AND OTHERS. THE DIOCESE OF ANGELORUM IS RAISED TO THE RANK OF A METROPOLITAN CHURCH, AND THE CATHEDRAL CHURCHES OF S. DIDACI, MONTEREY, FRESNO, AND TUCSON ARE ESTABLISHED AS SUFFRAGAN CHURCHES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: We must always strive to divide and redefine ecclesiastical provinces, and to establish new ones, whenever the circumstances of the times and places require it. This seems to be demanded by the utility and spiritual well-being of the faithful residing in certain suffragan dioceses, namely S. Francisci in California, and S. Fidei in North America. Therefore, after consultation with the Venerable Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after having heard the Venerable Brother Amleto Giovanni Cicognani, titular Archbishop of Laodicea in Phrygia, Apostolic Delegate in the United States of North America, and after mature deliberation, and with the consent of those concerned, or of those who presume to have an interest, We, with the fullness of Our Apostolic authority, establish and decree the following. First, We separate and detach the Diocese of Angelorum, from a portion of whose territory the new Diocese of S. Didaci was formed by Our other letters issued this very day, from the ecclesiastical province of S. Francisci in California, and We constitute it an Archdiocese, stripping it of the metropolitan jurisdiction of the Archbishop of S. Francisci in California. Therefore, We raise the Cathedral of Angelorum to the rank and dignity of a Metropolitan Church, and We grant to it, and to its Archbishops for the time being, all the rights, insignia, privileges, and honors with which other Metropolitan Churches and their Ordinaries enjoy and are endowed by common law; in particular, We grant to the Archbishop of Angelorum the right to carry the Cross before him within the boundaries of his province, and to use the Pallium, according to the liturgical laws, after it has been duly requested and obtained in the Sacred Consistory. Furthermore, the Metropolitan Church of Angelorum and its...

[*Latin ed. p. 489*]

By the authority of the Most Holy Pope Pius XI, We impose the same burdens and obligations upon these Archbishops as are imposed upon the other Metropolitan Churches and their Ordinaries. Furthermore, from the same ecclesiastical province of Saint Francis in California, We separate the diocese of Monterrey-Fresno, and from the province of Saint Faith in North America, We separate the diocese of Tucson, and We exempt them from the metropolitan jurisdiction of their respective Archbishops. However, We es-

Translated by churchlatin.ai, a product of Boyne Archives

tablish these Cathedrals, together with the Church of Saint Didacus, which, as We have already stated, was erected on this very day, as suffragan sees of the new Metropolitan Church of Puebla, and We subject their Bishops to the metropolitan jurisdiction of the Archbishop of Puebla. This new ecclesiastical province shall be called by the name of its metropolitan see, Puebla. For all of the matters set forth above, We entrust the execution to the venerable Apostolic Delegate in the United States of North America, as We have already mentioned, and We grant him the necessary and appropriate powers, including the power to delegate to any man constituted in ecclesiastical dignity or office, any person he deems suitable, in order to effect the matters under consideration, and We impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, within six months from the date of these Letters, an authentic copy of the acts of the completed execution. Moreover, these Letters and everything contained therein shall never, at any time, be subject to any flaw of surreptition, or of deceit, or of nullity, or of Our intention, or of any other substantial and unforeseen defect, nor may they be challenged or brought into controversy; but rather, We declare that they, as well as those things contained therein, shall always remain valid and effective, and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they pertain, and if anyone should attempt to contravene them, knowingly or unknowingly, We will and do declare that such attempt shall be entirely void and of no effect. Notwithstanding any rules in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary provisions, even those worthy of special mention. We also will and command that these Letters, even if printed, shall be given the same validity as if they were presented or shown, provided that they are transcribed, and signed by the hand of a public notary, and sealed with the seal of a man constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this Our decree, elevation, subjection, mandate, statute, derogation, and will. If anyone, by audacity...

[*Latin ed. p. 490*]

490 A. An official commentary on this audacious undertaking would have incurred the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandolfo, in the year of Our Lord nineteen hundred and thirty-six, on the eleventh day of the month of July, in the fifteenth year of Our Pontificate.

Fr. TH. PIUS, O. P.,

Card. BOGGIANI

Translated by churchlatin.ai, a product of Boyne Archives

Fr. RAPHAEL C.

Card. ROSSI

Chancellor of the Holy Roman Church

Secretary of the Sacred Congregation of the Holy Office.

Alphonsus Carinci, Apostolic Protonotary

Vincentius Bianchi Cagliesi, Protonotary Apostolic.

Loco £B Plumbi Reg. in Cane. Ap., vol. LV, n. 53. — Al. Trussardi.

LETTERS I TO THE MOST REVEREND FATHER FRANCIS, TITULAR BISHOP OF S. CAECILIA, HOLY ROMAN CHURCH, CARDINAL MARMAGGI, TO WHOM HE SENDS AS HIS LEGATE TO THE UNIVERSAL COUNCIL OF BISHOPS OF POLAND, TO BE HELD IN CZĘSTOCHOWA.

PIUS PP. XI

Beloved Son, greetings and the Apostolic Blessing.

What had long been desired, the Council of the entire episcopate of Poland, will be held at the end of the month of August, at the renowned sanctuary of Częstochowa. The news of this sacred gathering has filled Us with great joy. This most august Congress of sacred dignitaries, who, in so many diverse and scattered territories, have experienced such varied circumstances and such different conditions, seemed not only opportune and useful, but absolutely necessary, so that matters of the greatest importance might be amicably and prudently considered, and that, with the counsel of each united, a certain common standard and method might be proposed for the care of the flock.

Indeed, much contributes to the good of souls in every nation, the conspiracy of prelates and the concord of laws and precepts. This, among other things, has particularly pleased Us, that in the forthcoming Plenary Council, not only a certain method should be established by which ecclesiastical discipline might be regulated as equitably as possible throughout the entire Republic of Poland, but also that study and effort should be devoted to the fact that the Catholic Action, itself, might be more and more promoted in all dioceses, and that with greater force and effectiveness it might influence public and private morals.

[*Latin ed. p. 491*]

By the authority of the Holy Father, Pius XI, and with the firmest bond of minds and forces established between the ecclesiastical hierarchy and the faithful, all endeavors and undertakings, whether religious or of civil utility, will be able to better serve the common good.

Furthermore, since, according to the law, a Plenary Council must be convened by Us through Our Legate, who will also preside over it, We,

Translated by churchlatin.ai, a product of Boyne Archives

beloved Son, who, having admirably fulfilled the office of Apostolic Nuncio in Poland, were recently chosen by Us for the most distinguished order of the purple, and who hold the most noble Polish people so dear to Us and are bound to them by charity, through these letters, We choose and appoint Our Legate, so that, in Our name and with Our authority, you may preside over the Plenary Council of Bishops, which will be held in Czestochowa at the end of August. The very location, chosen and prepared for the holding of these gatherings, already promises Us the hope of abundant fruits. For that Marian temple, so venerated by the Christian people, which is so well and beloved to Us, as it is to you, recalls to Our mind the ancient sacred cenacle, in which the first Apostles of Christ « All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren. » (Acts 1:14). Thus, indeed, with the pastors leading the way, the flocks of the faithful will also have « one heart and one soul. Neither did any one say that aught of the things which he possessed was his own. » (Acts 4:32).

This Christian concord among citizens, which We have so often urged, We now, through you, beloved Son, commend and encourage again and again, so that, with the efforts of good men from all ranks, and with those who govern the Republic favorably disposed, the ancient and most noble virtues of this people may be increased, and the praises and merits of the ancestral faith may be amplified, especially at this time, when dark and grave threats weigh upon our most holy religion and social peace in Europe.

And so, while We fervently pray to the Lord for the Polish people, out of paternal and devoted love, We impart to you, beloved Son, and to all Archbishops and Bishops of every rite, and to all the clergy and faithful, Our Apostolic Blessing, a pledge of unity and prosperity, and, to enhance the dignity and prestige of your legation, We freely grant you the faculty, that, on whatever day, when sacred solemnities are celebrated anywhere, you may, with the permission of those present, and with Our name and Our authority, offer blessings.

Given from the Vatican, on the first day of August, in the fifteenth year of Our pontificate.

PIUS PP. XI.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary II TO THE MOST REVEREND FATHER DONATUS, BISHOP OF SABINA AND MANDELENSE, TO HIS EMINENCE CARDINAL SBARRETTI, UNDERDECAN OF THE SACRED COLLEGE, AND ALSO SECRETARY OF THE SUPREME TRIBUNAL OF THE HOLY OFFICE, WHO IS ABOUT TO COMPLETE HIS EIGHTIETH YEAR. PIUS PP. XI, Venerable Brother,

Translated by churchlatin.ai, a product of Boyne Archives

health and the Apostolic Blessing. — Just as those who ascend the highest mountains sometimes pause, where the views are wider and more pleasing, so that, refreshed by rest and sight, they may strive with renewed vigor towards the highest peaks, so too, for a man traveling through life on earth, who has diligently pursued the course of years, it is certainly pleasing to rest for a while, and to reflect on the labors undertaken, so that, from the awareness of a life well-lived, he may gain new courage to pursue greater and higher things. This, indeed, is what now happens to you, Venerable Brother, who, having happily completed sixteen years since your birth, are able to recall so many, with God's help, excellent and useful deeds. For, from the very bloom of your youth until this venerable and green old age, you have never failed to devote diligent service to the Catholic Church and to the Apostolic See. In the Pontifical Athenaeum of the College of Urban and in the Roman Congregation for the Propagation of the Faith, you diligently acquired the first arms of the sacred military order. Having then completed the office of Auditor at the Apostolic Delegation in Washington, you were able to exercise pastoral zeal and solicitude in a wider field, in the diocese of Saint Christopher of Havana, and two years later, as Prefect of the Apostolic Delegation to Canada, so that, being called to the City, you deserved to undertake the duties of Secretary in the Sacred Congregation for Religious and later as Assessor in the Supreme Tribunal of the Holy Office. Having diligently performed these duties, you were, by Pope Benedict XV, of blessed memory, our predecessor, co-opted to the most distinguished Senate of the Church and appointed Prefect of the Sacred Congregation. You responded with a certain youthful zeal to these new testimonies of the Pope's esteem and benevolence, diligently fostering and promoting the discipline of the clergy and the faithful, and the catechetical instruction of young people. Finally, We ourselves entrusted you with very important offices, namely, the office of Secretary in Our Tribunal of the Holy Office, and the pastoral governance of the suburban diocese of Sabina and Mandelense, where, indeed, your zeal for the salvation of souls never ceased to shine, but rather shone more and more brightly each day. It is especially to your credit, laudi—

[*Latin ed. p. 493*]

The Acts of Pope Pius XI, page 493, attest to your prudent pastoral care and paternal generosity in establishing and expanding new parishes, as well as seminary institutions. Furthermore, in the very town where you first beheld the light of the Gospel, pious charitable works and public works beneficial to the citizens have not lacked your liberality and beneficence. Therefore, your most devoted and faithful friends are eager to share with you in the joy of this auspicious event and to offer fitting thanks to the Giver of all good things. Desiring to add to this common joy, and participating

Translated by churchlatin.ai, a product of Boyne Archives

with a paternal heart in the celebration of your eightieth birthday, we, with the greatest pleasure, offer you, Venerable Brother, our congratulations and best wishes, praying that you may receive from God the most pleasing heavenly gifts and consolations. Moreover, so that the faithful may derive greater fruit from this auspicious occasion, we grant you, of our own accord, the power to, on whatever day you choose, after the Holy Sacrifice has been solemnly celebrated in the presence of the people, to impart, in our name and with our authority, a plenary indulgence to them, for the benefit of the Church. In the meantime, as a testimony of the heavenly graces that accompany this event and of our particular affection, receive the Apostolic Blessing, which we, Venerable Brother, impart to you, to your relatives, friends, colleagues in labor, and to the entire flock entrusted to you, in the Lord. Given at Rome, near the Holy Peter, on the twenty-fifth day of the month of October, in the feast of Our Lord Jesus Christ the King, in the year 1786, in the fifteenth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Commentary, Official ACTA SS, SACRED CONGREGATION CONSISTORIAL.

By divine Providence, Our Lord Pope Pius XI, through successive decrees of the Sacred Consistorial Congregation, has deigned to provide each of the following churches with a new pastor, namely:

October 3rd, 1936. — To the Cathedral Church of Saint Didacus, recently established, he appointed the Reverend Charles Buddy, parish priest of the Cathedral Church of Saint Joseph.

November 16th. — To the titular archiepiscopal Church of Sida, he appointed the Reverend Frederick Lunardi, Apostolic Nuncio in the Republic of Bolivia.

November 19th. — To the titular episcopal Church of Sela, he appointed the Reverend Dominic Ettorre, along with his secret chamberlain, above the number and canonical members of the Spoleto Cathedral Chapter, whom he appointed as Auxiliary to the Most Reverend and Venerable P. D. Donati, Bishop of Sabina and Poggio Mirteto, and Cardinal Sbarretti.

November 23rd. — To the Cathedral Church of Nuceria Paganorum, he appointed the Most Reverend P. D. Theodoric De Angelis, formerly Bishop of Uxentium.

November 27th. — To the titular archiepiscopal Church of Hadrianopolis, he appointed the Reverend Edward Profittlich, S. L., Apostolic Administrator of Estonia.

November 28th. — To the titular archiepiscopal Church of Philippopolis in Thrace, he appointed the Most Reverend P. D. Ioannes Raphael Rodic, formerly Archbishop of Beograd (-Smederevo) and Apostolic Administrator of the Banat of Yugoslavia.

Translated by churchlatin.ai, a product of Boyne Archives

December 7th. — To the archiepiscopal Church of Beograd, he appointed the Reverend Joseph Ujcic, Professor of Theology at the University of Laibach.

December. — To the Cathedral Church of Biella, he appointed the Reverend Charles Rossi, a canon of the collegiate Chapter of the Most Holy Trinity in the city of Torino.

[*Latin ed. p. 495*]

The Sacred Consistorial Congregation, 495, December 9th. — To the Metropolitan Church of Besançon, the Most Reverend Father Maurice Dubourg, formerly Bishop of Marseilles. December 12th. — To the Metropolitan Church of Moncton, recently erected, the Most Reverend Father Arthur Melanson, formerly Bishop of Gravelbourg. — To the titular archbishopric of Mocissa, the Most Reverend Father John Hugh MacDonald, formerly Bishop of Victoria in the island of Vancouver, whom the Most Reverend Father Henry O'Leary, Archbishop of Edmonton, has appointed as Coadjutor with the right of succession.

II. APPOINTMENT OF AN ORDINARY FOR APPEAL. According to canon 1594, § 2 of the Code of Canon Law, the Archbishop of Salta has designated the Ordinary of the Archdiocese of Tucumán as the tribunal for appeal in the second instance. This designation was approved by the Sacred Consistorial Congregation on November 26th, 1936.

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis •— Official Commentary of the DIARY OF THE ROMAN CURIA. On Friday, November 27, 1936, His Holiness received, in a solemn Audience, His Most Serene Highness, Admiral NICOLA HORTHY DE NAGIBAN YA, Regent of the Kingdom of Hungary, and his consort, Her Most Serene Highness, the Lady MARIA HORTHY.

SACRED CONGREGATION OF RITES. On Tuesday, November 24, 1936, in the Apostolic Palace at the Vatican, with the presence of the Most Eminent and Reverend Lords Cardinals, and with the votes of the Reverend Prelates and theological Consultors, who comprise the Sacred Congregation of Rites, a preparatory session was held to discuss the matter concerning the heroic exercise of the virtues practiced by the Venerable Servant of God, William Joseph Champlin, a secular priest, founder of the Society of Mary and of the Institute of the Daughters of Mary Immaculate.

On Tuesday, December 15, 1936, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend theological Consultors discussed the martyrdom of the Servants of God, Gregory Grassi, Bishop of Ortosia; Anthony Fantosati, Bishop of Adras; Francis Fogolla, Bishop of Bagi, of the Order of the Friars Minor, and twenty-six companions, who were killed, as it is

Translated by churchlatin.ai, a product of Boyne Archives

asserted, out of hatred for the faith.

SECRETARY OF STATE. APPOINTMENTS. By letters from the Secretary of State, the Holy Father, Pius XI, happily reigning, deigned to appoint:

November 25, 1936. The Reverend Father Fedele de Stotzingen, Abbot Primate of the Benedictines, and Father Bertrando Kurtscheid, of the Order of the Friars Minor, as Consultors of the Sacred Congregation for Seminaries and Universities.

[*Latin ed. p. 497*]

Diarium Romanae Curiae 497, 30 Novembris 1936. The Most Eminent and Reverend Lords Cardinals Francesco Marmaggi and Luigi Maglione, Members of the Sacred Congregation of the Council. By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

12 August 1936. His Excellency, the Most Reverend Monsignor Giuseppe Fietta, titular Archbishop of Sardica, Apostolic Nuncio to the Republic of Argentina.

14 September. His Excellency, the Most Reverend Monsignor Maurilio Silvani, titular Archbishop of Lepanto, Apostolic Nuncio to the Republic of Haiti and the Dominican Republic.

30. The Most Eminent and Reverend Lord Cardinal Vincenzo La Puma, Protector of the Congregation of the Sisters of the Christian Doctrine of Nancy.

17 October. The Most Eminent and Reverend Lord Cardinal Eugenio Tisserant, Protector of the Institute of the Holy Family of Amiens.

26. The Most Eminent and Reverend Lord Cardinal Vincenzo La Puma, Protector of the Congregation of the Sisters, Servants of the Most Holy Sorrowful Mary (Florence).

The Most Eminent and Reverend Lord Cardinal Pietro Fumasoni Biondi, Protector of the Institute of the Sisters of St. Joseph of Carondelet (St. Louis, Missouri).

The Most Eminent and Reverend Lord Cardinal Vincenzo La Puma, Protector of the Institute "Soeurs de la Croix" of Chavanod (Annecy).

1 November. The Reverend Father Michelangelo Tellina, of the Order of the Eremites of St. Augustine, Under-Promoter General of the Faith and Assessor of the Holy Congregation of Rites.

7. The Most Eminent and Reverend Lord Cardinal Vincenzo La Puma, Protector of the Congregation of the Sisters of Mercy of the Third Order of St. Francis (Olomouc).

The Most Eminent and Reverend Lord Cardinal Eugenio Tisserant, Protector of the Congregation of the Franciscan Religious of the Immaculate Conception (Lons-le-Saunier, Diocese of St. Claude).

The Most Eminent and Reverend Lord Cardinal Alessio Ascalesi, Protec-

Translated by churchlatin.ai, a product of Boyne Archives

tor of the Institute of the Daughters of Our Lady of the Most Holy Heart (Arzano, Archdiocese of Naples).

12. The Very Reverend Monsignor Giuseppe Latini, Commander of the Order of St. Spirit.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary, November 16, 1936. The Most Reverend and Illustrious Cardinal Nicola Canali, Protector of the Sisters of the Institute of the Holy Child Jesus (Rome). » » » The Most Reverend and Illustrious Cardinal Luigi Maglione, Protector of the Institute of the Sisters of Charity of the Sacred Heart of Jesus (Angers). Assistants to the Pontifical Throne: July 2, 1936. His Excellency, the Most Reverend Monsignor Giovanni Battista Pelt, Bishop of Metz. October 28. His Excellency, the Most Reverend Monsignor Patrizio Morrisroe, Bishop of Achonry. » » » His Excellency, the Most Reverend Monsignor Gabriele Breynat, titular Bishop of Adramittio, Apostolic Vicar of Mackenzie. November 7. His Excellency, the Most Reverend Monsignor Giulio Girard, titular Bishop of Bulla Regia, Apostolic Vicar of the Delta of the Nile. Apostolic Protonotary, as if participating: October 28, 1936. Monsignor Mario Pistocchi, of the diocese of Forlì. Domestic Prelates of His Holiness: November 17, 1935. Monsignor Enrico Martel, of the diocese of Pembroke. » » » Monsignor Pietro Biernacki, of the same diocese. July 31, 1936. Monsignor Adalberto Jaross, of the diocese of Alba Julia. Monsignor Angelo Villaruz, of the diocese of Lipa. » » » Monsignor Antonio Osorio Pereira, of the same diocese. » » » Monsignor Cirillo Castillo, of the same diocese. » » » Monsignor Bartolomeo Ellaga, of the same diocese. August 29. Monsignor Giacomo Cahalan, of the diocese of Detroit. Monsignor Alessandro J. Grudzinski, of the same diocese. » » » September 4. Monsignor Giuseppe Orrù, of the archdiocese of Cagliari. Monsignor Giuseppe Uras, of the same archdiocese. » » » Monsignor Mario Più, of the same archdiocese. » » » October 20. Monsignor Giuseppe Alfredo Myrand, of the archdiocese of Ottawa. Monsignor Michele Chamberland, of the same archdiocese. » » » Monsignor Giuseppe Ercole Touchette, of the same archdiocese. Monsignor Tommaso Patrizio Fay, of the same archdiocese. » » » November 21. Monsignor Igino Valdemarin, of the archdiocese of Gorizia. November 25. Monsignor Rocco Briscese, of the diocese of Venosa. Monsignor Giacomo Giovanni Giuseppe Noordman, of the diocese of Haarlem.

[*Latin ed. p. 499*]

Diarium Romanae Curiae 499, 27 Octobris 1936. Reverendissimus Domuino Luigi Lafon, ex dioecesi Périgueux. » » » Reverendissimus Domuino Raoul Dupin de Saint Gyr, ex eadem dioecesi. 3 Novembris » Reverendissimus Domuino Vincenzo Padovani, ex archidioecesi Bononiae. » » » Reverendissimus Domuino Luigi Gonzaga De Moura, ex dioecesi

Translated by churchlatin.ai, a product of Boyne Archives

Campinas. » » » Reverendissimus Domuino Luigi Douterlungne, ex dioecesi Tournay. » » » Reverendissimus Domuino Ronaldo Arbuthnot Knox, ex archidioecesi Westmonasterii. 12 » » Reverendissimus Domuino Giuseppe Francesco McIntyre, ex archidioecesi Novae York. » » » Reverendissimus Domuino Thomas J. McDonnell, ex eadem archidioecesi. » » » Reverendissimus Domuino Alfred Marianus De Souza, ex archidioecesi Sancti Francisco. 6 Decembris » Reverendissimus Domuino Giuseppe M. Steifes, ex dioecesi Grand Rapids. » » » Reverendissimus Domuino Raimundus Henricus Baker, ex eadem dioecesi.

HONORES: Per Brevia Apostolica, Sanctissimus Pater Pius XI, feliciter regnans, dignatus est conferre:

Ordinem Speronis Aurei: 27 Novembris 1936. Ad Serenissimum Principem Nicolaum Horthy de Nagibánya, Regentem Regni Hungariae.

Grandem Crucem Ordinis Piani: 27 Novembris 1936. Ad Excellentissimum Dominum Colomannum Darányi de Pusztszentgyörgy et Tetétlen, Praesidem Consilii Ministrorum in Regno Hungariae.

Grandem Crucem Ordinis Sancti Gregorii Magni, classe civili: 1 Augusti 1936. Ad Dominum Timoleonem Di Bonneval (Gallia).

Grandem Crucem Ordinis Sancti Gregorii Magni, classe militari: 8 Octobris 1936. Ad Excellentissimum Dominum Generale Raffaelem Leonidam Trujillo Molina, Praesidem Republicae Dominicanae.

Placam Ordinis Sancti Silvestri Papae: 27 Novembris 1936. Ad Dominum Stephanum Csáky (Hungaria).

Commendam cum Placa Ordinis Sancti Silvestri Papae: 27 Novembris 1936. Ad Dominum Colonnellum «vitéz» Nicolaum Koos de Béke (Hungaria).

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Official Commentary with Tickets from the Secretariat of State: The Most Holy Father Pius XI, may He rest in peace, deigned to appoint:

Secret Chamberlains in Ordinary:

June 21st

September 17th

November 5th

November 19th

November 21st

November 26th

Monsignor Messias Bragança, of the same diocese.

Monsignor Giovanni Bochenek, of the diocese of Tarnovia.

Monsignor Alessandro Rogóz, of the same diocese.

Translated by churchlatin.ai, a product of Boyne Archives

Monsignor Andrea Cerniak, of the same diocese.
Monsignor Carlo Brolis, of the diocese of Como.
Monsignor Bartolomeo Pellegrini, of the same diocese.
Monsignor Francesco Nobilomo, of the diocese of Alife.
Monsignor Tarquinio Mosconi, of the diocese of Piacenza.
Monsignor Remo Riccioni, of the diocese of Orvieto.
Monsignor Paolo Igino Cecchetti, of the archdiocese of Fermo.
Monsignor Mario Ginnetti, of the suburbic diocese of Velletri.
Monsignor Francesco Tinello, of the diocese of Squillace.
Monsignor Giuseppe Canovai (Rome).
Monsignor Giuseppe Sandri (Rome).
Monsignor Giovanni Perrone, of the diocese of Lecce.
Monsignor Vittorio Masera, of the diocese of Ugento.
Honorary Chamberlains in Purple Vestments of His Holiness:
November 5, 1936.
Monsignor Francesco Schunk, of the diocese of Cinque Chiese.
Monsignor Desiderio Riedlinger, of the same diocese.
Monsignor Luigi Rausz, of the same diocese.
Monsignor Giovanni Tihanyi, of the same diocese.
NECROLOGY
November 26, 1936.
Monsignor Costanzo Castrale, titular Bishop of Gaza.
December 1st
Monsignor Adeodato Wittner, titular Bishop of Mileto.
December 8th
Monsignor Domenico Mezzadri, Bishop of Chioggia.
December 15th
Monsignor Tommaso O' Doherty, Bishop of Galway and Kilmacduagh.
December 16th
Monsignor Giuseppe Palica, titular Archbishop of Philippi.
December 17th
Monsignor Giovanni Fossa, Bishop of Fiesole.
December 18th
Monsignor Luigi Bondini, titular Archbishop of Perge.

[*Latin ed. p. 501*]

Year and Volume XXVIII, December 31, 1936 (Series II, Vol. III) - No. 16. ACTA APOTOLICAE SEDIS COMMENTARIUM OFFICIALE. General Index of Acts (Year and Volume XXVIII - Series II, Vol. III).

Translated by churchlatin.ai, a product of Boyne Archives

I. - ACTA of Pope Pius XI: Encyclical Letters, 5. Encyclical Letter, 249. Decretal Letters, 185. Motu Proprio, 421. Apostolic Constitutions, 57, 59, 61, 89, 91, 92, 94, 96, 97, 99, 100, 154, 225, 227, 264, 281, 282, 284, 285, 288.

SACRED CONSISTORY CONGREGATION: Decrees, 71, 107, 206, 207, 295, 384, 403. Provision of Churches, 122, 165, 234, 296, 404, 471, 494. Designations, 166, 495.

SACRED ORIENTAL CONGREGATION: Provision of Churches, 471. Nomination, 472. 389, 392, 394, 453, 455, 456, 458, 459, 461, 463, 485, 488. Apostolic Letters, 63, 64, 102, 103, 155, 156, 228, 230, 265, 289, 291, 292, 381, 396, 397, 398, 464. Letters, 65, 67, 68, 104, 105, 157, 159, 231, 232, 266, 268, 399, 400, 401, 466, 467, 468, 490, 492. Sacred Consistory, 217 and following pages. Sermon, 374.

II. - ACTA OF THE HOLY SUPREME CONGREGATIONS.

SACRED CONGREGATION OF THE HOLY OFFICE: Proscriptions of books, 71, 121, 122, 205, 234. Proscription of a periodical, 294. ACTA, Volume III, No. 18. - December 31, 1936.

SACRED CONGREGATION OF THE COUNCIL: DECREE, 167.

SACRED CONGREGATION OF RELIGIOUS: DECREE, 405.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH: Decrees, 235, 297. Provision of Churches, 73, 168, 236. Nominations, 73, 237, 409, 472. Designations, 123, 298, 473. Instructions, 208, 406.

SACRED CONGREGATION FOR THE RITES: Liturgical Decrees, 54, 169, 240. Decrees concerning virtues, 74, 299, 303, 410.

[*Latin ed. p. 502*]

502 Index generalis: Decreta introductionis causae, 108, Iii, 237, 270, 414, 473. Reassumptionis causae, 476.

SACRA CONGREGATIO DE SACRAMENTIS: Instructiones, 313, 362, 365, 368.

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS: Decretum, 47.

COMMISSIO PATRUM CARDINALIUM: Responsum, 306.

III. - ACTA TRIBUNALIUM:

SACRA PAENITENTIARIA APOSTOLICA: Declaratio, 79. Decretum, 308. Dubium, 176. Reservatio, 242.

SACRA ROMANA ROTA: Index sententiarum, 124. Citationes edictales,

Translated by churchlatin.ai, a product of Boyne Archives

80, 177, 244, 309.

IV. - ACTA OFFICIORUM PONT.:

COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS: Responsiones, 178, 210.

APPENDIX:

VICARIATUS URBIS: Citatio edictalis, 310.

Diarium Curiae Romanae: Audientiae sollemniores, 114, 149, 211, 418, 496.

Congregationes Ss. Rituum, 82, 114, 149, 179, 211, 245, 275, 311, 478, 496.

S. C. Concilii: Avviso, 418. Nominationes, 84, 114, 150, 179, 212, 246, 275, 311, 385, 418, 479, 496.

Necrologium, 120, 184, 216, 248, 280, 312, 420, 484, 500.

Ad inquirendum commodum haec sit distincta recensio:

PP. Cardinalibus concreditae Protectoriae: 115, 150, 180, 212, 213, 276, 311, 312, 385, 479, 497, 498.

PP. Cardinales dati SS. Consiliis:

S. C. Consistoriali, 246;

S. C. Orientali, 85, 179, 246, 276;

S. C. de Sacramentis, 85, 246, 483;

S. C. Concilii, 246, 497;

S. C. de Religiosis, 246;

S. C. de Propaganda Fide, 84, 246;

S. C. Rituum, 179, 246;

S. C. Caeremoniali, 114, 246, 312;

S. C. pro Negotiis eccl. extraord., 246;

S. C. de Seminariis, 212, 246;

S. C. Rev. Fabricae S. Petri, 115;

Commiss. Pont. ad Codicis canones interpretandos, 483;

Commiss. Pont. a Codice orientali, 115, 275, 386;

Administrationi Pont. Bonorum S. Sedis, 84;

Pont. Commiss, de Re Biblica, 246;

Bibliotecae Apostolicae Vat. et Archivo S. R. E., 246;

in Signatura Ap., 212, 312.

Consultores deputati:

S. S. C. S. Ofiicii, 84, 179;

S. C. Consistoriali, 115;

S. C. Orientali, 85, 180, 246;

Translated by churchlatin.ai, a product of Boyne Archives

S. C. Concilii, 115;
S. C. de Religiosis, 84, 115;
S. C. Rituum, 212;
S. C. pro Negotiis eccl. extraord., 84;
Commiss. Pont. ad Codicis canones interpretandos, 212;
S. C. de Seminariis, 483, 496.
Officiales renunciati:
S. C. de Sacramentis, 85;
S. C. de Propaganda Fide, 84;
S. C. Rituum, 114, 497;
in Signatura Ap., 212, 479;
in Nuntiaturis, 311, 497;
in Officiis et Cappella Palatii, 311, 497;
S R. Rotae, 276, 479;
S. C. de Seminariis, 275, 276;
S. C. Rev. Fabricae S. Petri, 386;
Administrationi Pont. Bonorum S. Sedis, 84.
Episcopi Adsistentes Solio: 85, 115, 150, 180, 213, 277, 312, 479, 498.
Vice Camerarius S. R. E., 180.
Protonotarii Apostolici de numero particip., 180, 277.
Protonotarii Apostolici ad instar particip.: 85, 116, 150, 213, 277, 385, 479, 498.
Praelati Domestici: 86, 116, 150, 213, 277, 386, 480, 498.
Cubicularii secreti supra numerum: 87, 118. 151, 183, 215, 247, 280, 418, 483, 500.
Cubicularii honoris in habitu: 88, 119, 152, 184, 247, 280, 419, 484, 500.
Cubicularii honoris ab ense ei lacerna de numero: 152.
Cubicularii secreti ab ense et lacerna s. n.: 88, 119, 151, 184, 216, 247, 419, 484.
Cubicularii honoris ab ense et lacerna s. n. : 88, 119, 152, 184, 216, 248.
Cappellani secreti hon.: 88, 119, 152, 184, 248, 420, 484.
Cappellani honoris extra Urbem: 88, 248, 484.
Ex Militia Aurata: 499.
Ex Ordine Piano: Gran Croci, 116, 180, 480, 499; Placca, 86, 180; Commendatori con placca, 116, 180, 278, 480; Commendatori, 116, 181, 214, 278, 387, 480; Cavalieri, 86, 214, 481.
Ex Ordine S. Gregorii Magni: Gran Croci, ci. civ., 116, 181, 214, 278, 499; cl. mil., 117,181, 214, 499; Placca, ci. civ., 86, 278; Commendatori con placca, ci. civ., 117, 181, 214, 278, 387 , 481; el. mil., 117, 181, 317; Commendatori ci.

Translated by churchlatin.ai, a product of Boyne Archives

civ., 117, 181, 214, 278, 387, 481; cl. mil., 117, 181, 214, 387, 4SI ; Cavalieri, ci. civ., 86, 117, 182, 214, 278, 387, 481; cl. mil., 482.

Ee Ordine S. Silvestri Papae: Gran Croci, 86, 118, 182, 215, 279, 388, 482; Placca, 499; Commendatori con Diacci, 118. 215, 432, 499; Commendatori, 118, 182, 215, 279, 388, 482; Cavalieri, 87, 118, 183, 215, 279, 388, 482.

[*Latin ed. p. 503*]

II. INDEX OF DOCUMENTS ARRANGED IN CHRONOLOGICAL ORDER.

I. - ACTA PII PP. XI-XII. LETTERS. PAGE 1935. Document 26. *Ad catholici sacerdotii.* - To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries who have peace and communion with the Apostolic See: ”Concerning the Catholic Priesthood.”

II. - LETTER. 1930, June, May. ENCYCLICAL. 2$> *Vigilanti cura.* - To the Venerable Brothers, Archbishops, Bishops, and other local Ordinaries of the United States of America who have peace and communion with the Apostolic See: Concerning cinematographic spectacles. 249.

III. - LETTERS. 1935. DECREES. 5. *Saevis agitata fluctibus.* - The honors of the Saints, Blessed John Fisher, Bishop of Rochester, and Thomas More, Martyrs, are decreed in Heaven. 185.

IV. - MOTU PROPRIO. 1936, October 28. *In multis solaeiis.* - Concerning the Pontifical Academy of Sciences. Statutes of the Pontifical Academy of Sciences. Statutes of the Pont. Accademia delle Scienze. List of Academics: I. Honorary Pontifical Academics. II. Pontifical Academics. III. Extraordinary Pontifical Academics. Academic Council. 421, 427, 437, 447, 447, 451, 452.

[*Latin ed. p. 504*]

504 Index of documents arranged in chronological order V - APOSTOLIC CONSTITUTIONS PAGE 1935 March 11 Concerning Sienhsien. - The new apostolic prefecture ”of Taming” is erected from a portion of the territory of the Apostolic Vicariate of Sienhsien. 57 ” ” ” Aimerensis, Allahabadensis, Nagporensis. - A portion of territory is separated from the dioceses of Aimerensis, Allahabadensis, and Nagporensis, from which the new apostolic prefecture ”of Indore” is erected. 59 ” ” 21 of Urbis. - The Apostolic Constitution ”Of Our Pastoral Office” concerning the erection of the parish of Saint Benedict outside the Gate of Saint Paul is somewhat amended. 61 April 8 Concerning Tungchow. - The ”sui iuris” mission of Tungchow in China is erected as an Apostolic Prefecture. 89 ” ” Concerning Mariannhill. - A portion of territory is separated from the Apostolic Vicariate of Mariannhill, from which the new Apostolic Prefecture ”of Monte Currie” is erected. 91 ” ” Concerning Kroonstad. -

Translated by churchlatin.ai, a product of Boyne Archives

The Apostolic Prefecture of Kroonstad is erected as an Apostolic Vicariate. 92 ″ ″ Concerning Yunnanfu. - A portion of territory is separated from the Apostolic Vicariate of Yunnanfu in China, from which the new Apostolic Prefecture ″of Chaotung″ is erected, with the territory to be entrusted to the native clergy. 94 June 18 Concerning Tananarive and Fianarantsoa. - A portion of territory is separated from the Apostolic Vicariates of Tananarive and Fianarantsoa, from which the new Apostolic Prefecture ″of Vatomandry″ is erected. 96 ″ ″ Concerning Buchow. - The Apostolic Prefecture of Suchow in China is erected as an Apostolic Vicariate. 97 ″ ″ Kaying. - The Apostolic Prefecture of Kaying in China is erected as a Vicariate. 99 ″ ″ Concerning Katanga Septentrionali. - The Apostolic Prefecture of Katanga Septentrionali in the Belgian Congo is promoted to an Apostolic Vicariate. 100 November 11 Concerning Oceania Centralis. - A portion of territory is withdrawn from the Apostolic Vicariate of Oceania Centralis, from which the new Apostolic Vicariate of the Wallis and Futuna Islands is erected. 153 i) December 9 Concerning Yihsien. - The ″sui iuris″ mission of Yihsien is raised to the rank and dignity of an Apostolic Prefecture. 225)))) 31 of Urbis. - The parish of Saint Roch is suppressed, and its goods are assigned to the establishment of another parish. 227 1936 January 27 For a more fitting dignity. - The Apostolic Prefecture ″of Gariep″ is raised to an Apostolic Vicariate under the name ″of Aliwal.″ 264 ″ ″ Novae Antuerpiae. - It is decreed that the Apostolic Vicariate ″of Novae Antuerpiae,″ with a changed name, will henceforth be called ″of Lisala.″ 281 ″ ″ Concerning Anhing and de Hwangchow. - The Apostolic Prefecture ″of Hwangchow″ is erected as a Vicariate, under the name ″of Ki-

[*Latin ed. p. 505*]

Index of documents arranged in chronological order, page 505. The district ″of Yingshan″ is added, previously belonging to the vicariate ″of Anking″... 1936. January 27. Senegal and Senegal. - The Apostolic Vicariate of Senegal is henceforth to be called ″of Dakar,″ and the Apostolic Prefecture of Senegal is henceforth to be called ″of Saint-Louis du Sénégal.″ February 22. Chatham and Saint John. - A portion of the territory of the Dioceses of Chatham and Saint John is separated, from which a new Archdiocese of Moncton is established. March 9. Of Buichu. - A portion of the territory of the Apostolic Vicariate ″of Buichu,″ in the Indochinese region, is separated, from which a new Vicariate, to be called ″of Thai-Binh,″ is established and entrusted to the Order of Preachers; the Vicariate ″of Buichu,″ thus diminished in territory, is entrusted to the indigenous clergy. May 2. Viterbo and Saint Martin of the Mountain of Cimino. - The monastery ″of nullius″ of Saint Martin of the Mountain of Dis Cimino is permanently and equally united with the Diocese of Viterbo. 25. Of Hainan. - The missionary jurisdiction ″of Hainan″ in China is raised to the rank and dignity of an Apostolic

Translated by churchlatin.ai, a product of Boyne Archives

Prefecture. Of Broken-Hill and of Victoria Falls. - The Apostolic Prefecture of "Broken-Hill" is divided, and the Apostolic Prefecture of "Victoria Falls" is established. Of Laohokow. - A portion of the territory of the Apostolic Vicariate "of Laohokow" is separated, and from it a new Apostolic Prefecture, to be called "of Siangyang," is established, to be entrusted to the care of the indigenous clergy. Of Kassai and of Tshumbe. - The Apostolic Vicariate "of Kassai" Superior is divided, and a new Apostolic Prefecture "of Tshumbe" is established. Of the Lesser Sunda Islands. - The Vicariate of the Lesser Sunda Islands is divided, and a new Apostolic Vicariate "of Timor Neerlandica" is established. Of Luanfu and of Kiangchow. - A portion of the territory of the Apostolic Vicariate "of Luanfu" is separated, and from it a new Apostolic Prefecture, to be called "of Kiangchow," is established. June 3. Of Marañon. - The Apostolic Prefecture of Saint Gabriel of the Virgin Sorrowful of Marañon is erected into an Apostolic Vicariate.

[*Latin ed. p. 506*]

508 Index of documents arranged chronologically 1936 July 11 » » » Of St. Didacus. - The Diocese of Angelorum, St. Didacus is divided, and a new one is established, "St. Didacus" diocese. Furthermore, it is decreed that the Diocese of Angelorum, St. Didacus, shall henceforth be upon called only "Angelorum." 485 Angelorum and Others. - The Diocese of Angelorum is raised to the rank of Metropolitan Archdiocese, and the cathedrals of St. Didacus, Montereyensis, Fresnensis, and Tucsonensis are constituted as suffragan cathedrals. 488 VI - LITTEEAE 1933 » » 1935 » » » » September. APOSTOLIC LETTER 11 Concerning Estonia. - The Apostolic Nunciature is established in the Republic of Estonia. 102 » 29 Concerning Aterradensis. - St. Raphael the Archangel is declared the heavenly patron of the Diocese of Aterradensis. 102 November. » Of Alajuela. - The Most Blessed Virgin Mary, under the title of "Our Lady of the Pillar of Zaragoza," is confirmed as the principal patron, and St. John Nepomucene as the secondary patron, of the city of Alajuela in Costa Rica. 103 June 30 Among the Pia. - The title and rights of Cardinal Protector or Visitor of the Pii Institute for Catechumens and Neophytes, formerly belonging to the Most Reverend Father Cardinal, General Vicar for the time being, are assigned to the church of St. Mary of the Mountains. 381 July 16 Roman Pontiffs. - The Most Blessed Virgin Mary, under the title of Our Lady of Guadalupe, is declared the heavenly patron of the Philippine Islands. 63 » 26 It is established from many sources. - The church of the Mother of God, Queen of Angelorum, in the city of Cartago, within the territory of the Archdiocese of St. Joseph of Costa Rica, is decorated with the title and privileges of a Minor Basilica. 155 September 11 Of the Republic of Cuba. - A new Apostolic Nunciature, "of Cuba," is established, encompassing the Republic of Cuba, separated from the territory of the Apostolic Delegation of the Antilles. 64 February 10 Brought to Our Attention. - The church, in the city of Buenos Aires, dedicated to

Translated by churchlatin.ai, a product of Boyne Archives

Our Lady of Buenos Aires, is decorated with the dignity and name of a Minor Basilica. 265 » 12 With paternal care. - In the Archdiocese of Rennes, St. Melanius, Bishop, is declared the principal patron. 156 » 15 Venerable Brother. - St. Augustine, Bishop, is established as the heavenly patron of the Dioceses of Constantina and Hippo Regius. 228 » 16 Of St. Francis of Assisi. - The church of St. Francis of Assisi in the city of Bologna is distinguished with the title and privileges of a Minor Basilica. 289 » 22 In Prague. - The church of the Blessed Virgin Mary in Albendorf, within the territory of the Archdiocese of Prague, is enhanced with the honors of a Minor Basilica. 291 » 24 From the Most Reverend. - The sanctuary of the Blessed Virgin Mary, under the title of "Salus Infirmorum," in the place of "Cortenbosch," within the territory of:

[*Latin ed. p. 507*]

Index of documents arranged in chronological order pertaining to the Diocese of Liège, which is elevated to the dignity of a Minor Basilica . . . March 12, 1936, of the Blessed Virgin Mary. - The parish church, dedicated to the Blessed Virgin Mary "del Pilar" in the city of Buenos Aires, is endowed with the title and privileges of a Minor Basilica. » » 15 To Our Most Reverend Nuncius in the Republic of Guatemala, erected. » » 25 By Our Apostolic Letters. - The Most Blessed Virgin Immaculate, Saint Anthony of Padua, and Saint Francis of Borgia are confirmed as the principal patrons of all of Lusitania. May 5. - Saint Pius V is declared the principal patron of the entire Alexandrian diocese. » » .16 We have learned. - The shrine of the Blessed Virgin of Perpetual Help, in Thierenbae, within the boundaries of the Argentinian diocese, is enhanced with the title and dignity of a Minor Basilica. 507 292 396 230 397 398 464 VII - LETTERS 1935 July 16 » August 19 » » 20 » » » » » 26 30 » September 14 Among the most illustrious. - To the Most Reverend Father Paschal Righetti, Bishop of Savona and Noli, concerning the manifestation of Our Lady of Mercy venerated in the shrine near the city of Savona, at the end of the fourth century. Considering what has been brought to our attention. - To the Most Reverend Father Joseph, titular of Saint Mary of the Heavenly Jerusalem, Reverend Cardinal Van Roey, Archbishop of Mechlin, regarding a meeting of Christian working youth to be held in Brussels, with excellent studies and equipment. - To the Most Reverend Father Peter, titular of the Holy Cross in Jerusalem, Reverend Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, to whom we are sending a legate to the Eucharistic Congress of Interamna, from which representatives from all of Italy have been brought to us. - To the Most Reverend Father Patrick Joseph, titular of Saint Mary in Via, Reverend Cardinal Hayes, Archbishop of New York, to whom we are sending a legate to the Eucharistic Congress to be held in Cleveland, from all of the Northern American states. - To the Most Reverend Father Joseph, titular of Saint John at the Latin Gate, Reverend

Translated by churchlatin.ai, a product of Boyne Archives

Cardinal Mac Rory, Archbishop of Armagh, on the occasion of the fiftieth anniversary of his priesthood. . . . Month of September. - To the Most Reverend Father Aloysius, titular of Saint Peter in Chains, Reverend Cardinal Capotosti, Apostolic Datary, completing ten years since the beginning of his priesthood, always grateful. - To the Most Reverend Father Alexius Heim, titular of Saint Susanna, Reverend Cardinal Lépicier, Prefect of the Congregation for Religious, on the occasion of the fiftieth anniversary of his priesthood. 266 65 67 157 68 104 105

[*Latin ed. p. 508*]

508 1935 Index of documents arranged chronologically. October 27. Concerning the Catholic Action. – To His Eminence, the Most Reverend Father, Sebastian, titular of the Saints Boniface and Alexis, Reverend Cardinal Lerne da Silveira Cintra, Archbishop of São Sebastião do Rio de Janeiro, and to other Most Reverend Fathers, Archbishops and Bishops of Brasiliae. Concerning the more suitable promotion of the Catholic Action. 159

1936 January 12. Concerning matters in distant lands. – To His Eminence, the Most Reverend Father, John, titular of Saint Balbina, Reverend Cardinal Verdier, Archbishop of Parisiensem, whom he sends as a legate to consecrate the Cathedral Church of Dakar. 231

February 12. Not without particular joy. – To His Eminence, the Most Reverend Father, Michael, titular of Saint Anastasia, Reverend Cardinal de Faulbaber, Archbishop of Monacensem and Frisingensem, on the twenty-fifth anniversary of his episcopate. . . . 232

March 1. Already in the past year. – To His Eminence, the Most Reverend Father, Dalmatius, titular of Saint Eusebius, Reverend Cardinal Minoretti, Archbishop of Ianuensem, whom he sends as a legate to celebrate the centennial of the manifestation of Our Lady of Mercy in the Sanctuary of Savonensi. . . 268

March 19. Truly delightful. – To His Eminence, the Most Reverend Father, Emmanuel, titular of the Saints Marcellinus and Peter, Reverend Cardinal Gonçalves Cerejeira, Patriarch of Olisiponensem, on the occasion of the celebration of his twenty-fifth and fifth anniversaries of his priesthood. . . 399

April 29. With great pleasure. – To His Eminence, the Most Reverend Father, Eustachius, titular of Saint Lawrence in Panisperna, Reverend Cardinal Hundain y Esteban, Archbishop of Hispalensem, having completed his fiftieth year of priesthood. 400

May 3. Twenty-fifth and fifth. – To His Eminence, the Most Reverend Father, Sebastian, titular of the Saints Boniface and Alexis, Reverend Cardinal Lerne da Silveira Cintra, Archbishop of São Sebastião do Rio de Janeiro, on the occasion of the twenty-fifth anniversary of his episcopate. 401

May 21. Truly joyful. – To His Eminence, the Most Reverend Father,

Translated by churchlatin.ai, a product of Boyne Archives

Alexander, Reverend Cardinal Kakowski, Archbishop of Varsaviensem, on the occasion of the fiftieth anniversary of his priesthood. 466

June 24. Truly useful. – To His Eminence, the Most Reverend Father, Emmanuel, titular of the Saints Marcellinus and Peter, Reverend Cardinal Gonçalves Cerejeira, Patriarch of Olisiponensem, whom he sends as a legate to Coimbra to celebrate the centennial of Saint Elizabeth. 467

July 27. With singular joy of spirit. – To His Eminence, the Most Reverend Father, Sebastian, titular of the Saints Boniface and Alexis, Reverend Cardinal Lerne da Silveira Cintra, Archbishop of São Sebastião do Rio de Janeiro, whom he sends as a legate to the Eucharistic Congress from all the nations of Brasiliae, to be held in the city of Bellohorizontina. . . 468

August 1. Which has already been the case. – To His Eminence, the Most Reverend Father, Francis, titular of Saint Cecilia, Reverend Cardinal Marmaggi, whom he sends as his legate to the Council of all the Bishops of Polonia, to be held in Czestochowa. . 490

[*Latin ed. p. 509*]

Index of documents arranged in chronological order, page 509. 1936, October 25. As follows: – To the Most Reverend Don Donato, Bishop of Sabina and Poggio Mirteto, and to His Eminence Cardinal Sbarretti, Sub-Dean of the Sacred College, and Secretary of the Supreme Tribunal of the Holy Office, who is about to complete his eightieth year. 492 VIII – SACRED CONSISTORY, 1936. June 15. Secret Consistory: I. The Chamberlain of the Sacred College. II. Address of the Most Holy Father. III. Creation and public announcement of Cardinals. IV. Assignment of Churches. V. Taking of the Oath. 18. Public Consistory: Secret Consistory: I. Assignment of Churches. II. Opening of the Consistory and assignment of titles. III. Petition for Pallia. 217, 217, 220, 221, 224, 224, 224, 225, 225. IX – SERMON, 1936, September 14. Concerning your presence. – In the town of Gandolfo, the Most Holy Pope Pius X, in the presence of Bishops, priests, religious, and faithful from Spain, spoke these words: 373. II – ACTS OF THE HOLY CONGREGATIONS. I – SUPREME SACRED CONGREGATION. 1936. January. March. May. June. July. CONGREGATION OF THE HOLY OFFICE. 20. Decree... 71. 5. Decree. The book entitled "Del gran numero de los que se salvan y de la mitigación de las penas eternas," by Luis G. Alonso Getino, is condemned. 121. 21. Decree. Three books written by Paulo Hectore Santangelo are condemned. 122. 5. Decree. The book entitled "Los misterios de las mesas parlantes y del soligrafón," by J. F. Ponce, is condemned. 205. 15. Decree. The book entitled "Practica de educación irreligiosa," by Germán List Arzubide, is condemned. 205. 17. Decree by which the books written by the Reverend Father George Sebastian Huber are condemned. 234. 23. Decree. The periodical publication entitled "Terre Nouvelle..." is condemned.

Translated by churchlatin.ai, a product of Boyne Archives

294.

[*Latin ed. p. 510*]

Index of documents arranged in chronological order:

II - SACRED CONSISTORY

1935 1936

PAGE

Oct. Dec. 11 Pontifical Administration of Loreto. - Decree... 71

14 Of Perugia and Ortona. - Concerning the alteration of diocesan boundaries... 107

11 Of Pinszk and Lomé. - Concerning the alteration of diocesan boundaries. 206

Jan. March 14 Of Lomé and Siedlce. - Concerning the alteration of diocesan boundaries. 207

Apr. 17 Of Bamberg and Würzburg. - Concerning the alteration of diocesan boundaries 295

June Of Nueva Segovia and Tuguegarao. - Concerning the alteration of diocesan boundaries. 384

Of Paderborn and Cologne. - Concerning the alteration of diocesan boundaries 403

III - SACRED COUNCIL

1936

Feb. 11 Decree. Concerning the regulation of the pilgrimages of the faithful to more celebrated sanctuaries... 167

IV - SACRED CONGREGATION FOR RITES

1935

Dec. 24 Mass in honor of the Most Holy and Eternal Priest, Our Lord Jesus Christ.

July 28 Of Abyssinia. - Decree in the cause of beatification and canonization of the Venerable Servant of God, Justin de Jacobis, Bishop of Nilopolis and First Apostolic Vicar of Abyssinia, by the Congregation of St. Vincent de Paul.

Nov. 13 Of Bublingen, or Buremonden. - Concerning the beatification and canonization of the Servant of God, Charles of St. Andrew, professed priest of the Congregation of Clerics Barefoot of the Holy Cross and Passion of Our Lord Jesus Christ.

Of Barcelona, or Quito. - Concerning the beatification and canonization

Translated by churchlatin.ai, a product of Boyne Archives

of the Servant of God, Brother Michael, professed member of the Institute of Christian Brothers.

1936

Jan. 15 Of Turin. - Concerning the beatification and canonization of the Servant of God, Michael Rua, priest, of the Pious Society of St. Francis of Sales.

Of Marseille. - Concerning the beatification and canonization of the Servant of God, Charles Joseph Eugene de Mazenod, Bishop of Marseille, and Founder of the Congregation of the Oblates of Mary Immaculate.

Feb. 16 Of Rome, or Anagni. - Concerning the beatification and canonization of the Venerable Servant of God, Mary de Mattias, foundress of the Institute of Sisters of the Adoration of the Precious Blood of Our Lord Jesus Christ.

March 11 Of the City and the World. - Extension of the faculty to celebrate the Mass in honor of the Most Holy and Eternal Priest, Our Lord Jesus Christ.

19 Of Savona. - Concerning the beatification and canonization of the Servant of God, Mary Joseph Rossello, of the Third Order of St. Francis, foundress of the Daughters of Our Lady of Mercy.

[*Latin ed. p. 511*]

Index of documents arranged in chronological order, page 511, March 25, 1936; May; etc.; of the City and the World. - Decree. The feast of Saint John Bosco, Confessor, is decreed to be celebrated by the entire Church, with its proper office and Mass. 3

Aachen. - Concerning the beatification and canonization of the Venerable Servant of God, Mary Dominica Mazzarello, foundress of the Institute of the Daughters of Mary, Help of Christians. 5

Paris. - Concerning the beatification and canonization of the Servant of God, Mary of Providence, in the world Eugenia Smet, foundress of the Institute of the Sisters of Charity, dedicated to the souls in Purgatory. 11

Lucca, in Italy. - Concerning the beatification and canonization of the Servant of God, Helen Guerra, foundress of the Oblates of the Holy Spirit, commonly known as the Sisters of Saint Zita. 27

Paris. - Concerning the canonization of Blessed Catherine Labouré, of the Society of Girls of Charity. 169

410

414

473

476

V - SACRED CONGREGATION FOR THE DISCIPLINE OF THE

Translated by churchlatin.ai, a product of Boyne Archives

SACRAMENTS

1929, March; Decree, 1932, July; 1936, August 27.

Norms to be observed in proceedings concerning marriages that are valid but not consummated, in order to prevent fraudulent substitution of persons. 23

Instruction concerning the competence of the judge in matrimonial cases, with regard to quasi-domicile. 1

Letters to the Most Reverend Archbishops, Bishops, and Ordinary local authorities, concerning the sending annually to the Sacred Congregation for the Discipline of the Sacraments of accounts of matrimonial cases. 15

Instruction to be observed by diocesan tribunals in handling cases concerning the nullity of marriages. 362

365

368

313

VI - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

1936

February 11

Instruction for religious institutes of women, for the protection of the lives of mothers and children in mission territories. 208

March 9

Decree. The Diocese of Hacodatensis shall henceforth be called Sendaiensis. 235

Decree. Territories are detached from the Apostolic Vicariate of Upper Burma and are added to the Apostolic Prefecture of Keng Tung. 297

May 26

Instruction. To the Most Reverend Paul Marella, titular Archbishop of Doclea, Apostolic Delegate in Japan, concerning the duties of Catholics towards their country. 406

V

VII - SACRED CONGREGATION OF RELIGIOUS

1936, September 19

Decree. Concerning the text of the Constitutions to be used exclusively by all monasteries of the Discalced Carmelites. 405

[*Latin ed. p. 512*]

Index documentorum chronologico ordine digestus 512 VIII - SACRED

Translated by churchlatin.ai, a product of Boyne Archives

CONGREGATION FOR SEMINARIES AND UNIVERSITIES, page 1936. March 12. Decree concerning the teaching to be imparted by the Pontifical Institute of Sacred Music. 417 III. - ACTS OF THE TRIBUNALS I - SACRED APOSTOLIC PENITENTIARY. 1935 December. 1936 March. April 28. Declaration concerning Indulgences granted on Fridays for the striking of the sacred bell. 79. 20. Doubt. 176. 25. Decree. Indulgences are extended to the pious exercise which is now called "Day for Missions." 308. 18. Decree. The absolution of priests from excommunication, even in cases of civil marriage, and the admission of those who live chastely with a woman to the participation of the Sacraments, are exclusively reserved to the Sacred Apostolic Penitentiary. 242 II. - SACRED ROMAN ROTA. 1935 January. 1936 March. June. July 2. Edictal citation: Concerning the nullity of marriage (Mazzuoli-Vasconcellos). I. Sentences issued in the year 1935. II. Decrees in cases concluded in the same year. 23. Edictal citation: Concerning the nullity of marriage (De Grado-Tigani). 1. Edictal citation: Concerning the nullity of marriage (De Quarto-Calo). 6. Edictal citation: Concerning the nullity of marriage (Romano-Laudicina). 80. 124. 141. 177. 244. 309 IV. - ACTS OF THE OFFICES I - PONTIFICIAL COMMISSION FOR AUTHENTIC INTERPRETATION OF CANONICAL LAWS. 1936 January 16. Responses to proposed doubts. 178. March 16. Responses to proposed doubts. 178. May 15. Responses to proposed doubts concerning the transfer of property by a religious and concerning the time of sacred ordination. 210.

[*Latin ed. p. 513*]

1. Index of documents arranged in chronological order II - His Most Eminent Reverence, Fathers, 513. Cardinal's Commission, PAO. 1936, July 13. Regarding the resolution of doubts: Concerning the honors and insignia of the Equestrian Order of the Blessed Mary of Mercy. 306.

2. APPENDIX: VICARIATE OF THE CITY. 1936, July 8. Formal citation: Regarding the nullity of marriage (Chiesa-Velia). 310.

[*Latin ed. p. 515*]

INDEX OF NAMES, INDEX OF NAMES OF PERSONS (names of actors are omitted).

Antonietti G., 150.

Barbetta G., 479.

Antonius Patav. (S.), 397.

Barbèra R., 213.

Barberi S., 481.

Abba S., 213.

Antoniutti H., 221, 237.

Barberini card. A., 382.

Abderhalden E., 447.

Translated by churchlatin.ai, a product of Boyne Archives

Appetiti I., 183.
Barbieri A., 471.
Abram G., 152.
Aragone I. Fr., 471.
Barbosa De Mattos Cor-
Acquistapace L., 183.
Arbuthnot Knox R., 499.
rea G., 118.
Adamowicz G., 247.
Arcoverde de Albuquer-
Barclay E., 181.
que Cavalcanti A., 404.
Bardelli F., 215.
Adéma G. B., 213.
Armellini G., 447, 452.
Barnet y Vinageras G.
Adrian G., 123, 222.
Arrigo B., 277.
A., 214.
Aegidius a Sacris Cordi-
Arteaga M., 385.
Baroni G., 387.
bus, 110.
Artiaco Gv, 183.
Barré N. '(S. D.), 211.
Ahman I. M., 150.
Arts G., 279.
Barreto T. d'Aq., 480.
Aimond C. E., 86.
Ascalesi card. A., 497.
Barrois C, 447.
Albanus (S.), 190.
Bartmann N., 216.
Albareda A., 246, 451,
Astorri C, 125, 133,
Bartoccetti V., 127 s.,
452.
224.

Translated by churchlatin.ai, a product of Boyne Archives

130, 138 s., 479 s.
Atkinson G., 278.
Attardi P. (S. D.), 245.
Bartolomei D., 150.
Albertus Magnus, 35.
Augustin F., 119.
Basoli L., 471.
Alboni L., 116.
Augustinus Ep. (S.), 228.
Bassot M., 182.
Alcorta A., 181.
Aurinoto G., 482.
Battaglia I., 387.
Aleandri A., 119.
Aviat Francesca Salesia
Baudrillart A., 117.
Alexander Magnus, 10.
(S. D.), 275.
Bea A., 483.
Alexius Franciscus fr.,
Aymanot A. T., 77.
Beccari C, 116.
113.
Allys E. M. G.-, 216.
Beeekmans de Westmeer-
Alonso Getino L. G., 121.
Aluffi-Pentini G., 181.
rio (S.), 41 s., 272.
Alves Matoso I., 223,235.
Bégne G., 151.
Amado G. G., 119.
Baccher P. (S. D.), 83,
Arnaldi U., 447.
179.
Ambrosius (S.), 15.
Bagli I., 481.
Belaunde V. A., 279.
Ambühl G., 484.

Translated by churchlatin.ai, a product of Boyne Archives

Bagshawe F r. G., 118.
Bellarminus R. (S.), 20.
Antaki F. N., 87.
Baker E., 499.
Bello O., 419.
Antiliei F., 118.
Balaben F r., 420.
Bélzile M., 278.
Antonelli P., 213.
Baranyay L., 150.
Bempi I., 296.
Barbareschi M., 480.
Benavides P., 152.

[*Latin ed. p. 516*]

516 Index of Names of Persons:

Benedict, Abbot (S.), 61.
Benedict, Popes, XIV, 79, 196.
Benedict, Popes, XV, 61, 74, 94, 281, 492.
Benetti, G., 482.
Benigni, P., 183.
Benintende, P., 118.
Benvignati, H., 125, 127, 131, 134, 136.
Beran, G., 247.
Beretta, G. L., 182.
Beretti, F., 296.
Bernardini, C., 126, 131.
Bernardini, Ph., 153.
Bernard of Quintavalle (B.), 290.
Bernard (S.), 51.
Bernocco, G., 388.
Bersani, F., 124 ff., 135, 137 ff.
Bertram, Cardinal, 164.
Bianchi, E., 447, 452.
Bianchi, G., 216.
Bianchi, Q., 88.
Bichier Des Ages, Giovanna Elisabetta (B.), 275.
Bidagor, R., 132.
Biechy, P. I., 169, 222.

Translated by churchlatin.ai, a product of Boyne Archives

Biernacki, P., 498.
Siglino, O., 387.
Bihéry, G., 116.
Bilbao, TJgarizza, F., 296.
Billiet, I., 73.
Binet, Cardinal, C. G. E., 312.
Birkenfeld, B., 86.
Birkhoff, G. D., 447.
Biskupski, L. J., 277.
Bisleti, Cardinal, G., 447.
Biver, P., 184.
Bjerknes, V. E. K., 447.
Blanc, I. F., 153.
Blavignac, B., 278.
Bobbato, G., 119.
Bobola, A. (B.), 82 ff., 119, 149, 311.
Boccali, G., 213.
Bochenek, G., 500.
Bodor, G., 247.
Boeckels, A., 247.
Boetto, Cardinal, P., 85, 115, 179, 212 ff., 311.
Bogarin, S., 297.
Bohr, N., 447.
Boldrini, M., 448.
Bolek, F., 151.
Bolena, Anna, 188.
Bologna, G., 247.
Bondini, L., 500.
Bonetta, E., 297.
Bongiorno, G., 482.
Bongiovanni, A., 182.
Boon, G., 481.
Borgia, F., (S.), 397.
Borgongini-Duca, F., 72.
Borini, N., 279.
Bortoluzzi, G., 213.
Bosco, I. (S.), 45, 169 ff., 410 ff.
Botta, A., 266, 269.

Translated by churchlatin.ai, a product of Boyne Archives

Bottai, G., 278.
Bottaro, G., 214.
Bottazzi, F., 448, 452.
Bouman, A. G. L., 214.
Bour, L., 117.
Bourne, Cardinal, F., 198.
Bouschet de Bernard, M. E., 118.
Boutry-Chardon, G., 279.
Bozsini, C, 116.
Bracale, G., 88.
Bracci, F., 80, 85, 128 ff., 132 ff., 138, 148.
Braconnier, G., 117.
Braga, G. F., 479.
Bragança, M., 500.
Braglia, C, 388.
Branche, G., 116.
Branly, E., 448.
Brantner, T., 387.
Braun, L., 247.
Bray, P., 165, 223.
Bremer, F., 483.
Breslin, G. L., 151.
Bressolles, A., 213.
Brester, G., 88.
Breynat, G., 498.
Brighenti, C, 388.
Briscese, R., 498.
Brocco, I., 138.
Brockhage, G. G., 480.
Brolis, C, 500.
Bubno, A., 88.
Buchberger, M., 165, 223.
Buddy, C, 494.
Budelacci, B., 225.
Bunoz, Ae., 169, 222.
Buonaiuti, E., 71.
Burke, A. A., 277.
Burke, G., 386.

Translated by churchlatin.ai, a product of Boyne Archives

Burne, V., 386.
Busecchi Tassis, Paola Elisabetta (S. D.), 478.
Butt, G., 115.
Buttò, G., 386.
Buytendijk, F. Ì. J., 448.
Byrne, E., 110.
Byrne, G. M., 480.

[*Latin ed. p. 517*]

Index Canonica P., 481. Canovai G., 500. Caparti A., 133, 138. Oapiaghi G., 216. Capo C, 215. Oapotosti card. A., 104, 217, 311. Cappelli G. M., 183. Caprio G., 278. Captier R. (S. D.), 478. Carabini A., 125, 138. Carainia D., 215. Caratheodory C, 448. Garetti E., 215. Carinci A., 199. Carlo di S. Andrea (S. D.), 82, 108. Carlo Giacinto da S. Maria (g. D.), 83, 275. Carlotti P., 181. Caroli R., 388. Carolus V, 195. Carolus Borromaeus (S.), 15 ss., 42. Carpane C, 183. Carré M., 118. Carrel A., 448. Carroll V., 419. Carroll Me Cormick G., 386. Carta M., 215. Carusi E., 117. Casadei F., 419. Casado Obispo I., 222, 236. Casale de Bustis y Figoroa G., 151. Cassani U., 247. Cassulo A., 285 s., 288 s., 389 s. Castellan D., 216. Castellani A., 448. Castelli E., 115. Castelli G., 213. Castelli L., 279. Castillo C, 498. Castrale C, 500. Castro O. R., 155. Catalano C, 388. Catarella A., 419. Catharina Aragonensis, 188. Cattaneo C. H., 221. Cattaneo L, 280. Cattani card. F., 483. Cavallo G., 87. Cavanagh L., 279. Gavazza L., 277. Cazzanelli R. R., 169, 222, 283. Cecchetti P. I., 500. Celli F. B., 183. Cenez G. G., 150. Cerasuolo A., 151. Cerioli Paola Elisabetta (S. D.) (vid. Buseccia Tassis), 83, 478. Cermenati &, 484. Cerniak A., 500. Cesi F., 422. Chabanon A. P., 248. Chaix P., 86. Chamberland M., 498. Chaminade G. G. (S. D.), 83, 496. Chamoton G. M. G., 151. Châtelain Y., 387. Chaussé A., 278. Chavez-Aguilar P., 418. Chiavoni G., 84, 278. Chiesa, 310. Chigi Albani della Rovere L., 447. Cliilianus a Killybegs, 409. Cliiriboga E., 418. Chirichella G., 484. Chirouter G., 277. Chollet G. A., 277. Christyn De Ribaucourt R., 388. Ciabocco P., 419. Cian G., 119. Cicero M. T., 25. Cicioni G., 88. Cicognani H. I., 485, 488. Cingolani M., 387. Ciocci C, 215. Cioni I. B. (S. D.), 473. Ciprotti S., 118. Circinianus N., 197. Clemens Pp. X, 397. Clément M., 123, 222. Clément P. L., 86. Clergeac A., 151. Clermont M., 385. Coelho E. L., 184. Coffano P., 479. Coghlan T. M., 480. Colacicchi M., 86. Coleman May de Courcy E., 247. Coletti E., 248. Colin G. C. (S. D.), 83, 478. Colombo L., 184. Colonnetti G., 448. Colt Ioanna, 192. Cornelii F r., 419. Cominelli A., 248. Comte P., 182. Conio G., 277. Connolly T. A., 386. Conroy I. H., 223, 234. Copello A., 181. Copello card. I. A., 296. Cordovani M., 311, 483. Corniglion F., 214. Cornelio G. (B.), 478. Corradi A., 484. Corradini A., 420. Cortini C, 481. Costa G. B., 87. Costantini C, 86. Costantini Celso, 84, 115, 179. Coté S., 277. Cottolengo I. B. (S.), 45. Coudert I. A., 169, 222. Coulaud M., 118. Courbier P., 116. Coussa A., 85, 127, 131. Cowgill G. R.,

Translated by churchlatin.ai, a product of Boyne Archives

216. Cox C, 184. Creeden G. D., 386. Cremonesi card. C, 84, 179. Crespi T., 85, 87. Crocco G. A., 448. Crombleholme G., 387. ACTA. vol. UT, n. 16. — 31-12-936. nominum 35

[*Latin ed. p. 518*]

518 Index.

Crovella E., 119.
Csáky S., 499.
Osepregi E., 277.
Cuccia Fr., 118.
Cuenot L., 448.
Gullen C. G., 386.
Cullen M., 120.
Curry G., 150.
Curtelin G., 481.
Cyprianus Carthaginensis, 469.
Czapik G., 116.
Declerq A., 169, 222.
De Costantin de Châteauneuf Fr., 482.
de Cure! C, 419.
De Deus G. G., 118.
Dedone Maria, 303.
De Faulhaber card. M., 232.
de Felicis B., 310.
De Feo G., 482.
De Filippi Fr., 448.
de Forbin-Janson C, 271.
de Francisco Cabo A., 183.
De Francqueville B., 117.
De Giuli R., 225.
De Grado, 177.
De Gregori A., 87.
De Gruyter G. A. A., 151.
de Guveia T. C, 223, 235.
de Ioannis Maria Rosa Eugenia, 271.
De Jacobis I. B., 74.
De Jacobis Ius. (S. D.), 74.
de Jonghe G., 94.
de la Fuente G. A., 120.

Translated by churchlatin.ai, a product of Boyne Archives

de la Mennais G. M. R. (S. D.), 245.
Delaney M. R., 150.
De la Try Ellis G. C, 214.
de la Vallée Poussin C, 448.
Del Bufalo G. (B.), 299 s.
del Carlo V., 385.
Del Grosso A., 482.
Delies G., 385.
Dell'Acqua P., 152.
della Pietà Rebello Fr. S., 419.
Della Rossa A., 86.
Dellepiane I., 100, 281.
Delloye G., 278.
Dell'Utri C, 183.
De Lorenzi G., 419.
Delori L., 183.
del Re A., 279.
D Dagasso P., 388.
Daguerre P., 213.
Dahl A. B., 215.
D'Alessandri A., 126 s., 139.
Dal Piaz G., 448.
Dalpiaz V., 212.
Damen C, 483.
Damiani T., 280.
Damman C, 86.
Darányi de Pusztszentgyörgy e Tetétlen C, 499.
da Rocha I. M., 280.
da Rocha Leite E., 500.
da Rocha Noronha I. A., 223, 235.
D'Arcy Godolphin Osborne Fr., 149.
Darmanin A. M., 125, 132 s., 139.
D'Avack P. A., 126, 129, 136.
D'Avila H., 472.
Dean E. S., 181.
de AndradeLima G., 483.
de Angelis Octavia, 300.
De Angelis S., 115.

Translated by churchlatin.ai, a product of Boyne Archives

De Angelis Th., 494.
de Barros Cámara G., 215.
de Bellefon E., 117.
de Boeck A., 281.
Debye P., 448.
nominum personarum 1 del Rivero y Alonso de Aguilar JN". M. E., 418.
de Maillardoz E., 279.
de Majláth G. C, 235.
Démange Fr., 277.
De Marco A., 480.
De Mari, 304.
De Martin G. B., 483.
De Mattias L, 300.
De Mattias Maria (S.D.), 82, 299 ss.
De Mazenod C. A., 271.
De Mazenod C. G. E. (SD.), 82, 211, 270.
De Mikecz E., 482.
de Mikes T., 222.
De Moissac P. C. M. G., 86.
Demol A. G., 169, 222.
Demont Fr., 168, 222.
de Moura J. L., 117.
De Moura L. G., 499.
de Noday A., 165, 223.
de Ow-Felldorf S., 216.
de Pfyffer d'Altishofert E., 214.
De Quarto, 244.
de Quevedo V., 114.
Dereere V., 169, 222.
De Rossi G., 279.
De Sanctis P., 447.
De Sanctis V., 419.
De Silva A. A., 150.
De Simone M., 248.
de Sousa E. G., 183.
De Souza A. M., 499.
Despretz E., 182.
de Stotzingen Fr., 496.

Translated by churchlatin.ai, a product of Boyne Archives

De Szakváry E., 387.
De Terbócz E., 481.
de Valdez Inelan Fr. M., 396.
De Vecchi di Val Cismon G., 387.
de Vialar Emilia (S. D.), 245.
De Villani L., 481.
Devreesse R., 87.
de Wandeleer V., 181.
De Zordo A., 215.

[*Latin ed. p. 519*]

Index de Zulueta y Escolano L., 211.
f Diaz P., 216.
Diaz Sanjurio G. M. (S. D.), 245.
Di Bonneval'T., 499.
Di Campo L., 420.
Dieguez E., 183.
Diemer C. P., 151.
Dienstleder L., 387.
Diessl G., 419.
Dietz I. B., 297.
Di Giura G., 480.
Dijckhoff B., 117.
Dillon I., 409.
Di Mario M., 484.
Di Meglio G., 88.
Dixey G. E., 247.
Dixon E., 87.
Dolci card. A.M., 221, 224.
Dolgorukoff Y. I., 184.
d'Oliveira A., 116.
Domaning F r., 247.
Domenico della Madre di Dio (S. D.), 83, 114.
Domenico del Ssmo Sacramento (S. D.), 478.
Dompieri G., 119.
Donarmi L., 483.
Donders P. (S. D.), 83.
Donnelly G. J., 116.
Douterlungne L., 499.

Translated by churchlatin.ai, a product of Boyne Archives

Dorff G., 482.
Doria Panfili, 394.
Doriguzzi A., 419.
dos Santos Silva G. B., 87.
Dotti M., 482.
Dowd G., 386.
Droppa C, 279.
du Bois de la Villerabel A., 296.
Dubourg M., 495.
Dufour IL, 182.
Duke G. M., 312, 389.
Dupin de Saint Cyr R., 499.
Durand O., 118.
Dutilleul-Francœur R., 118.
nominum personarum
E
Ebner Margherita (S.D.), 478.
Echavarria G. M., 479.
Elisabetha (Angliae regina), 196.
Elìaga B., 498.
Ellis A., 115.
Ellis F., 419.
Eloy-Breuvart E., 182.
Elwes V., 419.
Emanuel F., 471.
Enzmann C, 420.
Ephraemus Syrus (S.), 26.
Epiphanius (S.), 26.
Erdey F r., 184.
Escobar A., 482.
Espino F r., 484.
Espinola Cobo G.L., 150.
Ettore D., 494.
Eugenius a S. Raphaele, 123.
Eusebius a Corde Iesu, 409.
Evrard P., 116.
Elisabeth (S.), 467.
F

Translated by churchlatin.ai, a product of Boyne Archives

Facchinetti V. C, 223, 237.
Faciano F r., 247.
Faggiano R., 123, 222.
Fagniez R., 279.
Faliere A., 297.
Fantosati A. (S. D.), 496.
Farrell G., 150.
Fasola Castagno F r., 180.
Fauvel P., 448.
Fay T. P., 498.
Febres Cordero Muñoz F r. A. F., 111.
Fedele A., 183.
Federici C, 87.
Federzoni L., 480.
Fereutiu A., 118.
Fermi A., 119.
519 Ferrari Fr., 119.
Perraro G., 151.
Ferrata I. B., 128, 130, 132 ss., 140.
Ferrerò Benigna Consolata (S. D.), 275.
Ferrerò Maria, 238.
Ferretti F r. A., 277.
Fiala F r., 213.
Fiammingo R., 134.
Ficarra A., 471.
Fietta G., 497.
Figueroa A., 418.
Fijas G., 184.
Fior ani A., 419.
Fiore S., 213.
Fisher I. (S.), 185 ss.
Fogolla Fr. (S. D.), 496.
Fontana D., 118.
Fontevecchia M., 221.
Formosa R., 481.
Forni E., 85, 480.
Forti E., 480.
Forziati G. B., 481.

Translated by churchlatin.ai, a product of Boyne Archives

Fournier F., 133, 137 s., 140.
f Fossà G., 500.
Fraghi S., 88.
Franceschi Faustina, 474.
Franehina C, 152.
Franciolini I., 107.
Franciotti C. (S. D.), 473.
Francken A., 480.
Franciscus I, Rex, 195.
Franciscus Assis. (S.), 289.
Franco F r. P. E., 213.
Franco P., 278.
Frank A., 420.
Franzoni card., 75.
Friedhofer P. (S. D.), 275.
Froissart G., 279.
Frola D., 277.
Fuchs A., 181.
Fumasoni - Biondi card. P., 67, 311, 479, 497.
Funder F., 180.
Fuzzi G., 280.

[*Latin ed. p. 520*]

520 Index:
G:
Gaio G., 484.
Galassini G., 213.
Galbiati G., 280.
Galgani G. (B.), 473.
Galletto B., 388.
Galli G., 183.
Gambardella M., 419.
Gamberucci G., 482.
Ganelli E., 86.
Gara G. W., 386.
Garcia Sampedro M. (S. D.), 245.
Gardiner S., 193.
Garigliano G., 420.
Garriga M., 296.

Translated by churchlatin.ai, a product of Boyne Archives

Garth Grüner G. L., 216.
Gatterer A., 451.
Gautherot G., 117.
Gavassino G., 418.
Geers E., 215.
Gemelli A., 424, 448, 452, 483.
Gentile G. C., 88.
Gentilini A., 119.
Genuardi R., 120.
George O., 117.
Gerrits P., 388.
Ghebre M. (B.), 77.
Gherzi E., 448.
Ghigi A., 449.
Ghilardi N., 474.
Giannini F., 180, 246.
Giay E., 215.
Giay L., 388.
Gigli L., 481.
Gijlswijk I., 91 s., 264.
Gilberti G., 197.
Gil Fortoul E., 481.
Gilson G., 449.
Ginnetti M., 500.
Giordani F., 449.
Giorgetti A., 387.
Giorgi G., 449.
Girard G., 498.
Giray I., 123, 222.
Girod A., 279.
Giuliana (B.) Vergine Liegese, 211.
Giuliani E., 279.
Guevara G., 480.
Giunta F., 116.
Guggerotti F., 182.
Godlewski E., 449.
Guglielmi F., 124 ss., 131 ss., 135 ss., 138 ss., 141 ss., 144 s., 146 ss.
Goldaniga F., 482.

Translated by churchlatin.ai, a product of Boyne Archives

Gollo G., 280.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.
Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.
Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
H:
Haber G., 88.
Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.
Grégoire V., 449.
Gregorius Magnus (S.), 15 ss., 43, 200.
Gregorius Pp. XIII, 75 s., 272, 382.
Gregorius Pp. XIV, 405.
Gregorius Pp. XVI, 75 s., 272, 382.
Grellier E. I., 224.
Grimault A., 284.
Grocyn G., 191.

Translated by churchlatin.ai, a product of Boyne Archives

Grosse-Wietfeld F., 131.
Grossi R., 387.
Gmdzinski A. J., 498.
Guasco I., 127.
Guastini M., 482.
Guatta B., 87.
Guercmi L., 388.
Guerra A., 474.
Guerra Elena (S. D.), 211, 473.
Guerreiro de Castro O., 151.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.
Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.
Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
Haber G., 88.
Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.

Translated by churchlatin.ai, a product of Boyne Archives

Grégoire V., 449.
Gregorius Magnus (S.), 15 ss., 43, 200.
Gregorius Pp. XIII, 75 s., 272, 382.
Gregorius Pp. XIV, 405.
Gregorius Pp. XVI, 75 s., 272, 382.
Grellier E. I., 224.
Grimault A., 284.
Grocyn G., 191.
Grosse-Wietfeld F., 131.
Grossi R., 387.
Gmdzinski A. J., 498.
Guasco I., 127.
Guastini M., 482.
Guatta B., 87.
Guercmi L., 388.
Guerra A., 474.
Guerra Elena (S. D.), 211, 473.
Guerreiro de Castro O., 151.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.
Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.
Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
Haber G., 88.

Translated by churchlatin.ai, a product of Boyne Archives

Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.
Grégoire V., 449.
Gregorius Magnus (S.), 15 ss., 43, 200.
Gregorius Pp. XIII, 75 s., 272, 382.
Gregorius Pp. XIV, 405.
Gregorius Pp. XVI, 75 s., 272, 382.
Grellier E. I., 224.
Grimault A., 284.
Grocyn G., 191.
Grosse-Wietfeld F., 131.
Grossi R., 387.
Gmdzinski A. J., 498.
Guasco I., 127.
Guastini M., 482.
Guatta B., 87.
Guercmi L., 388.
Guerra A., 474.
Guerra Elena (S. D.), 211, 473.
Guerreiro de Castro O., 151.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.
Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.

Translated by churchlatin.ai, a product of Boyne Archives

Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
Haber G., 88.
Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.
Grégoire V., 449.
Gregorius Magnus (S.), 15 ss., 43, 200.
Gregorius Pp. XIII, 75 s., 272, 382.
Gregorius Pp. XIV, 405.
Gregorius Pp. XVI, 75 s., 272, 382.
Grellier E. I., 224.
Grimault A., 284.
Grocyn G., 191.
Grosse-Wietfeld F., 131.
Grossi R., 387.
Gmdzinski A. J., 498.
Guasco I., 127.
Guastini M., 482.
Guatta B., 87.
Guercmi L., 388.
Guerra A., 474.
Guerra Elena (S. D.), 211, 473.
Guerreiro de Castro O., 151.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.

Translated by churchlatin.ai, a product of Boyne Archives

Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.
Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
Haber G., 88.
Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.
Grégoire V., 449.
Gregorius Magnus (S.), 15 ss., 43, 200.
Gregorius Pp. XIII, 75 s., 272, 382.
Gregorius Pp. XIV, 405.
Gregorius Pp. XVI, 75 s., 272, 382.
Grellier E. I., 224.
Grimault A., 284.
Grocyn G., 191.
Grosse-Wietfeld F., 131.
Grossi R., 387.
Gmdzinski A. J., 498.
Guasco I., 127.
Guastini M., 482.
Guatta B., 87.

Translated by churchlatin.ai, a product of Boyne Archives

Guercmi L., 388.
Guerra A., 474.
Guerra Elena (S. D.), 211, 473.
Guerreiro de Castro O., 151.
Guichard F., 216.
Guidi C, 449.
Guidi P., 139.
Gomes Vieira A., 280.
Guido L., 183.
Guilfoyle R., 297.
Guilland Z. L., 166.
Gonzalez A. C, 481.
Guimaräes L., 116.
Goodier O. A., 387.
Guiot A., 122, 222.
Guise P. F., 277.
Guizzardi P., 165, 223.
Gunda E., 483.
Gramann O., 119.
Gutlmick P., 449.
Graneris G., 479 s.
Granito Pignatelli di Belmonte card. I., 274, 475.
Grassi G. (S. D.), 83, 496.
Haber G., 88.
Haftnians C, 387.
Graunger Agnes, 191.
Gravaldi S., 215.
Grazioli I., 124 ss., 129 s., 132 s., 134, 137 ss., 145.
Harte M., 116.
Havck G. B., 386.
Gree U. (B.), 478.
Hawks E., 386.
Grégoire V., 449.
Gregorius Magnus

[*Latin ed. p. 521*]

personarum 521 Horák V., 152. Jaro ss A., 498. Horthy de Nagibánya, I Jastak G., 183. 498, 499. Jaszóváry E., 88. Horthy Maria, 496. Jauregui y Goiri A. C, Horváth G., 247. Hoss G., 277. Javorka I., 217. Hossu G., 479.

Translated by churchlatin.ai, a product of Boyne Archives

Javouhey Maria Anna, Houben P. I., 108. (S. D!), 83, 211. Houssay B., 449. Jefferys G., 88. Hruban V. M., 152. Jezzoni N., 404. Hsieh Chieh Shin, 118. Johnson M., 296. Huard G. Fr. M., 85. Joie A. E., 223. Huber G. S., 234. Jokl Z., 152. Huebmer G., 279. Jon Tonion B., 482. Huix Miralpeix S., 420. Jordan E. B., 480. Hurtado A., 222. Jordanow A., 278. Hynes G., 150. Jorio Card. D., 85, 212. Jovane G., 419. Jubert Eugenia (S. D.), 211. Julius Pp. II, 187. Janasik G., 124, 127 ss. Jullien A., 124ss., 131 ss., 132 ss., 136 ss., 139 s., 136 ss., 139 s., 142 ss., 143, 146. 146 ss. Ibarra Garcia O., 181. Julliot I., 122, 222. Ignatius Antiochenus, Julliotte P., 409. Jung P., 151. Jürgens C, 384. Knuckey G., 213. Kobylecki E., 387. Koós de Béke N., 499. Koppert L., 135, 140. Kosterszitz G., 184. Kotaro Tanaka D., 182. Krämer T., 247. Ktchourian V., 184. Kubina T., 404. Kummer S., 484. Kursinszki S., 86. Kuthy S., 419. Kurtscheid B., 496. Kuypers G. A., 387. Kwiatkowski V., 247. Index Imberciadori I., 419. Innocentius Pp. IV, 290. Innocentius Pp. X, 394. Ioannes Bapt. a Sancto Michaele Archangelo (S. D.), 224. Ioannes Chrysostomus (S.), 12 ss., 42. Ioannes Nepomucenus (S.), 103 s. Iosephus a Copertino (S.), 49. Irenaeus (S.), 186. Iustinus (V.), 77. J Jaggers E., 88. Janda A., 151. Jansen I. H. G., 123, 216, 221. nominum K Kaas L., 386. Kaderábek F r., 420. Kaiser G. L., 386. Kakowski card. A., 466. Kalmar A., 213. Kassab F r., 482. Kauer I., 125 s., 128, 130, 132, 134 ss., 138. Kedidjian P., 472. Keesom W. H., 449. Kelly F., 386. Kenealy A., 168, 221. Keogh Th., 297. Keuenhof G., 150. Keyes G. W., 87. King Hiram Irving, 214. Kiregian P., 221. Kiss G., 248. Klein G., 403. L Labouré Caterina (B.), 245, 476. La Cava S., 151. Ladri V. P., 216. Lafon L., 499. Lalaguë N., 151. La Motta G., 214. Lamy F., 404. Landersdorfer S., 405. Landlinger G., 118. Landucci P. C, 277. Lang Giulio, 88. Lang Gius., 87. La Puma card. V., 85, 115, 276, 312, 385, 497. Lascano V., 182. Latini G., 497. Laudicina L., 309. Laurenti card. C, 78, 199 s., 302, 306, 413, 416. Laurentius Iustinianus (S.), 21. Lauri card., 217. Laval G. D. (S. D.), 245. Laveri D. J., 213. Lazzarato D., 125 ss., 130 s., 131 s., 137. Le Bigot G., 117. Lécroart H., 57. Ledvina E., 296. Lefebvre N., 279.

[*Latin ed. p. 522*]

Index, and the following names:
E. M. Index y Le Fer de la Motte, 312.
V. Leggeri, 248.
E. Legrand, 279.
M. Leick, 151.
G. N. M. Leite, 278.
G. Lemaitre, 449.
P. Lemay, 181.
Cardinal S. Lerne de Silveira Cintra, 159, 401, 468.
L. Lemieux, 222, 236.
G. Lemmens, 110.

Translated by churchlatin.ai, a product of Boyne Archives

G. Lengyel, 88.
Popes Leo XII, 227, 272.
Popes Leo XIII, 38, 198, 230, 423, 474.
Saint Leo Magnus, 42.
P. Leonard, 73, 222.
G. (B.) Leonardo, 83, 245, 473.
P. Leone, 152.
F. Leonori, 88.
Cardinal A. H. Lépicier, 78, 105, 248.
E. M. G. Le Pot, 86.
B. Lepretre, 221.
G. Lepri, 449, 452.
G. Lessana, 388.
G. Lê Van Nuôi, 181.
H. Leven, 459.
T. Levi-Civita, 449.
L. Lewandowski, 247.
G. Ligas, 480.
G. Lima, 312.
I. Limongelli, 127, 133, 139.
Th. Linacre, 191.
E. A. Lindecker, 85.
G. List Arzubide, 205.
G. Litschauer, 278.
G. Lodo, 388.
N. Loffredo, 216.
C. Lolli, 117.
L. Lombardi, 449.
A. Lombardo, 119.
Cardinal A. G. Longhin, 248.
D. Loni, 182.
G. Lo-pa-hong, 184.
L. Lorek, 223, 235.
E. Lorenzelli, 420.
G. Lorenzini, 86.
D. Lo vari, 151.
G. Low, 114.
M. Lozé, 118.

Translated by churchlatin.ai, a product of Boyne Archives

F. Lubelli, 214.
P. M. Luchesco dei conti Lucheschi, 247.
F. Lucidi, 125, 134, 136, 140.
G. Lugli, 419.
P. Luigioni, 449.
A. Luiz De Souza Mello, 388.
G. Lully, 481.
F. Lunar, 494.
P. Lupi, 277.
C. Luppis, 119.
Lutherus, 187.
Ioanna Elisabeth Luyten, 108.
G. P. Lynch, 277.
T. G. MacCaffrey, 151.
L. Maccallini, 481.
M. MacCloskey, 419.
G. G. MacCort, 184.
H. MacDonald, 495.
Th. MacDonnel, 385, 499.
J. F. MacDonough, 116.
G. E. MacGough, 386.
I. C. MacGuigan, 166.
F. Maclntyre, 499.
G. MacKay, 87.
G. Mackintosh, 386.
G. Mackintosh Tilney Barton, 483.
T. Mackowski, 85.
G. MacLean, 481.
Cardinal I. MacRory, 68.
V. Maesano, 116.
I. B. Magenties, 73.
E. Maggi, 388.
V. Maggiorotti, 481.
E. J. Maginn, 213.
Cardinal L. Maglione, 85, 224, 246, 275, 312, 479, 483, 497.
A. Magre, 116.
G. C. Majláth, 223.
Prophet Malachias, 11, 33.

Translated by churchlatin.ai, a product of Boyne Archives

G. Málek, 247.
O. Malfranci, 151.
S. Mallucci, 388.
G. Malvestiti, 182.
U. Mammoli, 482.
A. Mancinelli, 165, 221.
C. Mancinelli, 215.
W. Manfredi, 214.
U. Mannucci, 124, 129, 143.
F. Mansi, 419.
A. Mantiero, 404.
D. Mantineo, 152.
Ú. Manzini, 280.
L. Marcadè, 404.
E. A. G. Marcellin, 182.
L. Marchesi, 387.
G. Marchetti, 182.
Cardinal F. Marchetti Selvaggiaiii, 61, 220, 224, 227, 447.
G. Marconi, 449.
C. Marcotte de Sainte Mane, 182.
P. Marella, 236, 406.
L. Marelli, 184.
Margaret (Mother of Henry VII), 187.
Saint Mary of the Providence, 211, 414.
Saint Mary of Jesus Crucified, 83, 245.
Cardinal D. Mariani, 84, 276.
A. Marina, 221.
F. Marini, 87.
F. Marini, 88.
A. Marinoni, 471.
F. Maritati, 119.
Cardinal F. Marmaggi, 85, 206, 224, 246, 276, 312, 386, 483, 490, 497.
G. Marmont, 151.
B. P. Márroig, 223.
A. Marson, 482.
E. Martel, 498.

Translated by churchlatin.ai, a product of Boyne Archives

S. Martelli, 119.

[*Latin ed. p. 523*]

Index: Martin T., 237. Martínez Giac., 418. Martínez Greg., 419. Martínez T., 180. Martini M., 479. Marzorati C., 481. Masera V., 500. Masetti L., 87. Massa G., 214. Massaia card. G., 76. Massari P., 88. Massimi card. M., 85, 115, 124, 128 and following pages, 132 and following pages, 137 and following pages, 141 and following pages, 145, 148. Mastini S., 152. MatacMone L., 419. Mata E., 181. Matéjka G., 420. Mattioli P., 310. Matyás A., 247. Maugeri Fr., 482. Maulion F., 151. Mauri G., 484. Maurin card. L. G., 484. Mazzarello I., 410. Mazzarello Maria Domenica (Saint D.), 83, 179, 410 and following pages. Mazzocco G., 471. Mazzuoli, 80. Médecin A., 214. Medeiros Leite L., 280. Medweckij G., 213, 272. Megan Th., 409. Meixner G., 483. Melanius (Saint), 156. Melanson A., 495. Melchers T. G., 117. Melendro F., 282. Mena Porta H., 296. Mendes Correa A., 450. Menicucci O., 482. Meo S., 484. Mercati A., 451. Mercati D., 119. Mercati G., 213. Mercati card. I., 220, 224 and following pages, 246, 275. Merlini I., 300 and following pages. Merlo A., 137. Morini G., 119. Mesik Vajda Fr., 480. Moroni F., 181. Mezzadri D., 500. Morra P., 279. Miccinelli C, 475. Michael Fr. (Saint D.), III. Morrisroe P., 498. Mortamet L., 481. Micheloni P. T., 280. Michotte van den Berch Morton card. L, 191. Mosconi T., 500. Mosquera C. A., 405. Micozzi A., 85. Motte-Bernard G., 182. Middelhoff S. M., 279. Mottis P., 130, 139. Middleton Alix, 192. Moussaron I. I. A., 404. Miglior G., 216. Migone G., 115. Mozzanica P., 312. Mozzoni U., 419. Milani A., 200 and following pages. Mucci R., 181. Milani C, 215. Muccia Iosepha, 74. Millefiorini D., 388. Muchka V., 87. Millikan II. A., 450. Muciano M. (Saint D.), 275. Milone D., 118. Mulcahy E. A., 480. Minod M. C. E., 116. Mullin G., 385. Minoretti card. D., 268. Mulroy G., 87. Miroglio G., 484. Mittiga A., 140. Modrego Casaus G., 221. Moeckl V., 420. Moelders G., 216. Moioli G., 119, 183. Moissonnier E., 85. Moll Salord E., 296. Momo A., 387. Nagaoka R., 117. Momo G., 279. Monaghan Fr., 223, 234. Najman R., 419. Nasali! Rocca a Corne liano card. I. B., 165, 223. Mounier I., 116. Montini G. B., 479. Mooney E., 408. Morales y Valcarcel J. R., 149*, 413, 416, 475 and following pages. Morano F., 124 and following pages, 130 and following pages, 137 and following pages, 140 and following pages, 145. Morassutti F., 278. Morbelli A., 387. More Caecilia, 192. More Elisabeth, 192. More loa., 191 and following pages. Morelli G., 419. More Margarita, 192. More Th. (Saint), 185 and following pages. Morfuni N., 183. Morgan Th. H., 450. Morin De Fiufe L., 215. Morin G., 119.

[*Latin ed. p. 524*]

524 Index Novelli G., 280. Noyons A. K. M., 450. Nugent T., 213. Nyisztor Z., 88. Petritsch E. F., 450. Panetti M., 450. Peurois L., 223. Pantalli G., 480. Pezzo B., 419. Panzeri C, 388. Pfister P., 483. Paolini O., 88. Piani G., 384. Papi F., 247. Picard E., 450. Parenti F. S., 280. Pietromarchi P., 86. Parmigiani F.,

Translated by churchlatin.ai, a product of Boyne Archives

87. Pildáin Zapiáin V., 223. Parravano N., 450. Parreira Lara G. M., 235. Pini G., 482. Parrillo F., 125 s., 128 s. Piret de Bihain V., 481. Pistoochi M., 498. Pistoiesi E., 450. Parys A., 215. Paschini P., 483. Pita Romero L., 180. Pascoli P., 87. Pin M., 498. Pascual B., 235. Pius Pp. IV, 381. Pascucci P., 117. Pius Pp. V, 382, 398. Pasetto L. E., 115. Pius Pp. VII, 267, 303. Pasotti P., 182. Pius Pp. IX, 273, 301, 410 s., 422. Pasquariello G., 248. Pasquazzi G., 212. Pius Pp. X, 50, 78, 302. Passoni G., 483. Pius Pp. XI, 5, 79, 167, Paszkiewicz G. A., 216. 169, 185, 241, 250, 428 ss. Patriarca A., 182. Pizzardo G., 115. Patrizi N., 132. Pizzicanneila A., 388. Paulus Ap., 12 s. Pizzoni G., 212. Paulus Pp. III, 189, 195, Planck M., 450. 381. Pluhar G., 87. Pellegrini B., 132, 139. Pocci C, 180. Pellegrini Bart., 500. Polci A., 479. Pellegrino M., 120. Polgár P., 484. Pellizzo L., 312. Politi M., 87. Pelt G. B., 498. Pollazón G., 483. Pendola L, 80, 244, 309. Pölking C, 182. Ponce J. F., 205. Pensa A., 450. Posch G., 280. Pentinaca G., 482. Poskitt H. L, 404. Perez O. L., 418. Postiiis G., 84. Perez-Sánchez E., 119. Pothacamury T., 152. Perfetti F., 216. Potiron, P., 182. Perico C, 419. Potyondy E., 86. Perrone G., 500. Perticucci De Giudici L., Pouget-Duclaux, 271. Prandini G., 419. 278. Precan L., 479. Pestarino, 411. Prendushi N. V., 169. Peters F. , 482. Petit A. (S. D.), 275, Pretelli M., 482. 478. Petit de Julie ville P., Principi P., 212. Profittiteli E., 494. 297. Prolj G., 86, 107. Petragnani G., 215. O'Boyle P., 386. Oecella P., 481. O'Connor M. I., 150. Odate S., 118. O'Doherty T., 500. O'Donneï T., 120. O'Leary He., 495. Olivaint P. (S. D.), 415. Olivieri E., 482. Oltolina A., 215. Ornielli T., 386. Oreglia card. A., 423. Oriani IT., 480. Orozco y Jiménez F. , 120. Orrù G., 498. Orsenigo C, 295, 403. Orsenigo G., 483. Orzali G. A., 479. Osorio Pereira A., 498. Ottaviani A., 84. Pace (a) Garcia G., 483. Pace L., 215. Pacella G. G., 150. Pacelli C, 124, 139. Pacelli card. E., 115, 150, 212, 246, 276, 312, 447. Pacelli F., 124. Pacini A., 85. Padilla E., 182. Padovani V., 499. Paganucci D., 280. Pagliucchi P., 181. Paino G., 86. Palayo B., 484. Palermo Lazzarini D., 483. Palica G., 500. Pallotti V. (V.), 299. Palmieri A., 86.

[*Latin ed. p. 525*]

Index Pucci A. M. (S. D.), 211.
Pnlisic V., 120.
Pullié A., 483.
Pimzi L., 420.
Q Quagliere M., 388.
Quatember M., 84.
Quattrocolo H., 124 ss., 130 ss., 134 ss., 137 ss., 140, 146, 244.
Quattrucci G., 215.
Quirico 387.
R Ragats R., 480.
Ragazzini S., 247.
Ragosta P., 405.

Translated by churchlatin.ai, a product of Boyne Archives

Ragusa T., 136, 139.
Raimondi P., 216.
Ramírez de M ont alvo Eleonora (S. D.), 478.
Rampal E , , 480.
Rampolla delTindaro M., 275, 386.
Raphaël Archangelus (S,), 102.
Rarkowski F r . G., 480.
Rascioni G., 116.
Rasetti F . , 450.
Raskó A., 277.
Rasi P., 181.
Rausz L., 500.
Ravizza L., 388.
Rebecchini C., 88.
Reggiani P., 118.
Regno B., 169, 222.
Relia A., 151.
Reyes G. M., 166.
Ribes Manera O., 88.
Riccardi di Netro A. O., 304.
Riccardi E . , 248.
Riccioni R., 500.
Riedemann E . , 181.
Riedlinger D., 500.
Riemer F r . g., 479.
Righetti P., 266.
nominum personarum Rinaldi C., 181.
Ripka G., 151.
Rivière P., 123, 222.
Rizzardini P., 480.
Robert I. M., 122, 222.
Roberti F r . , 276.
Rocca A., 276, 385.
Rodet P., 279.
Rodic R., 494.
Rodríguez M., 181.
Rom G., 151.
Rogóz A., 500.

Translated by churchlatin.ai, a product of Boyne Archives

Rhodius-Deby G., 279.
Roleff H., 123, 222.
Roli M., 279.
Romani S., 212.
Romano, 309.
Romeo A., 247.
Rondoni P., 450.
Rosa I. B., 107.
Rosa L., 419.
Rosier E., 214.
Rosin E . , 420.
Rossello B., 303.
Rossello Maria Giuseppa (S. D.), 83, 149, 303.
Rossi O., 494.
Rossi card. R. C., 110, 199, 245, 305 s., 312.
Rostocki A., 248.
Rotondo E . , 247.
Roveda F., 385.
Rozier A., 277.
Rua I. B., 238.
Rua M. (S. D.), 82, 237 s.
Rubbi L., 481.
Rudolf F r . , 420.
Ruffini E . , 133.
Ruppen U., 214.
Rutherf ord o f Nelson Lord E., 450.
Ryan P., 213.
Rzewnicki S., 126, 129, 134 s., 137 s.
S Sabatier D., 213.
Sabbadini S., 480.
Sabelli A., 419.
Sacconi V., 126, 132 ss.
Sabores P.. 181.
Saini D. F r . , 484.
Salaville S., 180.
Salazar F r . , 112.
Saleri Y., 183.
Salotti card. C., 85, 115, 212, 311, 483.

Translated by churchlatin.ai, a product of Boyne Archives

Salsano G., 183.
Salucci R., 150.
Salvatore cia Horta (B.), 83, 114.
Samarelli M., 385.
Sancho I. C, 384.
Sandri G., 500.
Sanguineti L., 87.
Santangelo P. H., 122.
Sántha P., 483.
Salitili A., 183.
Saraceni G. B . , 182.
Saskowski F r . , 388.
Savignoni F r . , 247.
Sbardella G., 183.
Sbarretti card. D., 492, 494.
Scanlan C. M., 87.
Scarella C., 481.
Scarpelli P., 184.
f Sclieifes G., 484.
Schettino R., 277.
Schiavi E., 215.
Schmidt W., 451.
Schmitt D., 297.
Schönhöffer G., 280.
Schrödinger E . , 451.
Schuldis A., 216.
Schulte card. C., 403.
Schunk F r . , 500.
Scognamillo I., 476.
Scolaro G., 277.
Scorza V., 119.
Sebastiani A., 248.
Segura y Saenz card. P., 149.
Selbicky A., 479.
Sella E . , 481.
Serafini H., 124, 136 s.
Seraiter G., 183.
Sergiacomi P., 184.

Translated by churchlatin.ai, a product of Boyne Archives

Sericano S., 87.

[*Latin ed. p. 526*]

538 Index Sermosi-G., 247. Serra Sucarrats M., 123, 222. Serres A., 182. Seton Anne Elizabeth (Saint), 82. Sherrington O., 451. Sibilia Cardinal E., 85, 224 s., 246. Sibilia F., 85. Sibour M. D. A., 415. Sigismondi P., 280. Sileny V., 87. Siili A., 212. Silvagni A., 152. Silvani M., 296, 497. Silvestri F., 451. Silvestri-Faa H., 125. Simoês Lopez L., 388. Simoni R., 87. Sincero Cardinal L., 120. Sivan G., 86. Smet Eugenia Maria Josepha, 414. Smet H., 414. Smith R., 151. Smulders E. G. F., 387. Solak G., 216. Solanum Muente y Campos F., 223, 235. Solari L., 183. Solari T., 151. Sommer H., 117. Somerville A., 481. Sozzi R., 248. Spagnul D., 420. Speri Sperti G., 451. Spitzer F., 387. Spolverini D., 150. Sposetti R., 484. Spreiter T., 180. Squintani A., 405. Staffa D., 119, 183. Stam N., 223, 237. Starace P. P., 119. Staub A., 279. Stefanachi T., 119. Stoffes G. M., 499. Stein L., 451. Stella C., 183. Stella L., 124 ss., 131, 134, 138 ss. Stepan C. M., 387. Stephen (Saint), 197. Stewart F., 482. Stoffel G., 117. Stradner F., 483. Suarez E., 129, 133, 140, 212. Sullivan G. P., 386. Suys A. A., 183. Svátek G., 420. Szabados A., 484. Szabó F., 88. Szarvas N., 237. Szedlák E., 483. Szendy C., 481. Szonyi O., 213. Szydzik G., 479. Tacconi N. G., 479. Tardini D., 84, 115. Tassi A., 182. Taverne de Montdhiver Paulina, 414. Taylor Hugh Stott, 451. Taymans A., 117. Tedeschini Cardinal F., 85, 224 s., 246, 312, 483. Tekakwitha Catherine (Saint), 275. Telford G., 385. Tellina M., 497. Tempier F., 272. Teodori L., 137 ss. Tertullian, 34. Tessitori G., 216. Testa G., 87. Teutonico A., 297. Thaçi G., 169, 221. Thea A., 484. Thiry F., 274. Thomas Aquinas (Saint), 20 ss., 44. Thomas of Villanova (Saint), 41. Thorman G., 420. Tiberghien L., 182. Tiberghien-Pollet E., 181. Tiberghien-Toulemonde P., 117. Tichy V., 420. Tien L., 482. Tierney M. D., 87. Tigani R., 177. Tihanyi G., 500. Tilmann F., 479. Timlin A., 386. Tinello F., 500. Tischberger G., 419. Tissier I. M., 277. Tisserant Cardinal E., 150, 220, 224 s., 246, 275, 312, 497. Tittoni A., 247. Tiziani P., 483. Tizzano C., 481. Tobisch E., 151. Tollardo G., 483. Tomaselli A. M., 277. Tomasetti F., 240. Tommasi B., 481. Tommasi G., 312. Tondelli L., 116. Tondini A., 479 s. Tondini G., 84. Toni P., 278. Toniolo R., 451. Torre L., 127 s., 130, 138. Torres Acosta Maria (Saint), 83, 311. Torres y Ribas I., 223, 235. Toichette G. E., 498. Traglia L., 479. Traynor G. F., 278. Trenta A., 223, 235, 394 s. Trevisan A., 420. Trezzi L., 130, 137. Tribas G., 419. Tricoli A., 213. Trnka F., 420. Trong G., 279. Trujillo Molina R. L., 499. Trusso F., 152. Tschaim F., 297.

[*Latin ed. p. 527*]

personarum 527 Vendola D., 88. Venneri D., 183. Venturi Giosuè, 212. Venturi Gius., 479. Velani L., 480. Velia I., 310. Vercelli Fr, 451. Ver cesi G., 215. Verde card. A., 113 s., 240, 246, 302, 413, 476. Verdier card. L, 231. Verich G., 420. Vianney loa. M. (S.), 45 s., 49, 414. Vidal Barraquer card. F r. Ass., 166. Vidal Leite Ribeiro A., 388. Videla E., 181. Vielle H., 223. Viesi

Translated by churchlatin.ai, a product of Boyne Archives

L, 388. Vilano va y Melendez G., 479. Villalobos A., 481. Villani G., 482. Villaruz A., 498. Villata G., 278. Villepelet I., 404. Viola A., 296. Violoni E., 213. Vincentius a Paulo (S.), 45. Vitali A., 180. Vitalis (S.), 189. Vito P., 87. Vitry F., 387. Vitti P., 388. Vladyka G., 87. Vodopivec G., 420. Voglino F., 277. Volterra V., 451. von Galen C A., 123, 222. Vorbüchner A., 223, 235. Waters G., 385. Whittaker E., 451. Wiederkehr G., 213. Wilhem R., 483. Willner D., 151. Wirtz Fr. S., 247. Wiániewski I., 247. Witlox G. E. G. M., 247. f Wittner A., 500. Woeste C. L., 150. Wondracek R., 388. Worel V., 152. Wurzer V., 484. Wynen A., 124, 127 ss., 133 ss., 137 ss., 140 s., 144, 146 s. Index Tschermak-Seysenegg A., 451. Tschiderer G. N. (S. D.), 83. Tui G., 151. Turco V., 387. f Turner G., 312. Twardowski B., 180. Tylinek L., 420. U Ujcic I., 494. Unzalu G., 280. Uranga S., 484. Uras G., 498. Urbanus VIII, 82, 196, 198, 305, 382, 405, 413. Urru G., 117. V Vadou G., 118, 183. Valdameri G., 119. Valdemarin L, 498. Valeri V., 311. Valetto L., 151. Vallauri G. C., 451. Vallega G. B. F., 180. Van der Eist E., 182. Van der ïuijn G. M., 419. Vandini A., 88. van Groenendael G. E. U., 280. Van Noten G., 279. Van Roey card. I., 65. Van Tourenhout C. L., 213. f van Velsen A. P. Fr., 216. Varano V., 117. Vargas D.l., 404. Varillon A., 182. Varley M. M., 277. Vasconcellos C., 80 s. Vavrusa T., 152. Vécsey A. G., 150. Vega Centeno G., 481. nominum W Wagner A., 484. Wagner G., 116. f Walsh G. A., 184. Wapler A., 118. X Xirò Roig L., 116. Xystus V, 196, 405. Y Ynchausti E., 481. Z Zanetti G., 117. Zanin M., 57, 89, 94, 283, 453, 457, 461. Zanini G., 280. Zannoni G., 119. Zanoli E., 480. Zapaia A., 216. Zappala G., 280. Zech P., 87. Zech T., 87. Zeeman P., 451. Zehner G., 482. Zehentbauer Fr., 116. Zimniak A., 404. Zinelli B., 271. Zischek G., 385. Zita (S.), 474. Zhver Amhed Pacha, 480. Zompi A., 280. Zucchini M., 182. Zuniga G. H., 385.

[*Latin ed. p. 528*]

528 Index nominum personarum II. - UO)EX NOMINUM TICABIA.TUUM, Abyssinia, 74, 76. Abellinen, 248. Achaden, 110, 498. Acmonien, 222. Adramytten, 498. Adrasen, 277, 496. Adrien, 471. Aegitanien, 223, 235. Aezanitan, 216, 221. Agraen, 60. Agrigentin, 419, 471. Aimeren, 59. Alajuelen, in Costa Rica, 103. Albae Julien, 498. Albae Regalen, 86, 419. Albanen, 146. Albanen, in America, 213. Albania, 221, 237. Albendorf, 291. Albert, 286. Albien, 144. Albissola, 303. Aleppen, 245. Alexandretta, Iskenderun, 115. Alexandrin Armenorum, 131. Alexandrin Statiellorum, 398. Algizen, 123, 222. Aliphan, 150, 500. Aliwal (de), 168, 222, 264. Alladen, 386. Allahabaden, 59. Alofi, 154. Alor, 460. Alsatiae Superior, 464. Altunen, 184, 297. DIOECESIUM ETC. Amalphitan, 419. Amastrian, 472. Ambianen, 497. America, 141. Americae Septentrionalis (Status Foederati), 250. Anagnin, 299. Andegaven, 273, 498. Angelorum, 485, 488. Angelorum S. Didaci, 485. Anking (de), 282. Annecien, 497. Antillarum insulae, 64. Antiochen Maronitarum, 127, 131. Antiochen Syrorum, 472. Anyishien, 461. Aprutin, 85. Apuan, 419. Aquen, 116, 273, 410, 484.

Translated by churchlatin.ai, a product of Boyne Archives

Aquinatem, 165, 221, 480. Aquisgranen, 247, 484. Aradien, 479. Arequipa (de), 418, 480. Argentina (Respublica), 181, 385, 497. Argentinen, 464. Armachan, 68. Asculan, in Piceno, 280, 405. Aterraden, 102. Augustan, 296. Augustan (Praetoria), 116. Austria, 85, 291. Australia, 69. Auxitan, 151. Avenionen, 273. Aversan, 297. Axomitan, 122, 222. Ayacuquen, 223, 235. Bagen, 496. Baiocen, 385. Baionen, 213. Balovale, 455. Baltimoren, 247, 486. Bambergen, 295, 483. Baraten, 222, 236. Barcinonen, 113, 116, 146, 166. Baren, 385. Bargalen, 223, 235. Barotseland, 455. Barwani (de), 59. Basileen, 484. Bataviae, 123. Bátetelas, 458. Bellicen, 151. Bellohorizontin, 468. Bellograden, 494. Bellovacen, 213. Bellunen, 480, 483. Beneventan, 165, 221, 225, 278, 297. Bergomen, 184, 419. Berolinen, 131, 144, 148, 240. Beryten Maronitarum, 125. Bliilsa (de), 59. Bhopal (de), 59. Birmaniae Septentrionalis, 297. Bisuntin, 137, 312, 483, 495. Bituricen, 404. Bitylien, 248, 296. Bizana (de), 91. Bobien, 120. Bohemia, 291. Boianen, 144. Bolivaren, 405.

[*Latin ed. p. 529*]

529 Index nominum dioecesium, vicariatuum, etc. Boliviana (Respublica), 494. Bombayen., 312. Bonaëren., 265, 296, 396, 412, 419. Bononien., 125, 138, 165, 223, 289, 499. Borussia, 291. Bosco Marengo, 398. Brasilia, 116, 159, 468. Brazzaville (de), 169, 222. Briocen., 404. Brixinen., 130. Broken-Hill (de), 455. Bruxellis, 65, 219. Buffata., 31.2. Bugellen., 419 s., 494. Buichu (de), 392. Bullen., 498. Burdigalen., 273, 276. Burg (Flumen), 207. Buscoducen., 247, 277. Busiritan., 221. C Oadurcen., 123, 222, 404. Oaesarien. Ar meno r . , 120, 224. Caesarien in Pal., 85. Oaesarien. Philipp., 296. Caietan., 277, 419 s. Calaritani, 480, 498. Callien., 247. Cameracen., 277. Camerinen., 419. Campanien., 484. Campinen., 499. Canarien., 123, 222 s., 235. Canelos (de), 472. Cantabrigien. (Universitas), 186.fi. Cantuarien., 189 s. Caputaquen., 225. Caratingen., 312. Cardiffen., 386. Cariaten., 123, 222. Carnuten., 145. Carpen., 419, 480. Cartago (Costarica), 155. Oassovien., 150, 247. Castri Maris, 247, 277, 405, 471. Catacen., 151. Catalaunen., 277. Catanen., 143, 147. Cayapa, 384. Cecoslovacchia, 385. Cedien., 223, 237. Ceneten., 213, 247. Cenomanen., 385. Centumcellarum, 278. Cephaluden., 386. Cestren., 484. Chamberien., 216. Champion., 276. Changyuan (de), 58. Chaotung (de), 94 s. Chathamen., 285 ss., 288. Chensing (de), 94. Chihuahuen., 483 s. Ciliciae Armenorum, 472. Cincinnateli., 247, 277. Civitatis Castel ! anae , 4SI. Civitatis Plebis, 481. Claudiopolitan. in Isaiiria, 296. Clavaren., 311. Clevelaiiden., 157. Clodien., 500. Cluj Gherlen., 479. Colocen., 135, 213. Colonien., 247, 403, 483. Colonien, in Armenia , 472. Comen., 500. Compostellaii., 166. Compsan., S. Angeli de Lombardis etBisacien., 312. Conchae in Aequatoriana Republica, 111. Congi Belg., 281. Conimbricen., 184. Connoren., 69. Constantinian., 143, 228. Constantinopolitan. Armenorum, 184, 221. Conversanen., 213. Corcovado, 402. Corporis Christi, 296. Cortenbosch, 292. Cortonen., 107. Co vingtonen., 150. Cracovien., 82. Cranbroock,

Translated by churchlatin.ai, a product of Boyne Archives

390. Cremen., 483. Cremonen., 405. Crossen., 386. Osanadien., 247 s., 277. Cuba (Respublica), 64, 149, 214, 385, 418. Culmen., 247, 479. Cuneen., 213. Czestochovien., 146, 404, 490. D .Dakar (de), 231, 284. Dallasen., 277. Delta Nili, 498. Denverien., 116. Derthusen., 296. Detroiten., 498. Devenporten., 123. Dhar (de), 59. Dioclean., 184, 405. Dionysianen., 404. Divionen., 297, Docleen., 406. Dominicana Respublica, 296, 497. Domodossola, 225. Dublinen., 108. Dunen., 69. E Ecclesien., 418. Edmontonen., 495. Elaeen., 123, 222. Elphinen., 116, 150. Eperjesen. Ruthenorum, 483 s. Ephesin., 311. Eporedien., 277. Ergadien. et Insularum, 386.

[*Latin ed. p. 530*]

530 Index nominum dioecesium, vicariatuum, etc. Erien., 297. Erythreae, 471. Eshowe (de), 180. Estoniensis Respublica, 102, 494. Guadalupa, 63. Guatimala (Respublica), 230, 418. Guaxupen., 500. H F Famagustan., 484. Fanen., 480. Faventin., 116, 141. Feltren., 483 s. Fencheng, 461. Ferrarien., 247. Fesulan., 500. Fianarantsoa (de), 96. Firman., 221, 500. Flagstaff (de), 91. Florentin., 80, 139, 497. Fogarasien et Albae Iulien. Rumenorum, 472. Foroiulien., 86. Forolivien., 480, 498. Francia, 311. Frisingen., 232. Fulden., 297. Futuna, 154. G Galla Africae, 76. Gallia, 219. Galvien et Duacen., 500. Gariep (de), 264. Gazen., 500. Gedanen., 85. Gennebreck, 403. Geraren., 404. Geritan., 115. Gindaren., 169, 222. Glacen., 291. Goan., 419. Gonayvesen., 122, 222. Goritien., 386, 419 s., 498. Gran Brettagna, 149. Grandormen., 499. Gravelburgen., 495. Guadalajara (de), 120, 225. Hacodateu., 222, 235 s. Hadrianopolitan., 494. Hadrianopolitan in Haemimonto, 85. Hagulstaden et Novacastren., 420. Hainan (de), 409, 453 s. Haiphong (de), 473. Haitiana Respublica, 296, 497. Halifaxien, 120, 150, 165, 288. Harlemen., 419, 498. Hasslinghausen, 403. Heliopolitan in Phoenicia, 221. Herbipolen., 276, 295. Hiashien., 461. Hipponen., 228. Hispalen., 400. Hobarten., 420. Hodyszevo, 206. Hondo (insula), 236. Honduras, 385. Hong-Kong (de), 87. Hoshangabad (de), 59. Hotsin, 461. Hsenwi Sept., 297 s. Huaraz (de), 404. Hung-Yen (de), 392 s. Hupeh (de), 283. Hwangchow (de), 281 s. Hydruntin., 302. I Iaponia, 236, 406. Ibarren., 405. Ilcinen., 419. Illerden., 420. Imolen., 311. Imperial, 486. Indiarum orient., 480. Indore (de), 59 s. Inghilterra, 385. Insulae in Gallia, 414. Insularum Sundae minorum, 123, 459 s. Insularum Wallis et Futuna, 153. Insulen., 151, 273, 277, 479. Interamnen., 140. Irlanda, 385. Isaghar (de), 59. Ishih, 461. J Jacien., 116, 296. Jadren., 141. Januen., 135 s., 248, 268. Jaren., 166. Jaurinen., 480. Jcheng., 457. Jonopolitan., 297, 312. Jugoslavus (Banatus), 494. Juicheng, 461. K Kaichow (de), 58. Kaifengfu (de), 479. Kalabo, 455. Kandien., 169, 222. Kansanopolitan., 150. Kassai Superiore (de), 169, 222, 458. Katanga Septent. (de), 100. Kaunen., 111. Kaying (de), 99. Kelowna, 390. Keng-tung (de), 297. Kent, 286. Keremeos, 390. Kiangchow (de), 461, 473. Kiangshien., 461. Kiaokia (de), 94. Kielcen., 134. Kiewlaki, 206. Kikow (de), 169, 222,

Translated by churchlatin.ai, a product of Boyne Archives

281.

[*Latin ed. p. 531*]

531 Index nominum dioecesium, vicariatuum, etc. Kilö*arien. et Leighlien., 120, 297. Kishien., 461. Kisumu (de), 223, 237. Kólko, 207. Königsberg, 295. Kotato-kombe, 458. Kroonstad (de), 92. Küwo, 461. Kweiyang (de), 95. L Labacen., 494. Lamian., 404. Lancastren., 192, 213. Langanan, 384. Laohokow (de), 456 s. Lappen., 223, 235. Laquedonien., 312. Larissen., 150. Lauretan., 72. Lealui, 455. Leighlien., 297. Lemkowszczyzna, 472. Lemovicen., 419. Leodien., 276, 292. Leopolien. Latinorum , 180. Letae, 280. Leucen., 223, 235. Liberia (Respublica), 18.1. Liburnen., 311. Liman., 418, 463. Limburgen., 144. Limnen., 296. Lincien., 126, 419. Lingonen., 85, 277. Lintsin, 461. Liparen., 86. Lipen., 498. Lisala (de), 281 s. Lisbonen., 117, 213. Litomericen., 419, 479. Liverpolitan., 69, 278. Livingstone, 455. Lc-dja, 458. Loiden., 216, 404. Lomani, 458. Lomzen., 206 s. Londonen., 166. Luanfu (de), 461. Lubefu, 458. Lucen., 166. Lucen, in Italia, 245,385, 473. Luceorien., 248. Luganen., 484. Lugdunen., 144, 147, 273, 484. Lugo (Italia), 311. Lugosien. Rumenorum, 472. Lusikisiki (de), 91. Lusitania, 397, 399,467 s. Lutien (de), 94. Lycien., 419, 500. Lycopolitan., 123, 222. M Maceraten., 419. Mackenzie (de), 498. Macren. in Rhodope, 471. Mahanoro (de), 96. Maioricen., 235. Malig num., 384. Manciukuo, 118. Mancoya, 455. Mandasor, 59. Mandelen., 247, 492, 494. Manila (de), 63, Marañon (de), 463. Mariannhill (de), 91. Marianopolitana 146,276, 385. . Marianopolitan. et Marquetten., 277.> Marolambo (de), 96. Marsorum, 150. Marymount, 312. Massaua, 77. Massilien., 82,211,270 ss., 480, 495. Matatiele (de), 91. Mechlinien., 65, 133. Mediolanen., 125, 385, 480, 483 s. Melden., 126, 143, 404. Melen., 223, 234. Meliten., 106, 247. Melitenaeus, 296. Merçatale (vulgo frazione di), 107. Merk (Sätmarien) , 86, 116. Meru (de), 472. Messenen., 115. Meten., 498. Methonen., 484. Mexican., 216. Milésen., 500. Miletopolitan., 165, 223. Minoricen., 223, 235. Mocissen., 495. Modren., 223, 235. Monacen., 232. Monasterien., 86, 123, 222, 480. Monctonen., 285 s., 288, 495. Monoecen., 123, 222. Montagnosa (de), 73. Montanae, 384. Monte Ourrie (de), 91. Montereyen. Fresnen., 488. Montis Regalis, 86, 480. Montisvidei, 471. Moravia, 291. Mornese, 410. Mossinen., 223. Mount Ayliff (de), 91. Mount Frere (de), 91. Mozambicen., 223, 235. Munglun (de), 297 s. Munstergeleen., 108. Muran., 75. Mutinen., 484. N Nagasakien., 408. Nagporen., 59. Nam-Dinh (de), 392 s. Namurcen., 276. Nanceien., 277, 312, 497. Nanchang (de), 457. Nanking (de), 416. Nanlao (de), 58.

[*Latin ed. p. 532*]

Index nominum dioecesium, vicariatuum, etc. 532 Nanneten., 404. Narbada (de), 59. Nashvillen., 123, 222. Naulen., 268. Naupacten., 85, 296, 497. Neapolitan., 177. Nelsonen., 296, 389. Neo-Eboracen., 151, 157, 499. Neosolien., 247, 280. Neten., 296. Nicaen., 115. Niciotan., 223, 237.

Translated by churchlatin.ai, a product of Boyne Archives

Niconiedien., 115. Nicopolitan. in Armenia, 150. Nicopolitan. in Epiro , 180. Nicosien., 213. Nilopolitan., 74 s., 76. Nimar (de), 59. Ningyuanfu (de), 95. Nizza Monferrato, 412. Nominis Iesu seu Caebuan, 166. Novae Antuerpiae, 281. Novae Guineae Neerlandicae, 123. Novae Guineae Orient., 473. Novae Segobiae, 384. Nosivarika (de), 96. No vareen., 234. Novarien., 116, 213, 225. Nucerin. Paganorum , 494. Nur, 207. Nyssen., 225. O Oberzell, 276. Oceaniae centr., 153. Octerien., 471. Oenipontana, 125, 148, 297. Ogdensburgen., 223, 234, 386. Oleastren., 216, 471. Olinden. et Recifen., 401. Olisiponen., 399. Oliver, 390. Olomucen., 479, 497. Orthosen., 496. Ottavien., 498. Oxonii (Universitas), 187. P Pachmari (de), 59. Pacten., 213, 277, 404, 471. Paderbornen., 403. Panitan., 297. Panormitan., 247, 277, 309. Pantar, 460. Papien., 247. Paranen., 166. Parisien., 123, 131, 134, 139, 141, 145, 147, 219, 231, 273, 414, 476. Passavien., 216, 405, 479. Pata vin., 312, 471. Patren., 248. Peachland, 390. Pembrokeii., 498. Pencticton., 390. Peorien., 277. Pergen., 500. Pergulan., 150, 247. Persia, 221. Penisin., 107, 213. Peruviana Respublica, 463. Petrocoricen., 499. Phacusien., 216. Pharsalius, 120, 165, 223. Philadelphen., 386, 419. Philippen., 500. Philippinarum insula rum, 63, 384. Philippopolitan. in Turaci a, 494. Philomelien., 471. Pinglu, 461. Pinsken., 124, 206. Pisitanan., 471. Pityuntin., 280. Piacenti!!., 133, 500. Plata (de), 305. Plataeaen., 245. Polonia, 85, 291, 490. Pontis Curvi, 165, 221. Portaugustan., 480. Portogallo, 114, 116. Portuen. et S. Rufinae, 138. Portusnationalis, 165, 223. - • Portus Pacis, 122, 222. Portus Victoriae, 223. Praenestin., 120,221,224, 419. Pragen., 247, 291 s., 420. Praten., 142. Puteolan., 151. Puyang (de), 58. Q ' Quilonen., 222. Quinque Ecclesien., 213, 500. Quiten., 111. R Rabat (de), 223. Rabaulen., 473. Rajputanen., 59. Raphien., 223. Ratiaren., 168, 221. Ratisbonen., 165, 223. Recineten., 72. Reglen, in Aemilia, 116. Rhedonen., 147, 156. Rheginen., 213, 247. Rhemen., 116. Rhenaniae, 403. Rhodesiae Sept., 455. Rhodiapolitan., 169, 222. Rhusien., 221. Riverside, 486. Roffen., 185 s. Romana, 126, 128, 139, 142, 144, 278, 299, 310, 498. Rothomagen., 296 s. Roti, 460.

[*Latin ed. p. 533*]

533 Index of the names of dioceses, vicarages, etc. Ruremonden, 108. Ruthenen, 213. Rutland, 390. Saharien, 222, 247, 492, 494. Sacramenten, 213. Salisburgen, 213. Salten, 296, 495. Saltillen, 479. Salvador, 86. Salween, 297. Samosaten, 184. Santa Ana, 479. Holy Faith in America, Sept., 488. Santa Lucia, 404. San Antonio, 296. Saint Bernardine, 486. Saint Christopher of Havana, 492. Saint-Claude, 497. Saint-Dié, 116. San Diego, 485, 488 s., 494. San Francisco, 386, 480, 488 s., 499. Saint-Germain of Rimouski, 278. Sankt Pölten, 127, 278, 483 s. Santiago del Estero, 124, 148, 150. Saint John of Dium, 165, 223, 285 s., 288. Saint John of Ouyo, 479. Saint John, Quebec, 278. Saint Joseph, 494. Saint Joseph of Costa Rica, 155, 412. Saint Louis, Missouri, 213, 497. Saint Louis, Senegal, 284. San Martino al Monte Cimino, 223, 235, 394. San Miniato, 147. São Paulo, 278. São Salvador da Bahia, 150, 483. São

Translated by churchlatin.ai, a product of Boyne Archives

Sebastião do Rio de Janeiro, 159, 401, 468. Asunción, 296 s. São Tomé of Meliapore, 213. Santo Gabriele a Virgine Perdolente de Marañon, 223. Sandomirien, 223, 235. Sankura, 458. Sappen, 169, 222. Sarawak (of Malaysia), 73. Sardica, 497. Sarsinaten, 419. Savoe, 460. Savonen, 266 ss., 303. Saxony, 291. Sciony, 206. Scodren, 169, 221, 225. Scotland, 385. Scranton, 150, 480. Sebastian, in Palestine, 404. Sebastopolitan, in Abasgia, 221. Secovien, 483. Segobricen, 123, 222. Selen, 312, 494. Selymbrien, 123, 216, 221. Senanga, 455. Sendai, 236. Sendaien, 222, 235. Senegal, 284. Senegambia, 231, 284. Senonen, 404. Sera, 213. ACTA, vol. III, n. 16. - 3 1 - 1 2 - 9 3 6. Serren, 180, 246. Sesheke, 455. Shasi, 409. Siangning, 461. Siangyang, 456 s. Sidetan, 85, 494. Siedlcen, 207. Siehshien, 461. Sienhsien, 57 s. Silesia, 291. Simien, 168, 221. Chinese Empire, 415. Sinkien, 461. Sinsiang, 409. Siopolitan, 480. Sitamau, 59. Smyrna, 129. Soerabaja, 123. Soran, 165, 221, 419. Soteropolitan, 479. Southwarcen, 142. Spain, 85, 180, 211, 373. Spiren, 232. Spoletan, 494. Squillacen, 500. Stanislaopolitan of the Ruthenians, 213, 472. United States of America, 385. Sterdyn, 207. Strigonien, 128, 483 s. Süanwei, 94. Sucho, 97. Suifu, 95. Sukiang, 94. Sulmone, 404. Summerland, 390. Surrentin, 146. Syenitan, 184, 296. Synnades, in Phrygia, 221, 237. Syracuse, 124, 146, 248. Syren, 221. Tabankulu, 91. Tadamaten, 216. Taikou, 277. Taiyüanfu, 473.

[*Latin ed. p. 534*]

534 Index nominum dioecesium, vicariatuum, Takwan (de), 94. Tali (de), 73. Tamiathitan, 312. Taming (de), 57 s., 237. Tananarive (de), 96. Tarentin., 138, 244. Tarnovien., 500. Tarraconen., 166. Tarvisin., 248, 404. Taubaten., 404. Taurinen., 130, 237 ss., 27.1, 494. Tawng Peng (de), 297 s. Tergestin., 130, 213. Tepieen., 222. Terrae Sanctae (Cust.), 240. Teuchirian., 420. Thai-Binh (de), 222, 236, 392 s., 473. Thandla (de), 59. Theatin., 479. Thelepten., 120, 169, 222. Thenitan., 180. Theodosiopolitan. in Arcadia, 115. Theramen., 67 s. Thierenbac, 464 s. Tiburtin., 248. Timor Neerlandica (de), 459 s. Tinien., 223, 235. Tloen., 296. Togonen., 298. Tokien., 407. Tolentin., 116. Toletan., 221, Tolosan., 385. Tonchino centrale, 245. Topczevo, 206. Tornacen., 499. Torontin., 166, 296. Tre viren., 479. Trichinopólitan., 73, 222. Tricornia, 245. Tridentin., 4.84. Tripolitaniae, 223, 237. Tsaoyang, 457. Tshumbe (de), 409, 458. Tsingfeng (de), 58. Tsishan, 461. Tubien., 223. Tucsonen., 488 s. Tucumanen., 495. Tudertin., 480. Tuguegaraoan, 384. Tullen., 277. Tungchow (de), 89. Tungchwan (de), 94. Turonen., 140, 312. Tuscanen., 235, 484. Tusculan., 220, 224 s. Tyrnavien., 128. Victoria Falls (de), 455. Victorien., 235. Victorien, in ins. Van couver, 495. Viennen., 247, 483. Vilnen., 126, 137, 141, 145, 247. Vindobona, 116, 129. Vintonien., 188, 193. Virodunen., 85 s. Visen., 235. Viterbien., 223, 235, 394. Vladislavien., 138. Volta Inferiore (de), 298. Ultraiecten., 123, 221, 225. Ungheria, 496, 499. Urbanien., 150. Urbevetan., 500. Urbis, 61, 227. üsinazen., 168, 222. Utinen., 138, 419. Uxentin., 494, 500. Y Vaccarien., 296. Valentin, in Brasilia , 404. Valleguidonen., 224, 404. Vallen., 225. Vaivén., 404. Vancuverien., 312, 389

Translated by churchlatin.ai, a product of Boyne Archives

s. Varsavien., 143, 148, 247, 468. Vatomandry (de), 96. Veliternen., 386, 500. Veln, 276. Venafren., 146. Venetiarum, 142. Ven timi lien., 277. Venusin., 498. Veronen., 419. Versalien., 147. Versavien., 235. Verulan., 130. Vesceritan., 169, 222. Veszprimien., 277. Wallis, 154. Wanchüan, 461. Washingtonien., 273,492. Wensi, 461, Westbank, 390. Vestfalia, 403. Westmonasterien., 110, 115, 198, 247, 419, 483, 499. Westmoiiand, 286. Wodzki, 206. Y Yentsing (de), 94. Yicheng, 461. Yihsien (de), 225, 237. Yiliang (de), 94. Yingshan (de), 281 s. Yuankü, 461. Yukonen. et Principis Ruperti, 169, 222. Yungho, 461. Yungtsi, 461. Yunnanfu (de), 94 s. l'un shan (de), 94. Yüsiang, 461. Z Zagrabien., 148. Zimigui, 384.

[*Latin ed. p. 535*]

Index of Religious Names 535 II - INDEX OF RELIGIOUS NAMES A Sisters of the Most Holy Trinity and the Divine Incarnation, 478. Aumôniers du Travail (Congregation of the Missionary Workers [Belgium], 276. Alliance of Christian Educational Institutions, 115. B Basilian Aleppine Melchites, 85. C Congregation of Clerics of the Most Holy Cross and the Passion of Our Lord Jesus Christ, 82, 108, 114, 123, 224, 409, 458, 463. — Clerics Regular of the Mother of God, 245. — of Jesus and Mary (Eudists), 165. — of the Immaculate Heart of Mary (Scheut), 73, 169, 281. — Missionary Sons of the Immaculate Heart of the Blessed Virgin Mary, 84. — of the Mission, 74 ff., 212, 235, 476. — Oblates of the Blessed Virgin Mary Immaculate, 82, 169, 211, 270, 272 ff. — Priests of the Precious Blood, 299. — Priests of the Holy Wounds of Our Lord Jesus Christ, 226, 237. — Priests of the Sacred Heart of Jesus, 264. — of the Sacred Hearts of Jesus and Mary (Picpus), 409, 453 ff. — of the Most Holy Redeemer, 114, 483. — of the Holy Spirit, 92, 100, 169, 245, 284. — Silvestrine O.S.B., 169. Congregation of the Missionary Workers called "Aumôniers du Travail" (Belgium), 276. — of the Sisters of the Holy Family and the Heart of Jesus, 211. — of the Daughters of the Holy Cross (Livorno), 311. — of the Religious Franciscan Sisters of the Immaculate Conception (Lonsle-Saunier, diocese of St. Claude), 497. — of the Sisters Servants of the Holy Infant Jesus (Oberzell), 276. — of the Sisters of the Holy Names of Jesus and Mary (Montreal), 276. — of the Sisters of Christian Doctrine of Nancy, 497. — of the Sisters of the Mercy of the Third Order of St. Francis (Olomouc), 497. — of the Sisters of Charity of St. Charles of Nancy, 312. — of the Sisters Servants of Mary Most Sorrowful (Florence), 497. — of Our Lady of Charity of the Orphans, called of the Virgin Faithful (Bayeux), 385. — of St. Dominic for the education of youth, 478. E - Servants of the Heart of Jesus (Argentina) (Cordoba), 150. F Daughters of Providence, 245. Daughters of the Lord of Mercy, 303. Institute of the Holy Family, 478, — of the Holy Family of Amiens, 497. — of the Servants of the Sacred Heart of Jesus Agonizing (Lugo), 311. — of the Daughters of Charity of Canossa (Rome), 212. — of the Daughters of the Cross, called the Sisters of St. Andrew, 275. — of the Daughters of the

Translated by churchlatin.ai, a product of Boyne Archives

Cross of Liege, 213. — of the Daughters of Our Lady of the Holy Heart (Arzano of Naples), 497.

[*Latin ed. p. 536*]

536 Index nominum religionum — of the Daughters of Mary Immaculate, 496. — of the Missionaries of the Most Sacred Heart of Jesus (Cabrán S. D.), 82. — of the Little Sisters of the Worker (Lille), 479. — of the Handmaids of Mary, Ministers to the Sick, 311. — of the Carmelite Sisters of the Third Order (Rome), 312. — of the Sisters of Charity of the Most Sacred Heart of Jesus (Angers), 498. — of the Sisters of Mercy of Montreal, 385. — of the Sisters of Providence and of the Immaculate Conception of Champion (Namur), 276. — of the Sisters of the Holy Family of Bordeaux, 276. — of the Sisters of the Holy Union of the Sacred Hearts (Tournai), 180. — of the Sisters of the Immaculate Conception of Ivrea, 212. — of the Sisters of Charity of the Blessed Captainio (Milan), 150. — of the Sisters of Charity of Namur, 276. — of the Sisters of Charity of St. Mary (Turin), 213. — of the Dominican Sisters of Charity of the Presentation of the Most Holy Virgin of Tours, 312. — of the Sisters of Our Lady (Aix-la-Chapelle: Muelhausen), 115. — of St. Joseph of Carondelet O (St. Louis, Missouri), Oblates of the Holy Spirit, 497, commonly known as the Sisters of St. Zita, — of the Sisters of St. Joseph of Cluny, 211. — of the Oblate Sisters of St. Francis de Sales (Padova), 312. Order of the Visitation of the Most Blessed Virgin, — of the Sisters of St. Mary of Oregon, 479. — of the Sisters of St. Martha (Chiavari), 311. Order of the Most Holy Virgin Mary of Mercy, — of the Discalced Carmelites, 245. — of the Carthusian Order, 191. — of the Cistercian Order, 84. — of the Discalced Hermits of St. Augustine, 275. — of the Discalced Hermits of St. Augustine, 229, 497. — of the Friars Minor, 89, 91, 114, 169, 235, 237, 283, 289, 409, 424, 448, 452, 456, 461, 483, 496. — of the Friars Minor Conventual, 115, 290. — of the Friars Minor Capuchin, 296, 409, 455, 471. — of the Christian Schools Brothers, III, 275, 238. — of the Brothers of the Sacred Hearts of Jesus and Mary, 165, 212, 236, 245, 311, 392, 472, 483. — of the Minim Brothers, 211. — of the Premonstratensian Order, 293, 385. — of the Recollect Brothers of St. Augustine, 396. — of the Most Holy Order of St. Benedict, 246, 405, 451 s., 464, 496. — of the Sisters of the Most Precious Blood of Our Lord Jesus Christ, 405, 451 s., 464, 496. — of the Sisters of the Holy Spirit for the Redemption of Captives, 211, 414. — of the Handmaids of Mary, 211.

[*Latin ed. p. 537*]

Index of the names of religious orders: The Pious Society of Milan, founded by St. Paul, 61. — Of Missions, 299. — Of Priests of the Assumption, 180. — Of St. Francis of Sales (St. John Bosco), 82, 237 and following pages, 410. The Small Mission for the Deaf and Mutes (Bologna), 276. Priests of the Missionary Society of Mary, 92, 122. Religious of the

Translated by churchlatin.ai, a product of Boyne Archives

Sacred Heart of Mary of Marymount, 312. Society of Priests Missionaries of St. Paul, 386. The Maryknoll Society for foreign missions, 99. — Of the Divine Savior, 240. — Of the Daughters of Mary, Help of Christians, 179, 410. — Of the Daughters of Mary Immaculate, 411. — Of Jesus, 58, 73, 82, 97, 115, 149, 212, 237, 275, 311, 396, 415, 448, 451, 475, 478, 483, 494. — Of Mary (Marianists), 496. — Of Mary (Marists), 154, 478. 537 — Missionaries of St. Joseph of Mill Hill, 73, 237. — Of the Oblates of St. Charles, 272. — Of the Priests of the Most Sacred Heart of Jesus of Livias, 73. — Of the Daughters of Charity, 245, 476. — Of the Divine Word, 59 and following pages, 409, 451, 460. Sisters of the Institute of the Holy Child Jesus (Rome), 498. — Of the Precious Blood, 82. — Of Charity (Southern United States), 82. — Dominican.

[*Latin ed. p. 539*]

IV. INDEX OF ANALYTICAL SUBJECTS

A. The Abbey of St. Martin at Montem Oiminum is joined to the Diocese of Viterbo, 394.

B. The absolution of priests from excommunication due to a civil marriage, etc., is exclusively reserved to the Sacred Penitentiary, 242.

C. The Pontifical Academy of Sciences was established by the Holy Father, 421.

D. Members of the Pontifical Academy of Sciences, 447.

E. Catholic Action:

— and the sanctity of the priesthood, 36.

— and the preparation of young people for both the secular and religious clergy, 46.

— and the Association of Christian Working Youth of Belgium, 65.

— should be more diligently promoted in Brazil, 159.

— The Holy Father praises Catholic Action for its efforts, at the beginning of the eighty-seventh year of His age, for the final promises made and for the increasing fruits of the apostolate, 219.

— and the Catholic Youth Society in France, established 50 years ago, 219.

— and the Office of Inspection for cinematographic performances, 259, 261.

— and the Eucharistic Congress in the city of Belo Horizonte, 469.

— and the Council of Bishops of all of Poland, 490.

F. The administration of the Pontifical Shrine of Loreto is extended, 72.

G. The admission of priests, who have entered into a civil marriage, etc., to the participation in the Sacraments in the manner of lay people, is exclu-

Translated by churchlatin.ai, a product of Boyne Archives

sively reserved to the Sacred Penitentiary, 242.

H. Alumni of seminaries: they should be properly instructed, 37; after classical studies, they should thoroughly study scholastic philosophy, 38; how to select and examine them before the sacred ordination, 39, 41.

I. Archdioceses:

— new: Moctonensis, 285; Angelorum, 488.

— dismembered: Vaneuveriensis, 389.

J. Minor basilicas are declared:

— the Temple of the Mother of God, Queen of Angels, in the city of Carthage, 155;

— the Temple of the Most Holy Lady of Buenos Aires, 265;

— the Temple of St. Francis in the city of Bologna, 289;

— the Temple of the Blessed Virgin Mary in the town of Albendorf, 291;

— the Shrine of the Blessed Virgin Mary, "Health of the Sick," at Cortenbosch, 292;

— the Temple of the Blessed Virgin Mary "of the Pillar" in the city of Buenos Aires, 396;

— the Shrine of the Blessed Virgin Mary of Sorrows in Thierenbach, 464.

K. Cardinal Capotosti, Aloysius, having completed ten years since the beginning of his priesthood, is praised and honored by the Holy Father, 104.

L. Cardinals created, 220.

M. Discalced Carmelite nuns all observe the same text of the Constitutions, 405.

N. Cases concluded in the Tribunal of the Sacred Roman Rota in the year 3935 are listed:

— those with a final sentence, 124;

— those that have been processed, or otherwise concluded, 141.

— how to handle cases concerning the nullity of marriage, 315.

— matrimonial cases are to be handled under the title of quasi-domicile. See Instruction, 365.

— matrimonial cases completed each year are to be reported by the Ordinaries to the Sacred Congregation for the Discipline of the Sacraments, 368.

O. The cession of property by a religious: whether the permission of the Holy See is required, 210.

P. Cinematography. See Spectacles cinematographica.

Q. Codex iuris canonici latinorum (Latin Code of Canon Law). Responses of the Pontifical Commission for the authentic interpretation of the canons, 178, 210.

Translated by churchlatin.ai, a product of Boyne Archives

R. The Eucharist may not be distributed during a Mass that is legitimately celebrated in the middle of the night on the Nativity of the Lord, 178.

S. The competence of the judge in matrimonial cases regarding quasi-domicile, 365.

T. The Council of Bishops of all of Poland, 490.

[*Latin ed. p. 540*]

540 Index rerum: Confessors aspiring to the priesthood, 41. Eucharistic Congresses: The Holy Father sends legates to Interamna Praetutiorum, 67; Clevelandia, 157; to the city of Bellohorizontinam, 468. See Conventions. Association of Christian Working Youth of Belgium, 65. The Apostolic Constitution "Nostri pastoralis officii" concerning the parish of Saint Benedict in the City is somewhat modified, 61. Constitutions given by the Apostolic See in the year 1926 are to be observed by all monasteries of the Discalced Carmelites, 405. Conventions: of the Christian Working Youth of Brussels, 65. of the first members of the Catholic Action from all nations held in Rome, with greetings and wishes from the Holy Father at the beginning of the eightieth year of his age, 218. of the Catholic Youth of Galliae, in Lutetia Parisiorum, 219. See Eucharistic Congresses.

De Faulhaber, Cardinal Michael: The Holy Father congratulates him on the twenty-fifth anniversary of his episcopate, wishing him continued success, 232. De Jacobis (Venice) Justinus: Decree concerning virtues, 74. The Apostolic Delegation of the Anitlles is dissolved, 64. De Mattias (Venice) Maria: Decree concerning virtues, 299.

Dioceses: Recinetensis-Lauretana is relieved of the burden of the care of souls in the territory of Lauretana, 72. Hacodatensis is henceforth called Sendaiensis, 235. Viterbiensis permanently joins to it the Abbey of the Holy Martyr Martin at Ciminum, 394. The Diocese of Saint Didacus of Angelorum shall henceforth be called simply "Angelorum," 485. New dioceses: Nelsonensis, 389; Saint Didacus, 485. Dioceses dissolved: Aimerensis, Allahabadensis, Nagporensis, 59; Ghatamensis and Saint John, 285; Saint Didacus of Angelorum, 485. Changes in boundaries between dioceses: Perusina and Cortonensem, 107; Pinskensem and Lomzensem, 206; Lomzensem and Siedlcensera, 207; Bambergensem and Herbipolensem, 295; Novae Segobiae and Tuguegaraoanam, 384; Paderbornensem and Coloniensem, 403.

Fisher, Bishop John: Description of his life, 186; *Pastor prudens ac vigilans* (A prudent and vigilant pastor), 187; staunch defender and advocate of the indissolubility of marriage and the rights of the Roman Church, 188; he died a martyr, 191; historical causes, 195; solemn canonization, 201. Fumasoni Biondi, Cardinal Peter: The Holy Father sends him as a legate to the Eucharistic Congress at Interamna Praetutiorum, 67. Gonçalves Cerejeira, Cardinal Emmanuel: The Holy Father grants him a letter in honor of the

Translated by churchlatin.ai, a product of Boyne Archives

twenty-fifth anniversary of his ordination to the priesthood, 399; The Holy Father sends him as a legate to the celebrations of Saint Elizabeth, 467. Hayes, Cardinal Patrick J.: The Holy Father sends him as a legate to the Eucharistic Congress at Clevelandia, 157.

Hispania: The Holy Father's address to bishops, priests, religious, and faithful from Hispania who are refugees, 373. Honors and insignia conferred by the Order of the Most Holy Virgin of May are not recognized by the Holy See, 306. Ilundain y Esteban, Cardinal Eustachius: The Holy Father offers prayers on the occasion of his sacerdotal anniversary, 400.

Indulgences: Those to be gained by the recitation of the Rosary on Saturday are confirmed, 79. By Decree of May 20, 1935, it is declared that indulgences can also be gained beyond the two days of the Greater Week, 176.

[*Latin ed. p. 541*]

54. Regarding the analysis of Indulgences, the practices associated with the "days for the missions" are extended, 308. Institutions: — Congregations of Sisters for the care of mothers and children in danger, 208. — Congregations of Sisters dedicated to the care and well-being of mothers and children, 209. Institution: — The pious association of catechumens and neophytes of the City is placed under the jurisdiction of the Cardinal Vicar of Rome, 382. — The Pontifical Institute of Sacred Music in the City can confer a teaching office, 417. Instructions: — for religious congregations of women dedicated to protecting the lives of mothers and children in mission territories, 208. — to be observed by diocesan tribunals in handling cases of nullity of marriage, 315. — regarding the competence of the judge in matrimonial cases with respect to quasi-domicile, 365. — regarding the submission of matrimonial cases annually by Ordinaries to the Sacred Congregation for the Discipline of the Sacraments, 368. Introduction of Causes: Charles of St. Andrew, 108; Brother Michael, 111; Charles Joseph Eugene de Mazenod, 270; Michael Rua, 237; Mary of Providence, Eugenia Smet, 414; Helen Guerra, 473. Japan. Regarding certain duties of Catholics towards their country, 406. Cardinal Alexander Kakowski is honored with congratulations from the Holy Father on the occasion of his fiftieth anniversary of priesthood, 466. The Legion of Decency, established in the United States of America, is praised by the Holy Father, 249; its establishment, 252; its benefits, 254. Cardinal Sebastian Lerne de Silveira Cintra. The Holy Father writes to him regarding the proper development of the Catholic Action, 159; upon the completion of his fiftieth year as Bishop, he is honored with praise and prayers by the Holy Father, 401; the Holy Father's legate to the Eucharistic Congress in the city of Belo Horizonte, 468. Cardinal Alexius Henry Lépicier is congratulated by the Holy Father on the occasion of his fiftieth anniversary of priesthood, 105. Books by: E. Buonaiuti, 71; Luis G. Alonso Getino, 121; Paul Hector Santangelo, 122; I. F. Ponce, 205; German

Translated by churchlatin.ai, a product of Boyne Archives

List Arzubide, 205; G. S. Huber, 234; the periodical publication "Terre nouvelle," 29. Cardinal Joseph Mac Rory is honored with praise and prayers by the Holy Father on the occasion of his fiftieth anniversary of priesthood, 68. The Pontifical Institute of Sacred Music in the City can confer a teaching office, 417. Cardinal Francis Marmaggi, the Holy Father's legate to the Council of Bishops of all Poland, 490. How to prove the nullity of marriages, 313. Maria Dominica Mazzarello (Venice). Decree regarding the virtues, 410. Cardinal Dalmatius Minoretti is sent by the Holy Father as his legate to the centenary celebrations of the Shrine of the Most Holy Virgin of Mercy in Savona, 268. Votive Mass of the Lord Jesus Christ, the Supreme and Eternal Priest, 52, 54, 240. — Proper to St. John Bosco, 174. Missions established as Prefectures: of Tungchow, 89; of Yihsien, 225; of Hainan, 453. Rectors of seminaries and spiritual discipline, and religious orders, should not rashly admit students to the sacred orders, 41, 43. All monasteries of the Discalced Carmelites shall observe the text of the Constitutions, dated in 1926, 405. Thomas More (B.): description of his life, 191; an example of a family man, a defender of the faith, the most learned Chancellor of England, 192; intrepid in prison and on the scaffold as a martyr for the faith of the Church, 195; historical causes, 195; solemn canonization, 201. Norms: — to be observed by religious congregations of women dedicated to protecting the lives of mothers and children in mission territories, 208. — to be observed by diocesan tribunals in handling cases of nullity of marriage, 315. — to be observed in proceedings regarding validity and non-consummation in order to prevent fraudulent substitution of persons, 362. — regarding the competence of the judge in matrimonial cases with respect to quasi-domicile, 365. — regarding the submission of matrimonial cases annually by Ordinaries to the Sacred Congregation for the Discipline of the Sacraments, 368. — regarding certain duties to be observed towards one's country by Catholics in Japan, 406.

[*Latin ed. p. 542*]

542 Index rerum. Nullity of marriage, how to prove. See Instruction, 133. Newly erected Apostolic Vicariates: of Cuba, 64; Estoniensis, 102; of Guatemala, 230. Duties of Catholics residing in Japan. 406. Divine Office with proper readings of St. John Bosco, 170. The venerable, having reached the eightieth year of his age, gratefully remembers the many favors he has received from God and men, 218. The Order of the Most Blessed Virgin of Mercy shall abstain from conferring any honors or insignia, 307; it shall be called only the Order of the Most Blessed Virgin of Mercy, Redeemer of Captives, 307; its congregations shall possess a purely spiritual and religious character, 307. The parish of St. Roch in the City is suppressed, 227. Heavenly patrons declared: of the Philippine Islands, the Most Blessed Virgin of Guadalupe, 63; of the diocese of Aterradense, St. Raphael the Archangel, 102; of the diocese of Alajuidade in Costa Rica, the Most

Translated by churchlatin.ai, a product of Boyne Archives

Blessed Virgin of Pilar of Zaragoza and St. John Nepomucene, 103; of the Archdiocese of Rennes, St. Melania, Ep., 156. Of the dioceses of Hippo Regius and Constantina, St. Augustine, Conf., 228. Of all of Lusitania, the Most Blessed Virgin Immaculate, St. Anthony of Padua, and St. Francis of Borgia, equally principal, 397. Of the Alexandrian diocese, St. Pius V, less principal, 398. Regulations for pilgrimages of the faithful to sanctuaries, according to the Decree of the Sacred Congregation, 167. The promoter in causes of Servants of God, if the proceedings are informative or ordinary, is not bound to maintain a fixed residence in the City, 178. Newly erected Apostolic Prefectures: of Taming in China, 57; of Indore, 59; of Tungchow, 89; of Mount Coire, 91; of Chaotung, 94; of Vatomandry, 96; of Yihsien, 225; of Hainan, 453; of Victoria Falls, 455; of Siangyang, 456; of Tshumbe, 458; of Kiangchow, 461. Increased: of Keng Tung, 297. Divided: of Broken-Hill, 455. The Prefecture of Senegal will henceforth be called "Saint-Louis du Sénégal," 284. Erected as Vicariates: of Kroonstad, 92; of Suchow, 97; of Kaying, 99; of Ka-analytical northern, 100; of Gariep, 264; of Hwangchow, 282; of Saint Gabriel of Our Holy Mother of Perpetual Help of Marañon, 463. Ecclesiastical Provinces: newly established: Moctonensis, 288; Angelorum, 488. Divided: Halifaxiensis, 288; of Saint Francis in California, 488; of St. Faith in North America, 489. How to remove the appearance of a domicile in matrimonial cases, 365. Reopening of the cause of canonization of Blessed Catherine Labouré, 476. Report of matrimonial cases to be sent annually by the Ordinaries to the Sacred Congregation of the Discipline of the Sacraments, 368. Religious women: observe the norms given by the Sacred Congregation of Propaganda Fide, for the protection of the lives of mothers and children in mission lands, 208. Those who dedicate themselves to assisting mothers and children in danger, 208. Religious men: do not hastily advance to the sacred orders, 43. Regarding the transfer of property by a religious, a response to a doubt in canon 580 § 2, 210. Rossetto (Venice), Maria Giuseppa. Decree on virtues, 303. The priesthood (of) a Catholic, Encyclical Letter, 5. His Eminence has already given a letter, "On all offices," for the proper formation of clerics, and has established several seminaries and donated the Constitution "God, Lord of the Sciences," 6; now he writes about the dignity and efficacy of the priesthood, 8. Necessity of the priesthood and its institution in the Old Testament, 9; the priest, Minister of Christ in the New Testament, 10; offering a spotless sacrifice, 11; dispenser of the mysteries of God, 12; also in the ministry of the word, 15; publicly prays to God, 18. The priesthood demands absolute sanctity, 21; the peculiar virtues of a priest, 23; his teaching, 33. Seminarians are formed in a proper and consistent manner, 37; the selection of directors and teachers, 37. After classical studies, seminarians should thoroughly absorb Scholastic philosophy, 88;

Translated by churchlatin.ai, a product of Boyne Archives

the selection of seminarians, 39; admonitions to...

[*Latin ed. p. 543*]

Index of matters: Rectors of seminaries, spiritual discipline moderators, and confessors, 41, and regarding moderators of Religious Orders, 43. Care for the young so that they may be suitable for either the clergy, 45; especially through associations of the Catholic Action, 46, and through parents who are observed to have Christian faith and virtue, 47. Spiritual exercises should foster the sanctity of clerics and priests, 50. The Holy Father grants a votive Mass to Jesus Christ, the Supreme and Eternal Priest, as a memorial of the jubilee year of the Divine Redemption, 52. The sanctuary of Savona, dedicated to the Most Holy Lady of Mercy, approaches the fourth century since the manifestation of the Blessed Virgin, 266, 268. Cardinal Sbarretti of Donatus, about to complete his eightieth year, is praised and honored by the Holy Father, 492. Several seminaries have been established by the Holy Father, 6, 39. Associations of sisters, who dedicate themselves to assisting mothers and children in danger, 208. Cinematographic performances, if conformed to proper standards, 250; their effectiveness for both vice and virtue, 255; Bishops and Catholics must be vigilant, 258; how, 258. An inspection office should be established by the Bishops, 261. Statutes of the Pontifical Academy of Sciences, 427. How to prevent fraudulent substitution of persons in proceedings already begun but not completed, 362. 543: Analytical index. *T*: Time of sacred ordination. Doubt regarding canon 1006 § 3. Cardinal Van Roey, Joseph. The Holy Father offers congratulations and blessings for the association of Christian working youth being planned in Brussels, 65. Cardinal Verdier, John, the Holy Father's legate for the consecration of the Cathedral Church of Dakar, 231. Newly erected Apostolic Vicariates: of Kroonstad, 92; of Suchow, 97; of Kaying, 99; of Northern Katanga, 100; of the Wallis and Futuna Islands, 153; of Aliwal, 264; of Kichow, 282; of Thai-Binh, 392; of Dutch Timor, 459; of Marañon, 463. Disestablished: of Sienhsien, 57; of Mariannhill, 91; of Yunnanfu, 94; of Tananarive, 96; of Fianarantsoa, 96; of Central Oceania, 153; of Anking, 282; of Northern Burma, 297; of Buichu, 392; of Laohokow, 456; of Kassai, 158; of the Lesser Sunda Islands, 459; of Luanfu, 461. — — The new vicariate of Antwerp will henceforth be called "De Lisala," 281; that of Senegal and Gambia will henceforth be called "De Dakar," 284. Cardinal Vicar in the city, 382.

[*Latin ed. p. 544*]

THE TWENTY-EIGHTH VOLUME OF THE OFFICIAL COMMENTARY, "ACTA APOSTOLICAE SEDIS," IS COMPLETED ON THE THIRTY-FIRST DAY OF DECEMBER, NINETEEN HUNDRED AND

Translated by churchlatin.ai, a product of Boyne Archives

THIRTY-SIX, BY THE POLYGLOT PRINTERS OF THE VATICAN.

[*Latin ed. p. 545*]

Vatican City, Saturday, June 20, 1936. Year T U I. No. % ACTA APOSTOLICAE SEDIS. SUPPLEMENT TO THE LAWS AND REGULATIONS OF THE STATE OF THE CITY OF VATICAN. Pontificate of His Holiness Pope Pius XI. Year XV. No. LVII. Ordinance of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the World Exhibition of Catholic Press, 1936. June 20, 1936. THE GOVERNOR OF THE STATE. Having considered Article 5, paragraph 1, of the fundamental law of the State, of June 7, 1929, No. 1, as well as Articles 2 and 20, letter c), No. 5, of the law of June 7, 1929, No. 2, concerning the sources of law; Having considered the ordinance of June 30, 1929, No. 8, concerning the postal service; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of a series of eight different commemorative postage stamps for the World Exhibition of Catholic Press, 1936, is authorized, to be used for the payment of taxes relating to correspondence within the territory of the State. Article 2. – The value of the individual postage stamps referred to in the preceding article shall be, respectively, 5, 10, 25, 50, 75, and 80 centesimi, and 1.25 and 5 lire.

[*Latin ed. p. 546*]

2. *Acta Apostolicae Sedis* – Supplement, Article 3. – The postage stamps shall be printed in rotogravure with the following characteristics: a) At the upper part of the stamps is placed the inscription "Poste Vaticane" and, at the lower part, on three lines, the inscription: "World Exhibition of the Catholic Press, 1936." The eight denominations, with dimensions of 38 x 21.5 mm, excluding margins, have the following colors: 5 centesimi, greenish-gray; 10 centesimi, bluish-black; 25 centesimi, green; 50 centesimi, mauve-purple; 75 centesimi, red; 80 centesimi, bistre; 1.25 lire, blue; 5 lire, sepia. 1)) The denominations of 5 and 50 centesimi represent a flight of doves that a *campana*, moved by sound, shakes and launches into the air. The vignette bears at the top, on the left, the indication "CENT." and, at the bottom, on the right, the value of the stamp. c) The denominations of 10 and 75 centesimi represent the facade of a Gothic-Byzantine cathedral upon which a missal is opened, which, in turn, rests upon bundles of newspapers and magazines. The vignette bears at the top, on the left, the indication "CENT." and, on the right, the value of the stamp. d) The denominations of 25 and 80 centesimi represent Saint John Bosco in an attitude of prayer. The vignette bears at the top, on the left, the indication "CENT." and, on the right, the value of the stamp. e) The denominations of 1.25 and 5 lire represent Saint Francis de Sales, Patron of journalists. The vignette bears at the top, on the left, the indication "L" and, on the right, the value of the stamp. Article 4. – The stamps referred to in the

Translated by churchlatin.ai, a product of Boyne Archives

preceding articles shall be valid from the date of entry into force of the present ordinance. Article 5. – The present ordinance shall be published, in addition to the ordinary methods, by affixing it to the door of the offices of the Governatorate and in the Courtyard of Saint Damasus, and shall enter into force on the same day as its publication. Vatican City, twenty June, nineteen hundred and thirty-six. THE GOVERNOR, C. SERAFINI.

Translated by churchlatin.ai, a product of Boyne Archives